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THE

CHRISTIAN OBSERVER.

No. 37. JANUARY, 1805. [No. 1. Vol. IV.

Religious Communications.

LIFE OF ST. IRENÆUS.

HISTORY has conveyed to us [illegible] particulars of the first years of the life of Irenæus, and has not even specified his country or the place of his birth. There is, however, sufficient ground for believing him to have been a Greek, and to have acquired in his youth a competent acquaintance with the philosophy and literature which were then in vogue. The circumstances which led him to embrace christianity are no where mentioned; but it appears, from his own writings, as well as from the testimony of Eusebius and Theodoret, that he was placed, at an early age, under the instructions of St. Polycarp, the Bishop of Smyrna, who had been the disciple of St. John. His words are, "when I was yet a child I was [illegible] the Lower Asia with Polycarp;" and "I remember the things then done better than what has happened of late: for what we learn being children, increases together with the mind itself, and is closely united to it: Insomuch that I am able to tell even the place where the blessed Polycarp sat and discoursed; also his goings-out and comings-in; his manner of life; the shape of his body; his discourses to the people; the familiar intercourse which he said he had with John, and with the rest who had seen the Lord; and how he rehearsed their sayings; and what they were which he had heard from them concerning the Lord, his miracles, and his doctrines. According as Polycarp received them from those who with their own eyes beheld the word of life, so he related them, agreeing in all things with the Scriptures. These things, by the mercy of God bestowed on me, I then heard diligently, and copied them out, not in paper, but in my heart; and by the grace of God I do continually and sincerely ruminate on them."

The account which has been already given of Polycarp sufficiently shews, that by him Irenæus must have been taught the true and uncorrupted doctrine of the Apostles; and was likely also, considering the deep reverence which he felt for his master, to imbibe from him a spirit nearly allied to theirs. Accordingly we find him, in after life, to have been an eminent example of the effect of genuine Christianity in sanctifying the heart, and elevating the soul above worldly and sensual objects.

Irenæus is also said to have been, for some time, a scholar of Papias, the Bishop of Hierapolis*, a man of unquestionable piety, but of a weak judgment and narrow understanding, which, leading him to misapprehend some of the more abstruse parts of Scripture, proved the occasion of great errors in many who followed him and revered his memory;—errors, the contagion of which Irenæus himself did not wholly escape.

Of the life of Irenæus nothing more is known until the year of our Lord 177. We then find him acting as Presbyter of the Church of Lyons in France, under Pothinus, who was Bishop of that see. The circumstances which led to his being placed in this situation have not been recorded: but the Gospel having been first planted in Lyons, at no very remote period, by means of Missionaries sent thither by one of the Asiatic Churches, the Gallic Christians probably continued to obtain pastors from the same quarter; availing themselves for that purpose of the commercial intercourse subsisting between the two countries. Pothinus, the Bishop, was evidently a Greek as well as Irenæus.

Soon after Marcus Aurelius Anto-

* Papias had likewise been a disciple of St. John.

ninus* had succeeded to the throne of the Cæsars, a persecution commenced against the Christians, which continued with only occasional and partial intermissions during his reign of nineteen years†. In 177 the storm of this persecution fell with peculiar violence on France, and particularly on the Churches of Lyons and Vienne. An account of the miseries which it there produced is contained in an epistle addressed by these Churches to their brethren in Asia and Phrygia, and written, as is most probable, by Irenæus himself; the substance of which will now be given.

SUBSTANCE OF THE EPISTLE, &c.

We are unable to give you an adequate idea of the fury manifested by the Heathens against the saints, nor of the sufferings of the blessed martyrs. Our grand adversary assailed us with all his might, and left no method of cruelty unpractised. We were forbidden to appear in the baths, or the forum; in any house except our own, or indeed in any place whatsoever. But the Grace of God fought for us, preserving the weak, and exposing to the fury of the tempter those chiefly, who, being armed with patience, were able to withstand his assault, and to endure every species of pain and reproach, esteeming them light and trivial, for the sake of Christ, and the glory which should follow. They first courageously sustained the shouts, blows, plunder, stonings, and all other outrages and indignities which an exasperated mob could be expected to inflict. They then underwent a public examination, and confessing themselves to be Christians were shut up in prison. When the president arrived they were brought before his tribunal, and there treated with the utmost brutality. Vettius Epagathus, an eminent example of piety and devotedness to God, was moved with indignation at witnessing such a perversion of justice, and requested permission to repel the charge of impiety which was made against the Christians. His request was refused, and he himself, confessing that he was a Christian, was numbered with the martyrs. But having within him the Holy Spirit, and being a genuine disciple of Christ, he gladly laid down his life for the Brethren, *following the Lamb whithersoever he goeth.* Others were examined at the same time, who proved illustrious and ready martyrs; while some proved unequal to so great a combat. Of these ten fell away, whose case filled us with deep dejection on their account, and with alarming fears, not of being tortured, but lest any of us also should be tempted to apostatize from the faith. The most eminent persons of both churches were now daily apprehended, and with them some of our Heathen servants, who were induced, by the dread of torture, to charge us with eating human flesh, and with other practices not fit even to be named. This incensed, beyond all bounds, against us many even of those who before had been more moderate. The Holy Martyrs were now called to endure inexpressible tortures, Satan endeavouring to extort from them also some slander against Christianity. The rage of the multitude, as well as of the president and the soldiery, was chiefly directed against Sanctus, a Deacon of Vienne; Maturus, who lately recently been baptized; At-

* This is the same person whom Mr. Pope celebrates in the following lines:

"Who noble ends by noble means obtains,
Or failing smiles in exile or in chains;
Like good Aurelius let him reign, or bleed
Like Socrates; that man is great indeed."

It would not have suited the poet's purpose, or rather that of his infidel instructor, Bolingbroke, to have exhibited to view, as eminent examples of virtue, those whose ardent love of Christ, and whose realizing views of eternity, had rendered them superior to every worldly or selfish consideration: whom neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor the sword, could move from the prosecution of the noblest end—the Glory of God, by the noblest means—an entire devotedness of themselves, souls and bodies, to his service. No, it is the implacable persecutor of those very men, every period of whose history is stained with their blood, and whose delegated cruelties towards them (though they were, indeed, the excellent of the earth) cannot be read without indignation and horror: this is the man whom our *Christian* Poet selects as his pattern of imperial magnanimity, of true goodness and nobleness of mind!—See Milner's Church History, Vol. I.

† It was to the fury of this persecution that St. Polycarp and Justin Martyr, as has been already seen, fell victims.

talus, of Pergamus, a main pillar of the Church; and Blandina, who, notwithstanding our fears for her weakness, was supplied with so much fortitude, that even those who in succession were torturing her from morning till night were worn out, and owned themselves vanquished. They were even amazed that she should be still alive, mangled and pierced as was her whole body. But in the midst of all her torments, it seemed to abate her pains and to recruit her spirits to be able to say, "I am a Christian, and no wickedness is acted among us."

The astonishing courage with which Sanctus encountered the intense sufferings he was made to undergo, excited in an extraordinary degree the rage both of the governor and the torturers. At last they applied red hot plates of brass to the tenderest parts of his body: these were indeed burnt; but he still stood unmoved, and firm in his confession, being refreshed by that heavenly fountain of living water which flows from the belly of Christ. His body was now one continued wound, and scarcely retained the human form; but Christ wrought wonders in him, shewing that nothing is to be dreaded where the love of God, and the glory of Christ are present. For some days after, while his body was in an extremely tender state, swoln and inflamed by what he had suffered, they hoped, by repeating the same course of tortures, to subdue his constancy; or at least to strike a terror into the rest. But so far was this from being the case, that under this second infliction he seemed, by the Grace of Christ, rather to recover his former shape, and the use of his limbs.

Biblias, one of those who had denied Christ, was now brought to the torture, in the hope of compelling her to charge the Christians with impious practices. But on being tortured, she seemed to awake as it were out of sleep, and to be reminded by her present sufferings of the everlasting torments of Hell. Denying, therefore, the truth of such allegations, she added, "How should such persons eat children to whom it is unlawful even to eat the blood of beasts?" She then confessed herself a Christian, and was added to the army of martyrs.

The torments already inflicted proving ineffectual through the power of Christ, the martyrs were imprisoned in dark and noisome places, their feet distended in stocks, till many were suffocated, and others died in prison of the tortures they had endured. Many, however, survived, notwithstanding their destitution of all human aid, being strengthened by the Lord.

Pothinus, the Bishop, who was above ninety years of age, and very infirm in body though strong in spirit, was now brought before the tribunal, and having, amid the shouts of the multitude, witnessed a good confession, he was violently dragged about and inhumanly beaten, until scarcely any breath was left in him. He was then cast into prison, and after two days expired.

It is particularly worthy of remark, that such as on being seized had denied Christ partook of the same miseries in prison as the martyrs, being treated as guilty by their own confession of murder and incest; while they were destitute of the joy of martyrdom, the hope of the Gospel, the love of Christ, and the consolations of the Spirit of God. Oppressed with the pangs of guilt, their dejected looks distinguished them from the faithful, who went forth cheerfully, their countenances beaming with grace and glory: moreover, the very Heathens reviled them as cowards and murderers. When the others observed these things they became more stedfast in the faith, and yielded not to the suggestions of the Devil.

The martyrs suffered death in various ways. Maturus, Sanctus, Blandina, and Attalus, were produced on one of the days of the shews before the wild beasts in the amphitheatre. There the two first again underwent all sorts of torments, having been previously scourged in their passage thither. They were torn, and dragged up and down by the wild beasts, and subjected also to every barbarity which the populace chose to call for, and at last to the iron chair, in which their bodies were so broiled as to produce a most offensive odour. Nor did the cruelties of their persecutors end here, but were continued with the utmost fierceness until these two holy men at length expired under their sufferings.

Blandina was suspended to a stake and exposed to the wild beasts; and

forming as she hung the figure of a cross, her appearance served to encourage the Christians by exciting a lively recollection of Him who was crucified, that he might obtain for those who believe in him and suffer for his sake, eternal communion with the living God. None of the beasts touching her, she was taken down and cast again into prison, being reserved for another combat. Attalus also, being vehemently called for by the populace, came forward with serenity, and was led round the theatre preceded by a tablet, on which was inscribed, "This is Attalus the Christian." The rage of the people against him was excessive: but the president understanding that he was a Roman citizen remanded him to prison, until he should learn the will of the Emperor respecting persons in his circumstances. The respite which was thus obtained proved highly beneficial to the Church. The mercy of Christ conspicuously appeared in the patience with which he armed his servants; and by means of the martyrs, most of those who had renounced the faith were born anew, and acquired courage to profess themselves Christians; and being joyfully restored to the bosom of the Church, they longed for a fresh opportunity of being examined. The Emperor's orders were that such as confessed themselves Christians should be put to death by torture, and that the Apostates should be dismissed. It being now, therefore, the time of the public games, the martyrs were again brought before the populace. Such of them as were Roman citizens were beheaded, the rest were thrown to the wild beasts. Christ was now in a particular manner glorified in those who had formerly apostatized; for boldly avowing themselves Christians they also were added to the number of the martyrs. None now remained in a state of apostacy but a few whose conduct had always been a reproach to christianity, and had shewn them never to have possessed true faith, nor to have had the fear of God before their eyes.

During the course of the examinations, one Alexander, who was distinguished by his love of God, by his boldness in preaching, and by his apostolical endowments, stood near the tribunal, and with gestures animated the Christians to profess the faith. This conduct excited the indignation of the populace against him, and being interrogated and confessing himself a Christian, he was condemned to death. The next day he and Attalus were exposed together to the wild beasts, and having sustained all the usual methods of torture, were at last run through with a sword. Alexander expired without having uttered a word or a groan, communing inwardly with God during his conflict. But Attalus, when placed in the iron chair and thoroughly scorched, said, "You indeed devour men; but we neither devour men, nor practise any other wickedness."

On the last day of the shews Blandina was again brought forth with Ponticus, a youth of fifteen (who had both been daily led in to see the tortures of the rest): and the multitude being greatly enraged against them on account of their firmly refusing to swear by the idols, and their contemning the gods, no pity was shewn either to the sex of the one or the age of the other. The whole circle of tortures was inflicted on them without effect. Ponticus, after a most heroic exertion of patience, to which he was animated by his sister Blandina, gave up the ghost. Blandina, having first been scourged and exposed to the wild beasts, and also set in the iron chair, was at last inclosed in a net and thrown to a bull, which tossed her for some time: she still appeared, however, superior to all her sufferings, borne up by hope and faith and communion with Christ, until being run through with a sword, she at length breathed out her soul. Even the Heathens owned that no woman had ever before sustained such tortures. But their rage was not yet sated. On the contrary, it was heightened by their disappointment to such a degree, that they cast to the dogs the bodies of those who had died in prison, as well as the mangled remains of such as had been torn by the wild beasts, or scorched, or beheaded, watching day and night lest any should inter them. Some gnashed with their teeth on the dead bodies. Others derided and insulted them. Even the more sympathizing tauntingly asked, Where is their God, and what advantages have they derived from that religion which they preferred to life? At the end of six days the bodies of the martyrs were

reduced to ashes, and thrown into the Rhone, that no remains of them might be found on the earth. This was done by the Heathens, under the vain idea of deterring others, by destroying their hope of a resurrection: for it was this hope, they said, which led men to introduce a strange and new religion; to contemn the most exquisite torments, and even joyfully to undergo death. "Let us now see if they will rise again, and if their God is able to assist them, and deliver them out of our hands."

This Epistle gives us a high idea of the piety of Irenæus, to whose worth a farther testimony is given by Eusebius in an extract from a letter addressed by the Church of Lyons to Eleutherius, Bishop of Rome, wherein Irenæus is spoken of as "a follower of the Testament of Christ," and strongly recommended. It appears from this extract, that it was intended that Irenæus himself should be the bearer of the letter; but whether he actually proceeded on the mission is not certainly known. Circumstances seem to favour the supposition that he visited Rome about this time. His stay there, however, could not have been of long duration; for on the martyrdom of Pothinus, about the year 179, Irenæus was chosen to succeed him as Bishop of the Church of Lyons.

(To be continued.)

For the Christian Observer.

ON REV. CHAP. XVII.

This seventeenth chapter I take to be a separate vision relative to the corruption of the Western Church, its secular supports, and its final overthrow. From a perusal of the chapter, it appears that the destruction of the woman, who is described in the first six verses, is effected by the ten horns at the period when they give their power and strength to the beast; who then becomes an apostate power, not only overthrowing the visible Church he had before supported (admitting the woman to represent an ecclesiastical state) but, joining with the horns to "make war with the Lamb," *i. e.* to persecute the christian cause upon earth: which great apostacy, I apprehend, is described [illegible] with other important events, in the six foregoing chapters.

In the vision now under consideration, it is predicted by the angel, that the power whom he characterizes as "the beast who was, and *is* not," should (at a future period) ascend out of the abyss, and would *then* be "the beast that was, and is not, and *yet is*,) exciting the wonder of the earth. In the eleventh chapter, St. John is informed that "the beast which ascendeth out of the abyss, or bottomless pit, shall make war against *the two witnesses*, overcome and kill them." The public exposure of their dead bodies for "three days and an half," synchronizes, I think, with "the time, times, and half a time," when the woman, the true Church (chap. xii.) is again nourished secretly in the wilderness, where she had before been fed 1260 days, whilst the witnesses prophesied in sackcloth: for surely the Church cannot be otherwise than in a wilderness-state whilst the witnesses lie dead. The first period of 1260 days must be the time (unless *an intermediate space be* admitted, which I think probable, between the 1260 and the three days and half,) in which *war* is said to be in Heaven, by which I understand a state of conflict in the Church between good and evil principles, the "mystery of iniquity" being in a degree obstructed by the authority of the witnesses, upon whose death the reign of the beast, *i. e.* of Anti-christ*, commences, described in the thirteenth chapter, where he appears with his horns crowned (for they receive power *as* kings one hour with the beast,) and his heads, not crowned, but bearing the name of blasphemy. (Compare 2 Thes. ii. 4.) This beast, which unites in his appearance the different characters of those described by Daniel, receives power "to continue," or "to make war," forty-two months, the same

* A visible head of a Church, which, though degenerate, is still Christian, cannot properly be styled Anti-christ. But the Bishops of Rome, affecting to imitate the Jewish High Priests of the second temple, are reigning princes; and if a Pope should arise, abjuring the sacerdotal character, and "*waxing exceeding great*" as a secular prince, (like the dominion of Mahomet, the Eastern Anti-christ), "*but not by his own power*," (Dan. viii. 24.) he may answer the prophecies on this subject.

period during which the holy city or visible Church is trodden under foot. The overthrow of the *Eastern* Churches, by the followers of Mahomet, had been foretold in the ninth chapter, and in the tenth the angel gives to St. John a little book which contains the fall of the *Western;* but as the apostacy, though great, is not represented as universal, I conclude that the true Church is still to be, during this period also, nourished in the wilderness. In the fourteenth chapter, very dreadful threatenings are pronounced against those "who worship the beast and his image, and receive his mark." The application of such passages to members of the Roman Church, merely as such, has evidently tended to prejudice them against the Reformation, and probably prevented many from receiving those warnings which in truth belonged to them. The worship of the beast and his image, whatever it precisely means*, can imply nothing else than open apostacy and blasphemy, a sad specimen of which, in a neighbouring nation, Europe has *already* beheld with horror.

Since I consider the thirteenth chapter to respect an event yet future, *i. e.* the Kingdom of Anti-christ, so the vials being poured forth on that kingdom, I must account them to be future also; and I think they bear an analogy to the judgment inflicted on Egypt at the conclusion of the captivity of Israel. The true key to the language and scenery of the Apocalypse should be sought in the ancient Scriptures: hence I conclude, that the drying up of the Euphrates under the sixth vial (which seems to be a reference to the taking of Babylon by Cyrus) implies the impending destruction of Anti-christian Rome; for when the seventh vial is poured out, "Great Babylon is said to come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Babylon appears to be in this prophecy the name appropriate to Rome whether papal or apostate.

It is remarkable, that the Roman name and Latin tongue *continue to be Catholic*, and that not only the Roman Eagle, but the very title of *Emperor of the Romans*†, is preserved by the head of the Germanic Empire.

The apostacy of the latter time is fully described by St. Paul in his Second Epistle to the Thessalonians, and doubtless intended, not to gratify their curiosity, but to direct their conduct. The Jews had long entertained the idea that their Messiah's kingdom should be, not only paramount to, but subversive of, all others. This opinion would very naturally find entrance in the Christian Church, and, all circumstances considered, would constitute a very dangerous temptation, since the overthrow of all existing governments would be considered as the immediate prelude to the much desired "appearance of their Lord and their gathering unto him." To correct this mistake was important, and that it *was* corrected appears from the general opinion which prevailed during the three first centuries, that when the Roman Empire was destroyed, Anti-christ would appear; which Tertullian assigns as a reason why Christians should pray for the prosperity of the Roman State. The mystery of *iniquity*‡, ανομιας, (secret principles of *lawlessness*) I take to be that impatience of controul which is inherent in every man as a fallen creature; which wrought like a secret leaven even in the bosom of the Church; and of which the Apostles themselves had cause to complain, as is evident from many passages in their Epistles, than which perhaps none is more affecting than that of the venerable Apostle so honoured and beloved of his master, who yet had occasion to say, "I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence, *receiveth us not.*" John, 2d Epistle.

I conclude with a word of caution to two descriptions of persons. And first to parents and instructors.—A

* If I may be permitted to offer a conjecture concerning events, which I esteem future, I should say, that since Anti-christ is described as "shewing himself that *he is God*," I suspect *his image* to have some impious reference to the sacred person of the Messiah, styled in Scripture, "the brightness of the glory of God and the express image of his person," concerning whom it is said, "Let all the angels of God worship him."

† We have lately heard much of this obsolete title, which, I think, intimates that its assumption in France is meditated, and doubtless with a view to the extensive claims which it involves.

‡ 2 Thess. ii. 7.

time of trial *is* predicted in which those will fall who "receive not the love of the truth:" but this danger is not confined to that period. Men perish in every age *because they love not the truth*: to inspire this love, ought then to be the main object of education. But is this effected by familiarizing the infant mind with Pagan fictions and with Pagan principles? Will the youth who has formed his ideas of moral rectitude from Greek and Roman morals, be disposed to submit his actions to the severer scrutiny of Christian principles? or will an enthusiastic admiration of Heathen antiquity prepare the man to reject with abhorrence the wild assertion, that the annihilation of Christianity would be the salvation of the world!

2ndly. I would address such, for such there are in this day, who *honestly* believe that Religion would flourish if all national Churches were overthrown. I intreat them to be cautious how they act upon this principle, lest they should be betrayed into the enemy's camp before they are aware, and concur in measures which their best judgment would reprobate, if they could foresee the tendencies and ultimate effect. As for such, who, without any reference to Religion, and in defiance of even Reason herself, when arguing from experience, still persist to hug the delusion, that the destruction of authority is the remedy of social evils; I can only say, since they "believe not Moses and the Prophets," since they disregard the law of God, and spurn his delegated power in man, it is no wonder that they remain unconvinced by the recent calamities of Europe, and deaf to the expiring groans of multitudes already sacrificed to their idols.

C. L.

P. S. The inclosed paper may, perhaps, be already too long; yet I wish to subjoin what appears to me some reasons for a conjecture, that the period of 1260 days mentioned in chap. xii. 6. terminated at the Reformation. 1st. Those Protestant writers who fix their *commencement* so late as the beginning of the seventh century, seem not to have considered that hereby they represent the sixth century as a far better period of the Church than *any subsequent to the Reformation*. 2ndly. The supposed interval between [illegible] 1260 days, and "*the time, times, and half a time*," answers to the description of a mixed state, the state of conflict; (chap. xii. 7.) in which *the witnesses*, though no longer *clothed in sackcloth*, as when under the papal tyranny, are yet neither perfect nor glorified. 3rdly. This interval, the duration of which is not revealed, precludes any calculations respecting the consummation of all things, which the *other* Scriptures uniformly vail from the curiosity of man, that we may be found *watching, not knowing at what day or hour the Son of man cometh*. Matt. xxv. 13.

To the Editor of the Christian Observer.

THE question proposed by your correspondent G. B. is important, viz. "When there is a struggle in the mind between right and wrong, how may it be known whether this struggle arises from the checks of natural conscience in an unrenewed mind, or from a principle of grace in the soul?" If the following thoughts on the subject seem likely to afford any satisfaction to the Querist, they are at his and your service.

1. The struggle which arises from the checks of natural conscience in an unrenewed mind, will generally be found to be partial as to its object, having respect only to some particular sin or sins, which may appear more heinous in their nature, or more dangerous in their consequences, than others. The conflict, in this case, is not with what the Scriptures term the *body of sin*: whereas the struggle that originates in a principle of grace is against sin universally: its object is that the old man (*i. e.* the old nature altogether) may be put off with his deeds. It is far from being a mere struggle against prominent vices; it is an opposition which prompts the true Christian to search out and pursue the foe, and wherein the severest conflicts are with the latent evils of the heart, such as pride, unbelief, self-righteousness, want of submission to the Divine will, &c. There is no hypocrisy, allowed deceit, or indulgence of any sin whatever, in the true spiritual warfare.

2. The struggle between passion and conscience in the breast of a natural man is generally unsteady and va[illegible] At certain seasons it is vigo-

rous and strong; at other times faint and feeble; and then again, for perhaps a long season, altogether suspended: whereas the conflict between nature and grace, between the flesh and the Spirit, is more steady, regular, and uniform. The true believer, communing daily with his own heart, and discovering with pain the secret workings of evil, gains increasing conviction of the importance of persevering opposition in patience, vigilance, faith, and prayer. His applications to the Throne of Grace are daily renewed, and thus, strengthened with power and might from above, he is enabled to maintain the good fight, not presuming to lay down his arms till the *days of his warfare* (צבאו ימי, Job xiv. 14.) are ended.

3. The ordinary struggle in an unrenewed mind originates chiefly in fear, and is stronger in proportion as the apprehension of danger is excited. It is, in fact, a struggle between the judgment and the inclination, the one pointing out the consequences; while the other covets the pleasures of sin; the one pressing the importance and necessity, while the other shrinks from the performance, of acknowledged duties. There is nothing in this struggle which shews either hatred of sin, or love of the divine law. The truth is, the heart is not divorced from evil habits and attachments, and is therefore secretly offended at the strictness, spirituality, and extent of that law, which condemns them: there is a latent displeasure in the soul, because sin and happiness are not made compatible. Now the conflict in a spiritual mind is ever attended with a hatred of sin, as a thing evil in its nature, as well as pernicious in its consequences. Not only the judgment condemns, but the will opposes, and the affections are withdrawn from it. The law of God, which in the other case is matter of offence, is here not only acknowledged as holy and just, but approved as good: it is the delight of the inward man: and the grief of a sincere Christian is to find in himself so many wayward tempers and dispositions not duly subjected to its righteous and salutary controul. Against these he maintains an habitual and serious conflict, and not merely to avoid the condemnation, but also the pollution of sin; not simply wishing to secure future happiness, but labouring to perfect holiness in the fear of God. In the ordinary struggle, when the better principle seems for the moment to prevail, and the duty pressed upon the conscience is performed, the obedience is only like that of Saul, when he forced himself to offer a burnt-offering. When the solicitation to sin is denied, it is but like the refusal of Balaam to go with the messengers of Balak, when he gladly would have accompanied them had he dared to do it. In short, to borrow a comparison which I have somewhere seen, whatever struggles an unrenewed man may have, sin is to him like precious wares in the ship, which are only thrown overboard (and that as sparingly as possible) in a storm: but to one of a spiritual mind it is as the stagnant and offensive water in the vessel, which the good mariner is assiduous to pump out and clear away daily.

4. Where the struggle between right and wrong arises only from the checks of natural conscience, it is conducted, or carried on, by the mere exertion of natural power; the subject of it opposes solicitations to evil, with purposes and revolutions formed entirely in his own strength: whereas, in the conflict between the flesh and the Spirit, in a renewed mind, the combatant is strong in the grace, that is, in Christ Jesus. By the acting of faith, from time to time renewed, on the Saviour to whom he is by that vital principle united, he derives renewed supplies of that spirit of power and might, whereby alone he can effectually be strengthened in the inner man, to fight the good fight, and to crucify the flesh with its affections and lusts.

Lastly. From the struggles occasioned by the mere checks of natural conscience no extensive or permanent good effects ensue. However temptation may occasionally be resisted with effect, the power of the enemy is not broken or subdued; nor is there produced in the mind any habitual vigilance, circumspection, godly jealousy, fear, or abhorrence of evil. Sin, in some form or other, still reigns in the mortal body, and is obeyed in the lusts thereof. But in the conflict, which arises from a principle of grace in the soul, substantial advantage is gained over the adversary: the malignity and deceitfulness of sin are, in an increasing degree,

discovered, its secret motions are more clearly traced, and its subtle workings more effectually frustrated. The soul learns more fully the importance of faith and prayer, of the continual use of the Christian armour, and of "looking unto Jesus." By these means they that are Christ's are enabled to crucify the flesh with its affections and lusts, so that all things belonging to the old man do gradually die in them, while all things belonging to the new man live and grow in them. This statement is not to be considered as invalidated by the complaints of eminent Christians concerning the power of sin within them, by reason whereof they yet groan being burdened. It is to be considered that, in proportion to a man's real growth in grace and holiness, sin not only will be more clearly seen, but more cordially hated, and its opposition to the new man more acutely and painfully felt. It is not therefore a fair inference from the complaints alluded to, that sin is not mortified or weakened. The believer may expect the opposition of the enemy, and count upon the continuance of the conflict, till the happy period shall arrive when he will receive the end of his faith, even the salvation of his soul.

M. T. H.

To the Editor of the Christian Observer.

In lately perusing the conclusion of Bishop Burnet's history of his own times, being (as he himself calls it) his last testimony, or dying speech; I could not help pausing at those pages which contain his excellent advice to the *Clergy of the Established Church* in his days. Every friend to his country, and to the interests of virtue and religion, cannot help wishing that such appropriate, judicious, and faithful sentiments may be extensively circulated and carefully studied. I have, therefore, subjoined an abstract of them, hoping that, through the medium of the Christian Observer, they may meet the eye of many of our clergy, and obtain from them that serious consideration to which their importance is justly entitled*.

G. B.

* We perfectly concur with G. B. in his estimate of the following extracts, and we unite with him in recommending them to the serious attention of all our clergy. No one who is acquainted with the state of the English Church at the present day, compared with what it was at the time when Bishop Burnet wrote his history, will deem their insertion unseasonable.—Edit.

BISHOP BURNET'S THOUGHTS CONCERNING THE CLERGY.

"Having given my thoughts in general with relation to the constitution of our Church and the communion with it, I proceed in the next place to that which is special with relation to the *Clergy*. I have said a great deal on this head in my book of the *Pastoral Care*, which, of all the tracts I ever wrote, is that in which I rejoice the most: and though it has brought much anger from those who will not submit to the plan there laid down, yet it has done much good during my own life, and I hope it will do yet more good after I am dead. This is a subject I have thought much upon, and so I will here add some things to what will be found in that book."

"No man ought to think of this profession, unless he feel within himself a love to religion, with a zeal for it, and an internal true piety, which is chiefly kept up by secret prayer, and by reading of the Scriptures. As long as these things are a man's burden, they are infallible indications that he has no inward vocation, nor motion of the Holy Spirit to undertake it. The capital error in men's preparing themselves for that function is, that they study books more than themselves; that they read divinity more in other books than in the Scriptures. Days of prayer, meditation, and fasting at least once a quarter, in which they may read over and over again both offices of ordination, and get by heart those passages in the Epistles to Timothy and Titus that relate to this function, would form their minds to a right sense of it, and be an effectual mean to prepare them duly for it."

"Ask yourselves often (for I address myself to you as if I were still alive) would you follow that course of life, if there were no settled establishment belonging to it, and if you were to preach under the cross and in danger of persecution? For till you arrive at that you are yet carnal, and come into the priesthood for a piece of bread. Study to keep alive in you a

flame of exalted devotion: be talking often to yourselves and communing with your own hearts: digest all that you read carefully, that you may remember it so well as not to be at a loss when any point of divinity is talked of. A little study well digested, in a good serious mind, will go a great way, and will lay in materials for your whole life. Above all things raise within yourselves a zeal for doing good and for gaining souls. Indeed I have lamented, during my whole life, that I saw so little true zeal among our clergy. I have seen much zeal in the clergy of the Church of Rome, though it is both ill-directed and ill-conducted. I have seen much zeal likewise throughout the foreign Churches. The Dissenters have a great deal of zeal among them; but I must own that the main body of our clergy has always appeared dull and lifeless to me: and, instead of animating one another, they seem rather to lay one another asleep. Without a visible alteration in this, you will fall under an awful contempt, and lose both the credit and fruits of your ministry. When you are in orders, be ready to perform all the parts of your function: be not anxious about a settlement: endeavour to distinguish yourselves in your studies, labours, exemplary deportment, and a just sweetness of temper, managed with gravity and discretion: and as for what concerns yourselves depend on the Providence of God; for he will in due time raise up friends and benefactors to you. I do affirm this upon the observation of my whole life, that I never saw any one who conducted himself by these rules but he was brought into good posts, or, at least, into an easy state of subsistence. Do not affect to run into new opinions, nor to heat yourselves in disputes about matters of small importance. Begin with settling in your minds the foundations of your faith, and be full of this and ready at it, that you may know how to deal with unbelievers, for that [illegible] the spreading corruption of this age."

"The clergy are the dispensers of the word and sacraments, and the more faithful and diligent we are in this, the world will pay so much the more respect and submission to us. And our maintaining arguments for more power than we have, will be of no effect unless the world sees that we make a good use of the authority which is already in our hands. It is with the clergy as with princes, the only way to keep their prerogative from being uneasy to their subjects, and from being disputed, is to manage it wholly for their good and advantage: then all will be for it, when they find it is for them. This will prevail more effectually than all the arguments of lawyers, with all the precedents of former times. Therefore let the clergy live and labour well, and they will feel as much authority will follow that as they will know how to manage well. They will never be secured or recovered from contempt, but by living and labouring as they ought to do. When I say live better, I mean not only to live without scandal, but to lead exemplary lives:—to be eminent in humility, meekness, sobriety, contempt of the world, and unfeigned love of the brethren; abstracted from the vain conversation of the world, retired, and at home, joining prayer and meditation with fasting, without which the latter may do well with relation to the body, but will signify little with relation to the mind. If to such a course of life clergymen would add a little more labour, not only performing public offices and preaching to the edification of the people, but watching over and instructing them, exhorting, reproving, and comforting them, as occasion is given from house to house, making their holy calling the business of their whole life, they would soon find their own minds grow to be in a better temper, and their people would shew more esteem and regard for them, and a blessing from God would attend upon their labours. I say it with great regret, I have observed the clergy in all the places through which I have travelled, Papists, Lutherans, Calvinists, and Dissenters; but of them all our clergy is much the most remiss in their labours in private, and the least severe in their lives. Do not think I say this to expose you, or to defame this Church: those censures have passed on me for my freedom during my life, God knows how unjustly: my designs being all to awaken the clergy, and by that means to preserve the Church; of which he who knows all things, knows how much and how long I have been mourning in secret, and fasting and praying before him. And let me say this

freely to you, now that I am out of the reach of envy and censure: unless a better spirit possess the clergy, arguments, (and what is more,) laws and authority will not prove strong enough to preserve the Church. Oh, my brethren, (for I speak as if I were among you,) think what manner of persons you ought to be in all holy conversation and godliness, that so you may shine as lights in the world. Think of the accounts you must give for these immortal souls committed to your care, which were redeemed by the blood of Christ, who has sent you in his name to persuade them to be reconciled to God, and at last to present them to him faultless with exceeding joy, he sees and observes your labours, and will recompence them gloriously in that great day."

To the Editor of the Christian Observer.

It is well known what prodigious advantage is derived in the different trades and professions from being prepared for them by early habits. We seldom hear of a good farmer who did not spend his youth on a farm. Long apprenticeships are thought necessary for those who are to become manufacturers and tradesmen. The best sailors are those who entered into the seafaring line when boys. And among those who enter into the Church with right motives and impressions, the sons of pious clergymen have a manifest advantage. They have, from the first dawn of reason, been used to witness the performance of the duties, which they are themselves to undertake, and the occurrence of many of the difficulties they are to encounter, and have been in the habit of continually hearing both the one and the other canvassed in familiar conversation.

There is, however, one difficulty which they are very generally almost as ill prepared to meet as those whose fathers have not been in the Church; I mean the difficulty of making themselves easily understood by the lower classes. For how are their childhood and youth employed? Do they live among the poor, adopt their vocabulary, and become familiar with their modes of thinking and of expression? On the contrary, pains are taken from their infancy to prevent their mixing much with the children of the lower orders, that they may not learn their vulgar, not to say their vicious, habits; and at a fit age they are very properly put to a grammar school, with children of their own rank in life, and afterwards sent to a university, as the best means of improving their faculties, and storing their minds with useful knowledge. However beneficial or even necessary this course may be, it is evident, that, instead of fitting, it may be said to *unfit* them for addressing the poor in their own language, and in a strain of argument and exhortation suited to their knowledge, abilities, and habits. Let a well educated man employ a quarter or half an hour in explaining to a rustic a principle in politics, or a point of law which is not very plain and simple, and he will soon discover how widely different the strain of reasoning and modes of expression most natural to him are from those of the poor man. He will not have proceeded far in his explanation, when he will find that he has assumed some fact, or taken some principle for granted, of which his companion is ignorant; or that he has proceeded more rapidly in his reasoning than the poor man has been able to follow him; or that he has used some term, or adopted some form of expression which has puzzled him. He will, therefore, redouble his care to be intelligible, and watch the countenance of the man he is addressing, and often ask questions in order to ascertain whether he is understood. With all this caution he will frequently find it necessary to go over his ground again, and vary his expressions, and his methods of explanation. Now if this is the case with respect to law or politics, must not something similar be expected when 'divinity is the subject under consideration, especially as far as regards those (the great mass of the poor, I fear, in most congregations) who possess very little religious knowledge? And if such difficulties as have been described are to be expected by a clergyman, who has not conquered them through long experience in his pastoral labours, even in conversations with his poor parishioners, how much greater difficulties must he have to encounter in his sermons, in which it is necessary for him to make his language and his mode of address suitable, not to one of his parishioners only, but to all who

attend his ministry: and this without being able to stop in his course, and ask questions, and rectify misconceptions, and clear up points in which he finds himself ill understood? And yet if the unconverted poor do not find a sermon so simple and intelligible, that they can comprehend by far the greater part without much fatigue, few of them will listen to it. And those who do listen, and understand in part, will carry away vague and inadequate and erroneous notions: and if impressed by what they have heard, their impressions will rest on no sound foundation, and will probably be wild and fanciful. Happily the private reading of the Scriptures, and the pastoral visits of the clergyman, come admirably in aid of his preaching, and do much towards supplying its defects, and rendering it eminently useful, even among the poor. On these points, however, it is not compatible with my present object to enlarge.

If then it is no easy matter for a man of education to accommodate himself to the scanty vocabulary, the ignorance, and the dullness of his poor parishioners, are the clergy sufficiently aware of the difficulty? If I thought they were, I should have much less inducement to address you on this subject; for I should be convinced, that those who are "faithful to their sacred trust," (and to those alone could I hope to be of use) are now using their best endeavours to surmount it. I should have little fear lest they should accommodate their sermons to the taste of a few persons of a higher class, rather than have in view the edification of the poor who almost always form the great mass of their congregations; because such ministers know and feel that they are to be "no respecters of persons." Still less should I apprehend that they would forbear to lower their style and language, and restrain their powers of reasoning as far as might be necessary, lest they should injure their characters as scholars; for ministers of this description are content, with St. Paul, to drop "wisdom of words," and "excellency of speech," to preach "not themselves but Christ," and "to spend and be spent" for their flocks. It is true, they may still, especially the younger part of them, feel occasionally some unwillingness to make all the requisite sacrifices; they may cast at times a longing lingering look after the objects of their literary ambition at school and at college: but in them literary ambition has received its deadly wound, and given place to a holy zeal for the promotion of the glory of God, and for the salvation of their fellow-creatures, especially of those committed to their charge. They may find, indeed, great vigilance, and zealous endeavours, and, above all, unremitting applications at the Throne of Grace from a deep sense of their own weakness and corruption, necessary for their defence against the inroads of their old enemies. But vigilance, and endeavours, and prayers, will all be employed as weapons of their warfare, and if they persevere in well-doing, Christ will confirm their victory, and make it more and more complete.

But a far greater number of our well-disposed clergy, who are not sufficiently intelligible in their sermons, appear to me to err more from a want of consciousness that they soar above the heads of the lower orders, than from undue attention to the higher classes, or from a wish to support their literary characters. Their sermons are generally delivered without any appearance of apprehension, that a large proportion of their hearers may be unable to understand many parts of them. Not a few adopt nearly the same style, that they would employ, were they addressing persons of their own rank in life; and many more stop considerably short of simplifying their style sufficiently. In their choice of matter, and in their mode of arguing, they very generally pay more attention to the low attainments of their congregations, yet even in these points they appear to me very often to be unconscious how low those attainments are.

Indeed when a clergyman is aware that the difference between himself and his poor parishioners is extremely great, still it is by no means easy for him to see in detail and with precision, in what that difference consists. Suppose him, however, to have attained this branch of knowledge, of greater importance to him in his present situation than many of those branches which employed his hours, and employed them very profitably, at college, still a very arduous task remains to be performed. He must

learn the art of laying aside his old and regular habits in writing and conversation; to put himself in the situation of labourers and mechanics, and address them in a way suited to their knowledge, habits, and capacities. But in proportion to the difficulty of the undertaking should be his study, and zeal, and diligence, to accomplish it. Until he has succeeded in this point he speaks a sort of unknown tongue in his parish, and however he may edify himself, and perhaps a few like himself, by his sermons, he cannot rationally hope to "edify the Church."—"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. xiv. 4, 9.

With all the advantages a clergyman enjoys, he labours under a great disadvantage in the point under consideration, when compared with a Methodist or Dissenting Minister. The latter being generally taken from the lower classes, naturally speaks their language; and whether he explains, or argues, or exhorts, he proceeds in a way suited to their capacities and general habits. I am convinced that the Methodists, in particular, owe much of their success to their preachers being so well understood by the poor. If then it is one of the weak sides of the Church, that her pastors are not sufficiently intelligible to their congregations, is it not the part of those who revere her as the best instructress of their country, to use their earnest endeavours to fortify her in this quarter; and remove a blemish which operates powerfully in preventing her sound and enlightened views of evangelical truth from producing, under the divine blessing, their full effect? I propose to pursue this subject further in a future letter, and to endeavour to point out some of those circumstances, in method, selection of matter, mode of arguing, structure of sentences, and choice of words, which ought carefully to be avoided in sermons intended for congregations consisting chiefly of the poor.

B. T.

To the Editor of the Christian Observer.

It is a question of much importance of what kind the amusements of Christians ought to be, and how far, consistently with their character, they may indulge in them. As the subject has frequently occupied my thoughts, I have of course formed some opinion concerning it; which, if it have not the good fortune to meet the approbation of yourself and the generality of your readers, may have the good effect of inviting to the discussion some who in that respect may be more successful.

Permit me, then, to state it as my opinion, that the amusements of christians should be their recreation, not their business. They should be rather of a private, than a public and gregarious, kind. Still less should they be of such a nature and character, as tends to sink the grand distinction, which ought ever to divide the religious from the irreligious part of society. Least of all should they have in their composition any thing which is directly and decidedly sinful.

With respect to theatrical entertainments the opinion of the Christian world seems to be pretty well determined. But there are others of an inferior, and, as I am willing to admit, of a more innocent kind; balls, and concerts, for instance, an attendance upon which some are disposed to consider as not incompatible with the Christian character. Upon these, therefore, I propose to offer some remarks.

It certainly becomes a Christian seriously to enquire, and to the best of his ability determine, what is the predominant character of those who frequent these amusements. If the greater part are not decidedly vicious, in such a degree as the world tolerates and approves, (and that is a considerable one), charity itself must pronounce them to be lovers of pleasure more than lovers of God. And is there no danger to a Christian in associating with such characters? is there no danger to youth particularly in such an association? is there any thing which tends more powerfully to an assimilation of character in different persons, than an association in their pleasures? It can hardly be pretended, by the most zealous advocate for the amusement in question, that it does not operate as an incentive, of the highest power, to vanity and every kindred disposition; if, indeed, its natural tendency, in some

respects, be not worse. And it must be allowed by all who are acquainted with the subject, that a passion for amusements, often generated and almost always strengthened by this particular indulgence, while it enervates the mind, renders it unfit for the prosecution of the regular duties of life, and extinguishes many human virtues.

If any, who have partaken of such diversions without personal injury, should allege their own case to invalidate what I have just been saying, I shall only add, that, by this very circumstance, they are disqualified from giving an accurate judgment upon the subject. And if this is not the case with others, as with many most unquestionably it is not, a Christian should consider how far he is justified in encouraging by his example a gratification of which others cannot partake without danger, if not without guilt.

Unquestionably, men of character, virtue, or religion, never appear so much out of place—never appear so contemptible, as in a scene and occupation, which the gay and the dissipated claim peculiarly as their own. And one is tempted to pity the condition of worthy persons, who, with all their awkward attempts to assume the manners, and accommodate themselves to the spirit of their company, are shunned and ridiculed by the very persons, for whose sake they make the sacrifice. There is, at least, in the amusements here condemned, a levity, a dubiousness, little consonant with the prevailing sobriety, circumspection, and self-jealousy, which belong to the Christian character. And so well agreed are even irreligious persons with the generality of Christians in this view of the subject, that peculiar disapprobation and disgust has been expressed by the former, at seeing clergymen take their parts in the diversions of the ball room. It is a disgrace, peculiar to modern times, to behold the names of persons consecrated to religion regularly announced by the public papers, as stewards of the approaching ball. *Pudet hæc opprobria, &c.*

But I consider the matter in another light. There is a language in the conduct which I am reprobating. Men may speak by actions as well as by words. Language, properly so called, is a system of arbitrary sounds, which, by a tacit, implied, and known consent, convey certain definite ideas. No formal or express compact was ever made by any individual to this purpose. The sounds themselves are so far from having any necessary connection with the ideas for which they stand, that in some other language they may denote directly the reverse. Yet such is the obligation arising from the consent abovementioned, that a man by his words may not only produce evils of the most serious nature, but become justly chargeable with the guilt of causing them. Actions are significative upon the same principle; and in most cases we are as much bound to abide by their meaning—as much liable to the imputation of their natural consequences. Now, judging according to the known sense which the world in general, both those who have religion and those who have none, put upon frequenting places of public amusement, I consider such conduct as a badge, a signal, a mark, by which the person so acting gives it to be understood, that he is on the world's side; that he classes himself with those who live without God in the world, and who look for no happiness but what is to be enjoyed here. If this interpretation should be only doubtful, it would still be incumbent upon a Christian to be on his guard, and neither give just offence, nor put a stumbling block in the way of his brother. There is a respect due even to the prejudices of men; and if, by inattention to these, we embolden others to transgress, or defeat our own usefulness, we shall not be accounted by our judge as guiltless of the injury that is done.

X.

To the Editor of the Christian Observer.

I AM an old fashioned reader, and find great pleasure in the study of old fashioned divines; and as I observe you have a considerable attachment to writers of this class also, I venture to trouble you with a few remarks which lately occurred to my mind from the perusal of one of the reviews lately published. I have heard much of the terms *Arminian* and *Calvinist* of late days, and now and then they obtrude themselves on my notice, in

the pages of my favourite old authors: but not being deeply versed in polemical distinctions, nor very fond of suffering my love for a pious book to be diminished by any innuendoes as to the author's views on certain mysterious questions, I often find myself equally delighted with the productions of writers who differ much, as I am told, on those points. I have never, therefore, taken any pains to ascertain with precision which of my old friends and instructors adopted the Calvinistic, and which the Arminian, interpretation of the Scriptures: nor indeed to know what those respective schemes are. The frequency, however, with which these matters are now introduced into theological conversation has made me begin to feel a little anxious, for my own credit's sake, to know what an Arminian and what a Calvinist means. On applying to a friend, much better versed in controversial matters than myself, he informed me that I might gain a vast deal of information on these points by reading the ANTI-JACOBIN REVIEW, which, he observed, was conducted by men of such profound and deep learning in all theological disquisitions, that their assertions and conclusions might be considered as decisive on every important subject. Relying on my friend's opinion and recommendation, I borrowed a few numbers of that publication. The first I opened contained a review of Mr. Pearson's Letter to Mr. Overton, in which the Reviewer styles the well known judicious defender of our Church's discipline and doctrines, *the Arminian Hooker*. This was a case just such as I wished for. My own veneration for the works of that author on the one hand, and my learned friend's high opinion of the discriminating judgment of the Anti-jacobin Reviewers on the other, led me to conclude that I should now easily ascertain the sentiments which distinguish the Arminian party, and consequently by reversing them, those which are held by Calvinists. I was the more satisfied with this mode of gaining the desired information, because Hooker is an author who expresses his ideas with so much precision as to preclude any great probability of mistaking his language.

The doctrines of imputed righteousness and justification have given birth to much discussion; and I felt desirous of knowing what the *Arminian* Hooker maintained respecting them. The following passages satisfied me on the former head, and I make no apology for lengthening my letter by inserting them, being well assured that, whether your readers feel any interest or not in the inquiry which engaged my attention, they cannot but be gratified with any thing which was dictated by such a head and heart as that of Hooker.

"There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified is *perfect but not inherent*. That whereby we are sanctified, is inherent but not perfect."—"The righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any *inherent* quality. Christ hath merited righteousness for as many as are found in him."—"There be two kinds of Christian righteousness; the one without us, which we have by *imputation*; the other in us, which consisteth of faith, hope, and charity, and other Christian virtues. God giveth us both the one justice and the other; the one by accepting us for righteous in Christ; the other by working christian righteousness in us. If here it be demanded which of these we do first receive, I answer that the Spirit, the virtues of the Spirit, the habitual justice, which is ingrafted, the *external justice of Jesus Christ which is imputed*; these we receive all at one and the same time; whensoever we have any of these, we have all; they go together. Yet since no man is justified except he believe, and no man believeth except he have faith, and no man except he have received the spirit of adoption hath faith, forasmuch as they do necessarily infer justification, and justification doth of necessity pre-suppose them; we must needs hold that *imputed righteousness*, in dignity being the chiefest, is notwithstanding in order the last of these." &c. &c.—(Discourse on Justification.)

It being evident from this passage that Hooker maintains the doctrine of *imputed righteousness*, I conclude that Arminians in general do the same, as otherwise it would be a very inapplicable epithet to a writer who has said so much on that particular subject, and who clearly makes it an essential part of his own system, as appears from the above and many correspondent passages in his works. I took it also for granted, on the same premises, that the Church of Eng-

land, *interprete Hookero,* must also hold this *Arminian* tenet of the imputation of Christ's righteousness to the believer.

I was next anxious to learn the sentiments of this eminent divine on the doctrine of justification by faith, and turning to his sermon on that subject, § 31, I found the following passage.

"It is a childish cavil, wherewith in the matter of justification our adversaries so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, *because we teach that* FAITH ALONE JUSTIFIETH: whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified: or works from being added as necessary duties required at the hands of every justified man: but to show that faith is the *only* hand which putteth on Christ unto justification: and that Christ is the only garment which, being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, and preserveth us blameless in the sight of God, before whom, the weakness of our faith were cause sufficient to make us culpable, yea, to shut us out from the kingdom of heaven, where nothing that is not absolute can enter."

From this passage, therefore, it clearly appears that the *Arminian* Hooker, though he considered hope and love as inseparably linked with that faith which justifieth, and works as necessary duties required of every justified man, yet taught that faith alone justifieth; and that faith is the only hand which putteth on Christ to justification.

I then wished to investigate what was the opinion of the *Arminian* Hooker, on the much contested subject of predestination. I met with a passage in his answer to Travers's application, which seemed to throw light on it. Hooker defending himself from the accusation of heterodoxy on the part of Travers, says,

"That which I taught (on the matter of predestination) was at Paul's Cross; it was not huddled in amongst other matters in such sort that it could pass without noting; it was opened, it was proved, it was some reasonable time stood upon. I see not which way my Lord of London, who was present and heard it, can excuse so great a fault as patiently, without rebuke or controulment afterwards, to hear any man there teach otherwise than the Word of God, not as it is understood by the private interpretation of some one or two men, or by a special construction received in some few books, but as it is understood *by all Churches professing the Gospel, by them all, and therefore even by our own also amongst others.*"

In this passage, by classing his own sentiments on Predestination with those of all the Protestant Churches inclusive of our own, Hooker enables us to ascertain what his own were, by a comparative reference to the confessions, articles of faith, public liturgies and catechisms of those Churches. On looking into those documents, I find the confessions of Helvetia, of Basil, of France, of Belgia, of Scotland, (viz. that of 1581), of Geneva, and the XVIIth Article of England, all expressly treating of the subject of Predestination. Those of Augsburg and Saxony entirely waive the subject without any conclusions whatever. I took it for granted, therefore, that in Hooker's opinion all those who have delivered their sentiments are in harmony with each other, and with his own statement of the doctrine also. I found, in all the above-mentioned *foreign* confessions of faith, an explicit avowal that the election of individuals is the *antecedent* not the *consequent* of faith and holiness in them; and that God of his good will and pleasure decreed *effectually* to call, justify, sanctify, and, finally, to glorify, all whom he chose in Christ; and to pass over others, leaving them in that fall and perdition whereunto they had thrown themselves, and manifesting his justice in their condemnation. I therefore concluded, that this was the view of the subject which Hooker considered as the unanimous sentiment of *all the Churches professing the Gospel,* and, consequently, that this must be the *Arminian* tenet, and that these Churches, by a Prolepsis, may be all called Arminian. I felt some hesitation, indeed, at concluding the French, Helvetic, and Genevese Churches to be maintainers of the tenets opposed to those of Calvin, who was the principal adviser and framer of them: yet as the *Arminian* Hooker is decisive as to the agreement of all those Churches with our's, as well as with his own private views of the doctrine of Predestination, I took it for granted that, whatever might be the individual sentiments of Calvin, he was either not able or willing to procure their insertion in the creeds and confessions of any of the foreign Churches *professing the Gospel.*

On the subject of final perseverance I referred to the following passages in Hooker's works;—and as I have been informed, that this is an important article of difference between the Arminians and Calvinists, I thought I should satisfactorily discover what Arminianism asserts on this point, from the language adopted by the *Arminian* Hooker.

"If we have read that "*the Spirit is our life*; or, *the Word our life*; or *Christ our life*; we are in every of these to understand, that our life is Christ, by the hearing of the Gospel, apprehended as a Saviour, and [illegible]ed unto through the power of the Holy Ghost. The first intellectual concert and comprehension of Christ so embraced, St. Peter calleth *the seed whereof we be new born*: our first embracing of Christ, is our first reviving from the state of death and condemnation. *He that hath the Son hath life*, saith St. John, *and he that hath not the Son of God hath not life*. If, therefore, he which once hath the Son may cease to have the Son, though it be for a moment, he ceaseth for that moment to have life. But the life of them which have the Son of God, *is* everlasting in the world to come. But because as Christ being raised from the dead dieth no more, death hath no more power over him: so the justified man, being allied to God in Jesus Christ our Lord, doth *as necessarily from that time forward always live*, as Christ by whom he hath life, liveth always."—"If Christ, the fountain of life, may flit and leave the habitation where once he dwelleth, what shall become of his promise, *I am with you to the world's end*? If the seed of God, which containeth Christ, may be first conceived, and then cast out, how doth St. Peter term it *immortal*? How doth St. John affirm, *it abideth*? If the Spirit, which is given to cherish and preserve the seed of life, may be given and taken away, how is it the *earnest* of our inheritance until redemption? If, therefore, the man which is once just by faith, shall live by faith and live for ever, it followeth that he which once doth believe the foundation must needs believe the foundation for ever." &c. (Discourse on Justification, chap. xxvi. See also his Sermon on the Perpetuity of Faith in the Elect. Also the Ecc. Pol. Book V. chap. lvi.)

The above and several other equally decisive passages in Hooker's writings, left me at no loss to determine, that the indefectibility of grace, the perpetuity of faith, and the final perseverance of all true believers, was a leading article of his system. I supposed, therefore, that in this as well as in other points, the *Arminian* Hooker was consistent with himself, and that the foregoing tenet was an essential point in the Arminian Creed.

Having satisfied myself on those heads, and thinking I had completely discovered what the Arminians hold, I accidentally heard it said, that you had somewhere asserted, that Hooker was a Calvinist. But I must honestly tell you, for I am a very plain dealing man, that I have been given to understand, by my abovementioned learned friend, that the Anti-jacobins are infinitely more sound divines, and better informed Churchmen, than the Christian Observers. I therefore conclude, that you must, in this as well as in many other instances, be mistaken, and that it is the part of a friend to correct your errors. True it is, that I have often read articles in your Magazine which have at once warmed my heart and enlightened my head, and, in spite of my friend's opinion, I cannot help entertaining a secret regard for your general conduct and character. If, therefore, I have been led into error, I should be happy to discover it. Am I, or am I not, right in concluding, on the Anti-jacobin's authority, that Hooker was an Arminian; and that the above doctrines, as deduced from his writings, are properly to be termed Arminian or Anti-calvinistic? I feel an inclination to credit both your wisdom and your integrity: but is it not presumptuous in me, nevertheless, to entertain any doubts as to the accuracy, depth of learning, or theological information, of the Anti-jacobin Reviewers?

A SIMPLE ENQUIRER AFTER TRUTH.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE idea of the following Poem is taken from the 34th chapter of Deuteronomy. If it suits the plan of your work, its appearance will gratify your constant reader,

A. B.

"AND Moses went up from the Plains of Moab unto the Mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the Land of Gilead, unto Dan, and all Naphtali, and the Land of Ephraim and Manasseh, and all the Land of Judah unto the utmost sea, and the south, and the Plain of the Valley of Jericho, the City of Palm Trees unto Zoar. And the Lord said unto him, This is the Land which I sware unto Abraham, and Isaac, and Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."—DEUT. xxxiv. 1—4.

As some poor pilgrim long condemn'd to roam,
A pensive wand'rer from his cheerful home,
Pants to return the dear delights to hail,
Which breathe their influence o'er his native vale;
If chance, at length, he scales some mountain's height,
And all his country swells upon the sight:
What sudden joy his languid eye inspires;
How his cold bosom burns with ancient fires!
So warn'd by Him, whose all-commanding power
Calls man to life, and marks his destin'd hour,
Long doom'd to wander on the thirsty waste,
Long doom'd to toil beneath the scorching blast,
To Pisgah's top the holy Seer withdrew,
And Canaan's glories burst upon his view.
High on a mount he stood, whose awful brow
Frown'd in dark pomp o'er Jordan's streams below;
Whose far horizon marks the distant land,
Where western billows lash the Tyrian strand.
Through the wide realm, what scenes of wonder rise,
What forms of beauty greet his ravish'd eyes!
Fair smile the vallies, fair the rivers flow,
And groves with brightest tints of beauty glow;
In gay luxuriance Spring's abundant train,
And waving plenty, clothe the fertile plain;
Rich o'er the meads unfolds the varying bloom,
Rich on the breezes floats a sweet perfume.
Nature with joy the broad expansion fills,
Crown'd with the riches of a thousand hills.
Thus, whilst the prophet mark'd the bright domain,
From his rapt bosom burst th' impassion'd strain.
"Is this the region? this the place of rest?
Hail happy land, a land supremely blest.
Twice twenty times has Egypt learn'd to smile,
Enrich'd with plenty from the stores of Nile,
Since the proud main in billowy ramparts stood,
And crystal bulwarks stay'd the rolling flood.
Twice twenty summers have I toil'd to gain,
This blissful prospect, nor have toil'd in vain.
Each morn renew'd the visionary theme,
And Canaan's glories rose in every dream.
Now send me, heav'n, the message of release,
My eyes behold them, and shall close in peace.

In safety here shall Israel's sons recline*,
Tend the rich flock and prune the clust'ring vine;
His heav'ns shall shower their bounteous gifts around,
And golden harvests bless the verdant ground.
Here blooms the land of Palm Trees†; grateful soil!
There groaning presses flow with streams of oil;
Whilst flow'ry Carmel lifts his summit high,
And flings his stores of fragrance to the sky.
Thy lofty cedars, Lebanon, proclaim‡
The destin'd borders of Manasseh's name:
And Judah's race shall stretch their ample reign
From Jordan's margin to the western main."
He spoke, and paus'd: for now celestial light
Beam'd in full splendour on his mental sight;
Chas'd from his soul the mortal mists away,
And on his eye-balls pour'd a brighter ray:
New forms of vision o'er the scene expand,
And rites of blood pollute the smiling land.
From Arnon's streams to Rabbah's watry plain
Extends dread Moloch's sanguinary reign.
Whilst idol shrines with frantic shrieks resound
Through Sidon's coast to Moab's utmost bound,
With eager haste the wild enthusiast roves
To weave the dance in consecrated groves;
Or in lone caverns, where, with orgies dire,
Insensate voices hail the mystic fire;
While cymbals loud assist the madding roar,
Bids the foul altars blush with human gore.
In vain the mother clasps her tender care,
And faints in all the agony of prayer:
In vain the infant, with imploring cries,
Intreats a milder doom: he bleeds, and dies.
Stern indignation fir'd the prophet's eye,
And his rent bosom heav'd the lab'ring sigh.
"Ah, fools! and blind in heart! can deeds of blood
Invite the smile or stay the bolts of God?
Say, shall the mutter'd spell, the midnight charm
Unnerve the vigour of Jehovah's arm?
Behold your instant doom; embattled hosts
Pour their dark files in vengeance on your coasts;
Exulting myriads rend the astonish'd air
With strains of triumph, for the Lord is there;
Full on the camp the streams of glory play§,
And burnish'd casques reflect a heavenly ray.
Wide wasting ruin scours the reeking plain,
And rides in thunder o'er a host of slain;
Low in the dust your vaunted bulwarks lie,
Whilst flames aspire and darkness blots the sky.
Thrice happy Israel‖, doom'd by heav'n to wield
Its own dread weapons through the tented field;
Th' eternal king thy raging foes disarms,
And bears thee safe on everlasting arms.
To earthly steel they trust the weak defence,
God is thy shield, thy sword Omnipotence;
Strong in his strength, secure in aid divine,
March on to conquest, lo! the land is thine."
A sacred joy his patriot breast inspires,
And his rapt soul with holy transport fires;

* Deut. ch. xxxiii. ver. 28. † Deut. ch. xxxiv. ver. 4.
‡ Josh. ch. xv. and xvii. § Exod. ch. xxv. ver. 21, 22, &c.
‖ Deut. ch. xxxiii. ver. 26, &c.

Full in his view the streaming banners fly,
And songs of victory cleave the yielding sky.
In his high course the flaming orb of day
O'er Gibeon's plain arrests his downward way;
And night's pale regent checks her silver car
Where Ajalon's wide vales re-echo shouts of war.
Rouse, Moloch, rouse! thy veteran bands array;
Spread the deep squadrons; wake the martial lay;
Unfurl afresh their flagging signs in air;
Breathe o'er their ranks the vigour of despair.
Oh! is there none the patriot sword to rear,
Roll the scyth'd car, or shake the balanc'd spear?
Avenge the cries of Philistæa's blood,
Dash down her foes, and tower her guardian God?
There is—from yonder camp a giant form,
Strides through the vale and bears resistless storm—
High o'er his head a brazen helmet glows,
And folds of brass his hardy limbs inclose.
Bright gleam the horrors of his burning shield,
And shoot fierce lightnings o'er the dusky field.
His livid eye-balls flash indignant fire
On all the chiefs; the chiefs dismay'd retire.
No vet'ran warrior aims the vengeful blow,
Nor dares the combat with so proud a foe.
That boast is thine, and thine the destin'd prize,
Thou son of Jesse, fav'rite of the skies.
What though of ruddy mien and aspect fair,
Thy tender grasp no pond'rous target bear;
What though thy hand no thirsty falchion wield,
Nor vizor'd casque thy youthful forehead shield;
Heav'n deals the winged death: 'tis heav'n alone
Gives its sure mission to the destin'd stone.
But hush'd the din of arms; in tuneful lays
Floats through the air the melody of praise.
Bright as the flame that gilds the morning skies
Thy lofty walls, imperial Salem, rise;
Their burnish'd gold thy massy roofs display,
And glitt'ring columns shed a doubtful day.
Above the rest the temple tow'rs supreme,
Lifts its broad front, and meets the morning beam;
There all the east her treasur'd stores combines,
Proud Senir's firs and Ophir's golden mines.
Exulting myriads round the porches throng,
Urge the glad pray'r and pour the heav'nly song.
Oh, who may see and live! an awful gloom
Of radiant glory fills the hallow'd dome;
Back in amaze the priests appall'd retire,
Nor face the splendours of that cloudy fire.
With joy the prophet, "Hail, thou blest abode!
'This is no other than the House of God*.'
As erst on Israel beam'd celestial light,
A cloud by day, a blazing fire by night;
On thy dread walls descends the glorious stream,
And light ethereal veils the cherubim.
Here shall assembled tribes with joy repair,
Cleave to thy gates and fill the House of Prayer:
Through all thy courts their grateful strains shall rise,
And heav'n's best incense greet propitious skies.
"Ah, fading beam, the sunshine of a day!
Ah, passing beauty destin'd to decay!

* Gen. ch. xxviii. ver. 17.

Vice rears her hideous form, and brooding shrowds
The op'ning prospect in a night of clouds.
In vain I look, no radiant dawn appears
Through the long vista of succeeding years,
Sad, mournful waste, save where Josiah's name,
Or some mild Asa's shoots a transient flame.
" Sleeps then the thunder of avenging power?
I see, I see the gathering tempests lower.
Dark rolling squadrons all thy seats surround,
And towers and temples totter to the ground.
On distant shores thy ceaseless sorrows flow*,
And proud Euphrates mocks the tide of woe;
No songs of Sion† cheer the breath of ev'n,
Hail the glad morn, or waft the soul to heav'n.
But on lone banks, where drooping willows fade,
And withering branches cast a leafless shade,
His lute harp the weeping captive sees
In silence trembling to the passing breeze.
" Nation perverse! what mortal eye may trace
The long disasters of thy guilty race?
Again thy sons the lofty fabric raise,
Proud cities tower, and golden columns blaze;
Again they bid the ripening harvests bloom,
Taste the pure stream and breathe the sweet perfume;
But boast no more the ample range their own,
Nor claim the bright reversion of a throne:
Usurping lords the favour'd seats profane,
And Gentile standards mock the hallow'd plain.
" Now o'er the shadowy fields and dim-seen bowers,
Night's sullen breath embrowns the wintry hours:
O'er slumb'ring nature no rude murmur flows,
'Tis all hush'd stillness and a dumb repose.
But, hark! how sweet those solemn strains arise‡,
Swell from the vale and echo to the skies.
'Glory to God on high; to man be giv'n,
Peace and good will'—I hear the song of heav'n.
Angelic choirs symphonious voices raise,
Tune their loud harps and pour the stream of praise.
See darting radiance cleave the waste of night§,
See æther flaming with a blaze of light!
He comes, the promis'd star! exult and sing,
Ye distant isles, and hail your new-born king.
He comes, the Prince of Peace! this sacred hour
Shall own the fullness of a Saviour's power.
Ye blind, approach the light; ye dumb, rejoice;
And in new concert raise th' enraptur'd voice.
Ye, who the paths of night's dark vale have trod,
Behold the rising dawn, behold your God!
To us a child is born, a son is giv'n,
The world's last hope, the last best gift of heav'n.
At his rebuke hell's baffled legions flee,
The winds are hush'd and calm'd the raging sea.
Death hears his mandate, and the silent grave
Proclaims his word omnipotent to save.
" Now swells the kindling strife; hoarse cries ascend
On every gale and all the concave rend.
Crowds roll on crowds to Calvary's lofty brow,
And shouts convulsive shake the plains below.
He dies! the Lord of Life resigns his breath;
Nails pierce the hands that grasp the keys of death.

* Babylonish Captivity. † Psalm 137. ‡ Luke ch. ii. ver. 13, 14.
§ Matt. ch. ii. ver. 2, &c.

The veil is rent in twain, disparted fly
The shatter'd rocks, and midnight veils the sky.
Burst the dark tombs; upheaves the trembling ground,
And shudd'ring nature groans and quakes around.
Seraphic hosts forsake their thrones above,
To gaze in wonder on the scenes of love.
Shall man alone in bold rebellion rise,
Hurl the proud vaunt and mock avenging skies?
Lo! from the brightness of his high abode,
In solemn gloom descends the pomp of God.
Famine and plague and all the train of war*
Wait on his march and bear his flaming car.
He comes in vengeance; earth his presence feels,
And rocks convuls'd beneath his living§ wheels.
Clouds, mantling clouds, his burning path proclaim,
And whirlwinds speak the terrors of his name.
No more with silent step heav'n's milder light
Walks in soft glory through the gloom of night:
But howling tempests all the sky deform,
And ocean boils beneath the rushing storm.
In forky trains the winged bolts are hurl'd,
And sweep vindictive through a wasted world.
Peal swells on peal; careering thunders roll,
And wild commotion shakes the tottering pole.
On Jordan's banks that swim with native gore,
Rome's black battalions all their fury pour.
Less fierce some eagle through mid æther springs,
The thunder balanc'd on his sounding wings.
No tears, no prayers, their furious wrath can charm
Nor age appease, nor innocence disarm.
From east to west the driving tempest pours†,
From plain to plain the whelming deluge roars:
Thy cities fall; the lofty flames aspire,
And God's own temple sinks in floods of fire.
"Tremendous doom! what shrieks of anguish rise
What groans of sorrow pierce averted skies.
To distant climes, with devious steps and slow,
The sad survivors of their country's woe
Move silent on, a melancholy train,
Or plead for mercy, but they plead in vain,
Whilst superstition spreads her baneful plume,
And Canaan mourns beneath th' unhallow'd gloom
"But, lo! the standard waves again unfurl'd‡,
And draws around a renovated world.
On Sion's brow the sacred splendors shine,
And earth's far confines hail the welcome sign.
Ye kings approach, and bend the grateful knee;
Ye Gentiles, share the general jubilee.
At once the east and west and south and north
Feel the bright beam and pour their legions forth.
To Salem's courts what gathering crowds ascend,
What prostrate myriads in her temple bend!
Assembled nations pour th' adoring strain,
Mix voice with voice and bless th' auspicious reign,
'Worthy the Lamb, for us his blood was giv'n,
The Sons of God, the ransom'd heirs of heav'n!'
From sea to sea the glowing transports roll,
Shore calls on shore and pole resounds to pole.
Heroes no more shall urge the thund'ring car,
Or hurl their vengeance through the ranks of war:

* In allusion to the signs preceding the destruction of Jerusalem.
† Luke ch. xvii. ver. 24. ‡ Millennium. § Ezek. i. 19, 20.

The din is hush'd; the storms of discord cease,
And savage natures harmonize in peace.
The tawny lion, tyrant of the wood,
Forgets to rage, no more athirst for blood.
Fierce wolves and flocks in mild accordance feed,
Drink at one stream and crop one common mead:
The feather'd minstrels wake the tuneful grove
And hymn the reign of universal love.
Earth's utmost bounds the swelling concert raise,
And seas wide-weltering murmur notes of praise.
" Haste, haste, ye years; on swifter pinions borne,
Speed your glad course, and rise the destin'd morn:
Bid earth's dark realms with realms celestial vie,
A lower heav'n, an image of the sky.
For me a throne of purer radiance waits,
And heav'n unfolds her everlasting gates.
Let the last trump its rending terrors sound,
Let pealing thunders shake the vaulted round:
Let stars and skies in liquid flames expire,
And rolling suns dissolve in seas of fire—
High o'er the wreck my soul shall wing her flight,
And soar transported to the realms of light.
Father, I come; no more shall earth delay
The bursting visions of eternal day.
Ev'n now thy beams a sacred life impart,
Rouse my weak frame and cheer my languid heart.
Ev'n now I mount, I climb the *blest* abode,
Bask in the smiles and tread the courts of God.
There streams of life in endless glory rise,
Ambrosial fruits and trees of Paradise.
There kings and priests empyreal mansions own,
And circling seraphs guard the burning throne,
My kindred spirit hastes with them to prove,
Th' unmeasur'd fulness of immortal love;
With angel choirs in prostrate joy to fall,
Heav'n my sure home, and God my all in all."

To the Editor of the Christian Observer.

I now proceed to fulfil the promise I made you in my last letter, of submitting to you the account which I received from my worthy old preceptor, of some of my youthful companions. Let me first tell you, said he, the melancholy fate of Hilaris, to whom I remember you yourself shewed a particular attachment. He was, indeed, singularly formed to gain the affections of his playfellows; being eminently cheerful and good-natured, always ready to take the tone of his companions, and fall in with their humour. I remember a little before you left me to go abroad, you thought me somewhat uncandid in what I said to you about him, when you returned to me after a vacation, full of his praises, from spending a few weeks with him at your father's house in the country. You told me of his gaiety, his ease, and his other amiable qualities; in particular, that, though accustomed at home to witness no small degrees of dissipation and luxury, and an almost utter negligence of religion, he had submitted with perfect good humour, and without the least apparent reluctance, to all the restraints of the house; had kept early hours, had found no fault with a plain dinner, had attended family prayer, had gone regularly to Church, and, in all his outward behaviour, had shewn nothing which was offensive: yet I, nevertheless, dissuaded you strongly from his society. I told you that he had been with me but a very short time, and that I was taking measures for preventing his continuance with me, considering him on the whole as a very dangerous inmate. The truth was, I discovered that little care had been taken in his childhood to instil religious principles and form religious habits. I knew likewise that, for the two immediately preceding years, he

had been placed by his father, for the sake of learning the modern languages, in a very large city on the continent, and it was even then my fixed opinion, an opinion grounded on much observation which all my subsequent experience has tended to confirm, that living abroad and associating intimately with the inhabitants of foreign, especially of Roman Catholic countries, early in life, before the principles are fixed and the habits formed, is in the highest degree pernicious. The becoming accustomed to the disuse of public worship, is alone of a most dangerous tendency. An indifference to all religion too generally steals on the young mind, under the fascinating name of a large and liberal spirit. A contempt for nursery prejudices, and parental restraints, often succeeds, together with the natural consequences of familiarity with infidel opinions and profligate manners.

Could I then be surprised to hear, in the instance of Hilaris, that the want of early instruction, followed by two years residence in a foreign capital, had left him wholly destitute of any religious, or even any sound moral principles;—that he scarcely ever read his Bible, or said his prayers. I, therefore, saw plainly, that though his good-humour and pliableness of disposition, with a certain love of popularity and desire of obtaining the good opinion and applause of his companions, made him accommodate himself pretty well to the exterior manners of our stricter regimen; yet that these restraints would soon appear to him unreasonable and unnecessary;—that he would, probably, relax the general tone of thinking and acting among us, and produce an indisposition to submit to those habits and restrictions which my pupils had hitherto borne with perfect good humour. I foresaw likewise, notwithstanding his present decency of behaviour, that when his passions should become stronger and more clamorous for gratification; at least, when on quitting his tutor, with whom he was but to spend another year, he should return to his father's house, and associate with the sort of people who frequent it; that his full command of money (for you know his father's ill-judged liberality left him in this respect almost without restraint) would lead him into all sorts of dissipation and licentiousness. And you know, from the enquiries I made concerning yourself, before you were permitted to come among us, how careful I always was to guard my little flock of pupils, against any religious or moral contamination by the admission of a new associate. In truth, I watched against it with as much jealous care, as would commonly be exercised in guarding against the scarlet fever or the putrid sore throat. You remember also, I doubt not, that when you frankly told me that he had, in some degree, gained the affections of your amiable sister, I conjured you to guard her against suffering herself to form an attachment of which she would for ever repent. I told you, and your own experience, I doubt not, has since confirmed the truth of the remark, that young women are often kept by the very purity of their own minds, from having the least idea of the true character of persons of our sex. They little think, perhaps, of the real licentiousness of many young men, who, when in their presence, never violate the laws of decorum. But they should make it a rule before they become at all familiar with any youthful companion of our sex, or allow themselves in that intimacy which is apt on the female side especially to produce affection, to be satisfied, not merely that there is that negative evidence of his religion, which consists in there being nothing notoriously of an opposite kind, but that there is something *positive*; that the young man has been trained to habits of religion, that he is observant of its forms and exercises, and, so far as they conceive who know him best, is influenced by it in his practice. Your sister, by subjecting her agreeable Hilaris to this test, would have found, that, though when at her father's house he went to Church, he never frequented it at any other time; that he was utterly ignorant of the Scriptures: and you, who slept in the same room with him, could have told her, that he was equally negligent of his private devotions.

Poor young man! I little thought what was to follow! He left me, you know, soon after. His father, perhaps you remember, would not take my advice, and put his son under the care, or, as I assured him it might be more properly termed, secure to him

the friendship of an excellent young man, who was just quitting college with great credit for his learning; whose manners were remarkably pleasing, and against whom it was only alleged that he carried his religious notions too far. He was termed in his college the agreeable Methodist. I told Hilaris's father very plainly, that his son's temper was likely to make him the victim of his vices and follies, if he should be sent into the world in the actual state of his principles and habits. In vain also I urged on him the example of a near relation of my own, a young man who was in the dangerous predicament of being sure, so soon as he should be at age, of coming into possession of a large fortune, whom I had been the honoured instrument of rescuing from ruin. This was effected by my connecting him, at the critical period of life when he was finishing his boyish years, with a companion whose talents and learning commanded his respect, whose amiable qualities gained his affection, while, through the blessing of heaven, which is seldom refused to those who with earnest prayer combine rational means of obtaining it, his religion and virtue gradually produced in my young relation their happy counterpart. Instead of spending his time, and prematurely wasting his fortune at Newmarket, where he had already an establishment, he soon parted with his horses and dogs. He applied himself to his studies with great vigour, and, though not a first rate scholar, became highly respectable in literature. Indeed his turning out so well, contrary to some pretty strong indications of a contrary tendency, became the more known, because his fortune and family connections entitling him to take a part in county politics, he discovered at a public meeting which took place just before the dissolution of a parliament, such superior talents and principles, that he was with one voice nominated to represent his native county; and in the House of Commons he shewed that his integrity and independence were not inferior to his intellectual powers.

All this you may be sure I enforced on the father of Hilaris. But the dreaded name of Methodist was a sufficient answer to all I could say. His father committed him for the remaining twelvemonths to the care of a neighbouring doctor of divinity; one who was, in the language of the world, a very respectable man, and *not a Methodist*. The Doctor was, indeed, fairly enough entitled to the epithet of respectable. He professed a firm belief of the Divine Origin of the Christian Revelation, and used to speak with contempt of Sceptics and Heretics, though he never grounded his pupils in the doctrines and principles of Christianity, nor fortified them against infidelity by making them well acquainted with the chief evidences and arguments on which the truth of our religion rests. To state the real fact, the Doctor had just that degree of religion which was more injurious to Hilaris (and it is, I fear, no uncommon case) than even an utter want of it. Hilaris, coming immediately from under our roof, might have been shocked, I trust, by the latter, and the Doctor would have lost his influence. But the former too fatally suited the natural propensity of Hilaris to make the opinion of the world the rule of his conduct. The Doctor kept company with the best families of the neighbourhood; and this was, indeed, one of the inducements which determined the father of Hilaris in his choice of the Doctor to be his son's tutor, contrary to my repeated remonstrances, and earnest advice, that he would endeavour, as much as possible, to keep his son out of the world, until his principles and habits should be, in some degree, formed and strengthened, so as to render him less likely to take the hue of every society he might enter. Hilaris, therefore, while at the Doctor's, used to hear the ordinary judgments pronounced in what is called good company on men and actions, and the effect was accordingly. He became, not what would commonly be called utterly irreligious, but I cannot better convey to you an idea of the state of his religious and moral principles, than by referring you to the words of the greatest of our modern poets:

"A lawyer's dealings should be just and fair—
Honesty shines with great advantage there.
Fasting and pray'r sit well upon a priest,
A decent caution and reserve at least.
A soldier's best, is courage in the field,
With not a thought that wants to be concealed;
Manly deportment, gallant, easy, gay;
An hand as liberal as the light of day:

He scorns to do an injury by stealth,
He'll go to heaven. — COWPER.

From the Doctor's, where Hilaris found himself so much at his ease that he willingly continued a second year, he went to reside in his father's house in London. This also was directly contrary to my counsel, which was, that he should be fixed for some time in a place, from the size of which, his conduct, whatever it might be, would be sure to be notorious; in which case his regard for his character would at least have kept him within some bounds. But according to the maxim concerning extremes, which so generally holds true, the immense size and population of the capital produces, in a moral view, some of the effects of solitude, by enabling any one to conceal his vices. Hilaris was acknowledged by his father to be sowing his wild oats. His mother called him dissipated. He was licentious. He fatally verified my early forebodings. In short, his life was one continued course of gaiety and debauchery. His mother knew that he was constant at the play and the opera; but she knew not, though she ought to have guessed it, that he chiefly frequented those places of public amusement, for the sake of their most constant and natural inmates, those wretched women, whom the affected lenity, but real cruelty, of our modern legislators suffers, without restraint, to overspread the capital. Miserable beings! who are forced to dress their countenances in smiles, while, perhaps, their hearts are torn with remorse and sorrow; who, from the very first, are consigned to infamy, and who soon become the victims of despair and death: while, according to the ordinary inconsistency of the world's morality, the authors and partners of their crimes are scarcely censured. At length, after his health had suffered not a little from his excesses, he formed a more permanent, and therefore a still more pernicious, connection; and his expences increasing even faster than his father's profusion could keep pace with them, in order to replenish his exhausted purse, he was drawn into a habit of gambling, a vice into which he had been already led even by his father himself, though not intentionally. His father, indeed, declared the direct contrary; for he assured a friend of mine, that, in introducing him into one of our most fashionable clubs, because there he would meet the best company, he had expressly charged him to abstain from play. Poor Hilaris! About this time I caught a glimpse of him one day as I was driving along Pall Mall in a hackney coach, and I thought I saw but too plainly in his countenance the characters of vice and of inward disquietude. He also caught my eye, and shrunk from it with a look which cut me to the heart. Soon afterwards I heard from a friend of mine, who had enquired after him from one of his relations whom he accidentally met at dinner, that he had turned out a rascal, and that his family had been forced to give him up. These words, pronounced with a certain ferocious air, shocked my friend, and prevented his inquiring farther. The mystery was, however, explained not long after, when I heard, that having been drained of all his money by his extravagant mistress, and having lost at the gaming table a very considerable sum, which he was unable to pay, he had been at length tempted to some unfair practices. Being a raw and clumsy sharper, he was soon detected, and though he fell on his knees before his young companions, whom, by a strange misapplication of terms, he had been used to call his friends, and with tears implored their mercy, laying before them pathetically, for grief is eloquent, the ruin in which he should be involved by their making his shame public, and solemnly declaring he would refund more than they could possibly suppose he had gained by unfair practices, they were inexorable, and declared that they would next day expose him to the world as a scoundrel. He was left in the room in a state of wretchedness which misfortune, unattended with guilt, can never produce. Poor fellow! I cannot help hoping that it was owing to some yet unobliterated traces of the religious instructions he received, during the short time he was with us under this roof, that he did not adopt the dreadful expedient of self-destruction, as a refuge from his misery. By the sale of his books, and a few other articles, he got together a little money, and immediately quitted the kingdom. The exigency of his affairs infused into his character a degree of vigour which was new to him, and hearing that a war was just

then breaking out between the Russians and the Turks, he instantly repaired to the Russian army, and offered his services as a volunteer. Being in the bloom of youth, and his appearance and manner quite those of a gentleman, he immediately received a commission, and in the severe actions which followed soon after, he behaved with so much gallantry, that he was not only promoted to a higher rank, but was invested with the order of knighthood, by which superior military prowess is usually distinguished in the Russian armies. But not many days after his having received this gratifying mark of distinction, and when he was venturing for the first time to direct a look homewards, and indulge a hope of effacing, by such an honourable testimony to his subsequent conduct, the blot his character had formerly received, being engaged with a small party in a skirmish, at a distance from the main body of the army, he was severely wounded, and after accompanying the remains of his party as far as he could on the retreat, he was at length unable to proceed any farther, and was left behind at the hut of a poor peasant by the road side, in one of the most unfrequented districts of Moldavia. His comrades parted from him with tears, but were unable to leave with him any thing more than their blessing, and their earnest wishes for his recovery.

In this wretched hut then lay poor Hilaris, scarcely sheltered from the inclemencies of the winter's wind and rain, exhausted with fatigue and pain, utterly destitute of all the common necessaries of life, without medical advice, without society, without books, and with a mind lacerated by the reflection of his past follies, and yet finding the prospect of the future still more gloomy and comfortless. He had gone abroad without having imparted more to his friends than that he was going to the continent, of which he informed them by a letter he left on his table. They knew not whither he had directed his steps; but he had no sooner received the ensigns of the order of merit, than he began a letter to his father, which, however, he had not been able to finish before this fatal reverse; and it was in his Moldavian hut that he again took up the pen, to state to his friends his present destitute situation. He mentioned that his wound was very painful, and that he had no one to dress or take care of it; that he found his strength failing, and greatly wanted a little wine or other cordial; but that none was to be had, and even if there were any, he had no means of purchasing it; that his situation was the more deplorable, because not understanding the language of the peasants, he could not fully avail himself even of the scanty means which the place afforded for supplying his wants and increasing his comforts. His parents feelings on receiving this letter, you will more readily conceive than express. His father was not long in sending off a medical practitioner, on whom he could depend, and with whom he knew his son was personally acquainted; directing him to proceed immediately with all possible dispatch to the village his son had named, with proper attendants, and a supply of all that could administer to his comfort as well as his cure; and to bring him by slow stages to his native country, as soon as he should recover so far as to be removed with safety. The surgeon lost no time in executing his commission; and travelled with the utmost expedition to the place of his destination. He alighted from his carriage with eagerness, but too soon learned that his unfortunate friend, after lingering many weeks in great pain and misery, had at length expired about a fortnight before his arrival.

Here my venerable old friend burst into tears. Though it is so long, said he, since I heard of the melancholy fate of poor Hilaris, I cannot now recite it with a dry eye. To you, added he, I need make no remarks on the melancholy story I have related. I am persuaded you will have anticipated most, perhaps the whole, of what it suggests to me. I will only therefore remark, that I view some parts of it in a very different light from that in which I heard they were commonly seen, and indeed in which I found they were regarded by his own family. I cannot help indulging a hope, but it is a hope sadly alloyed with doubts and fears of an opposite kind, that the religious considerations and impressions, which had never found a place in his mind since he left this very roof, might again meet him in his cottage in Moldavia;—that, destitute of every human support and consolation, he might be driven with penitence and contrition to seek a re-

fuge there, where none who seek for it in earnest, though even at the eleventh hour, will ever seek in vain. Such a hope at least I am willing to indulge. Many a prayer have I poured forth for poor Hilaris, whom I still loved with all his faults, and I know that God is merciful and gracious—His ways are not as our ways, nor are his thoughts as our thoughts. For this reason, wretched as was his condition when he lay in his miserable cottage on the borders of Turkey, wounded, sick, desolate, with no friend to succour, or comfort him; though we cannot but be shocked with the complete contrast between such a state of wretchedness and destitution, and the luxury and splendour of his early life; yet in the latter he is far more than in the former the object of my compassion. In his prosperity I see him in a raging delirium, rushing forward in a course which led directly to utter ruin. In his adversity I see him undergoing a degree of discipline severe indeed, but *possibly* medicinal, and affording at least the only hope of a cure. Once more forgive my exclaiming, Poor Hilaris! Had his friends (I cannot bear such an abuse of language) been moved by his tears and supplications, his course of vice would not have been interrupted. There would perhaps have been more method in his madness, as he advanced in years. He might probably have lived a life of less open profligacy, and even have *reformed*, according to the indulgent estimate of worldly morality. His mother I know was wishing him to marry, and had been taking measures for introducing him to a young lady of considerable fortune, but of common worldly principles and habits; and being at length sated with pleasure, he would most likely have relished the plan. This would only have corrected the exterior, not have amended the heart, and by introducing him to a more sober, and therefore a more creditable course of irreligion and worldliness, would probably have left no opening for remorse, and have cut off all hopes of future repentance.

You will, perhaps, be surprised, (at least I was myself such a novice in the affairs of the world as to be surprised) to hear, that notwithstanding the melancholy lesson which had been read to the father and mother of Hilaris, they still continued to be more afraid of their children's having too much than too little religion. They were still afraid of sending their sons to be under the care of a most pious regular clergyman of great learning whom I recommended to them, merely because, from being more in earnest than the generality of the clerical profession, he was stigmatised with the epithet of Methodist. They saw indeed that their son's conduct had been objectionable, but they took their objection in the wrong place. They condemned his debauchery but not his dissipation: the latter they said, in the very hearing of their other children, was natural to a young lad of fortune and spirit. Least of all were they sensible that they were themselves, in truth, the authors of their son's unhappy fate, in not having used means which, through the Divine Blessing, might have implanted in his mind religious principles and habits, in the place of those worldly opinions and modes of conduct, which were the real springs of all his vices and the artificers of his future misery.

I have begun my account of your old playmates, said my old tutor, with a most melancholy history; but glad am I to tell you, that all my narratives will not be of this gloomy sort. On the contrary, I am happy to say, that, in some instances, the seeds which I was the humble instrument of implanting in the youthful bosoms of my pupils, have grown up into an abundant harvest. My old friend pronounced these words with so much animation, and such a glow shot into his countenance, as brought tears into my eyes as well as his own. I shook him by the hand, and took my leave. I am, &c.

COLONUS.

To the Editor of the Christian Observer.

THOUGH I am a professed enemy to all intolerance in religion, it has always appeared to me to be necessary to keep a strict eye on Roman Catholics, with respect to the use they make of the liberty allowed them in this country. There is no description of professed Christians in whom the proselyting spirit is more general or more active. Under whatever circumstances therefore they come into a Protestant state, it may be expected that they will go to work, as soon as they have an opportunity, in making converts. I rejoice in the proof

my country gave of its humanity, in opening its generous arms to the vast numbers of Romish priests who fled hither from the murderous hands of French infidels. I would not have had one of them driven from our shores; but I would look well after them: for the sense of gratitude, which without doubt many of them felt, would in my opinion be no security against their endeavours to make proselytes. The better the man, the more probably would he be resolved on this purpose. His gratitude to the Protestant would heighten his mistaken zeal for that Church, out of which he believes there is no salvation. He would think it a pity that his benefactor should be damned; and would therefore endeavour to save him from the torments of hell in the next world, who had given him bread in this. But whatever good causes we may assign for the zeal of such men, I conceive it to be an incumbent duty on Protestants, to think seriously of the mischief it may produce, and to endeavour to prevent it. To say nothing of other reasons which require us to prevent the increase of Popery, the principle of toleration alone dictates this duty to us: to suffer the growth of an intolerant Church, is to contribute to the destruction of toleration itself.

I have been led into these reflections by the perusal of an annual publication which lately fell into my hands; it is entitled "the Laity's Directory:" the copy I have by me is for the year 1804. It contains the calendar of the Church of Rome, and several miscellaneous articles, adapted to forward the purpose of extending its communion: it also gives a list of schools and seminaries in England, under the superintendance of Roman Catholics. The number of these for YOUNG GENTLEMEN in different parts of the country is seventeen, the terms of which vary from £20 to £60 per annum.

For YOUNG LADIES, the number is twenty; the terms of which vary from 14 guineas to 40.

Besides these, the residence of no fewer than nine emigrant religious orders are mentioned, though not as schools.

Your readers will perceive, Sir, that the terms of some of the schools are very low; especially as not only board and washing, but Latin, Greek, French, geography, and all the usual branches of polite education, except drawing, music, and dancing, are included in them. The reduced price at which education may be had in these seminaries, co-operating with the advanced expences of living in the present times, and the spirit of indifference with respect to Religion among many who call themselves Protestants, will I fear produce an influx of pupils to Catholic schools from many families which are not of the Romish communion. Whether the scholars on their leaving these seminaries, will quit them without any predilection for that fascinating worship which they have attended, I leave those to judge who are aware of the impression which gaudy ceremonies make on the youthful mind. To me I must confess, notwithstanding my firm belief, that the world is in much greater danger of sinking into infidelity than superstition; to me I say, there seems a high degree of probability, that the number of Roman Catholics will be increased in this kingdom, if some means be not used to prevent the reception of the children of Protestants into seminaries of the above description. The inordinate propensity of the present age to render every girl an accomplished lady, is a circumstance highly favourable to the prosperity of the female seminaries mentioned above. To those who know the impressible temperament of the female mind, it will appear little less than certain, that the *girl* who attends mass will not forsake it when she is a *woman*; and when it is considered that children of both sexes are for their first years in female hands, the conclusion that inevitably follows is, that the earliest impressions received by many of the rising generation will be made by those who are strongly addicted, if not zealously devoted to the corruptions of an apostate Church.

To suggest such a remedy for the threatening evil I have stated, as shall not trespass on the sacred rights of conscience, or violate the laws of Christian charity, would be to render in my humble opinion no inconsiderable service to my country. I beg leave therefore to recommend the enquiry to your readers. The only hint that I have to communicate on so difficult a subject is this, whether it might not be ordained by parliamentary authority, that *the admission of any child into a Catholic school, whose parents*

or guardians cannot be proved by a proper certificate to have been members of the Church of Rome for the last five years past, be a forfeiture of the licence to keep such school.

VIATOR.

To the Editor of the Christian Observer.

As it is generally believed that a bill will be brought into parliament next session, to enable government to allow certain salaries to the Roman Catholic clergy in Ireland, and as you proposed giving the subject a place in your very useful Work, I have taken the liberty of sending you the following statement, upon the accuracy of which you may depend.

The income of the Roman Catholic clergy in Ireland arises almost, if not entirely, from what we commonly call surplice fees, and which are as follows:

Every Roman Catholic, from the age of twelve years, is obliged, under the penalty of Church censures, to confess to his or her parish-priest, twice at least in each year; for this the poorest pay sixpence each time, and the rich in proportion more. For marriage, the Roman Catholic priest receives from the poorest, in some places half a guinea, in no place less than five shillings; but if the couple be opulent, or the servants of gentlemen, who are invited, and often attend, it is the custom for some person after dinner to carry a plate about with small pieces of cake, of which each present takes a bit, and in return puts down some money according to his ability; upon these occasions it is not unfrequent for them to collect from eight to ten guineas. It is well known that no Roman Catholic is thought to die in a safe state, who has not received extreme unction, commonly among them called, anointing. For performing this rite, the priest receives a shilling from the very poorest. Even after death the priest has his fees; the poorest have one mass celebrated for the soul of their deceased relation; for this the priest receives five shillings; but should the person be opulent, the friends have what is called high mass. Upon these occasions there are often from ten to sixteen priests; for this the parish priest receives half a guinea, each of the others five shillings, besides an excellent dinner, which is always provided for the clergy. From this statement, if the great majority of the people, nay, if fifteen to one should be Roman Catholics, which is often the case in many country parts of the south and west of Ireland, it appears that a Roman Catholic priest has a pretty lucrative employment.

Some years since when a bill, such as is now spoken of, was in agitation, the writer was led to make some calculations upon this subject, and having the population of several parishes before him, and distinguishing Roman Catholics from Protestants by the assistance of a friend, who had made the survey, he found that some priests had an income of nine hundred pounds a year, and in none of those parishes less than three hundred pounds per annum.

It is usual for parish priests, (as they are called,) to allow their coadjutors or curates from thirty to forty pounds a year, board for themselves and keeping for a horse, together with the fees they may get from attending masses for the dead in other parishes.

In the north of Ireland, many of the Roman Catholic priests have very small stipends; as their income depends so much upon the numbers and opulence of their people.

By inserting this simple statement of facts you will oblige.

A PROTESTANT.

To the Editor of the Christian Observer.

I SHALL be obliged to any of your correspondents to answer the following questions.

"Is a member of a society professedly established on religious principles, and for charitable purposes, who has been a bankrupt, and has obtained a certificate, but who has not paid twenty shillings in the pound, warranted in continuing his subscription to the society?

"Is it consistent or creditable to a religious society to receive subscriptions from persons thus circumstanced?

QUERIST.

REVIEW OF NEW PUBLICATIONS.

A Bibliographical Dictionary, * &c. &c. vols. V. pp. 296. and VI. pp. 348.

We proceed to offer a few remarks upon the Vth and VIth volumes of this useful work, (see Christian Observer for 1804, p. 169.)

The first of these two volumes seems to be executed with uniform ability and diligence. We consider it as an oversight, that the name of Maimonides is omitted. That able writer has every claim to be regarded, not only as a first rate theologian, but as a classic, among rabbinical authors.

The next volume suggests a greater number of observations, which we could extend to some length with much pleasure. The character of Seneca (pp. 77—80) is well drawn, and the extravagant opinion entertained of the moral character of that eminent heathen justly corrected. The reader will find in his fifty-second Epistle, a curious confession of weakness, not very consistent with the arrogant pretensions of a Stoic.

Concerning F. Socinus, the editor observes, "he maintained that Christ was a mere man—that his death was no atonement for sin—that there is no distinct personality in the Holy Spirit—with several other sentiments equally repugnant to the orthodox faith, and according to the editor's opinion, to the plain and obvious meaning of the sacred Scriptures." p. 102.

Frederic Spanheim ought doubtless to have been allowed a place, p. 113. His Hist. Ecc. is a noble work, and not yet superseded.

Our opinion of the character of Tacitus, inserted in its proper place, differs in some respect from that of the learned editor. That Tacitus is a writer of uncommon powers, and that his histories are extremely fascinating, no one, who is able to appreciate and feel his excellencies, will deny. But we consider his representations as very little to be depended upon. Facts, the proper province of the historian, it has been said, are stubborn things. Unless all their circumstances are known, they are very ductile things; nor is any task more easy for an author of some address, than, by a dexterous fabrication of favourable motives, and by various perversions equally practicable, from any given number of general facts, to produce whatever character it may suit the views of the writer to present to the world. The credit of Tacitus has rested upon a very feeble basis, in the estimation of all competent and impartial judges, ever since the able Prolusion of Strada on that subject made its appearance. Mr. Murphy was reduced to great extremity in defending his original against this attack, by opposing a contemptuous observation of the superficial Bolingbroke.

We were somewhat disappointed that the next article was not *Talmud*. This digest of Jewish theology and jurisprudence was perhaps quite as worthy of notice as the *Targums*.

Every biblical scholar will be much gratified by the article *Testamentum*. The editor expresses a sanguine wish, pp. 201—203, for a new edition of the Polyglott, in which he has our cordial concurrence. We hope, that, whenever that great work shall be undertaken, the Latin translations of the oriental versions will be revised, and leave no room for the complaint of Michaelis respecting the present, that they do not faithfully represent their originals.

Pp. 223, 224. the Italac or Itala version is considered; but no reference is made to Mosheim, in his Com. de Reb. Christ. &c. pp 225 & seq. where that acute critic has proved the weakness of the prevailing opinion, that by the Italic or Italac version is to be understood a Latin version of the Scriptures in common use among Christians from the earliest times: whereas it denotes no more than one out of many of peculiar eminence among the Africans. Michaelis acquiesces in this correction of a vulgar error. See introduction to the New Test. Marsh's Eng. Trans. vol. ii. part i. p. 113.

Our opinion of more than one edition of Arminius's works is confirmed

* See vol. for 1804, p. 169.

by the expression in the title page of that of 1631, "*Nunc denuo conjunctim recusa*," which we take to signify *now a second time published together, or in one volume*; and by our discovery of an earlier edition in the library of St. Mary's Church, Warwick, the last part of the title page of which is "*Lugd. Bat. apud Godefridum Basson.* CIↃIↃCXXIX." The volume is in quarto.

Diatessaron; or, the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version, with brief Notes, Practical and Explanatory; to which are prefixed, a Map of the Holy Land, and an Introduction. Second Edition. By T. THIRLWALL, A. M. Editor of the Latin Diatessaron lately published in Usum Scholarum. London, Rivingtons. 12mo. 1804.

THE name of Mr. Thirlwall is not less distinguished for his laudable but unsuccessful resistance to the profligacy of the east end of the town, than for his useful labours in the field of sacred literature. It is in the last respect that we are now concerned with him.

The utility of an account of the life of our blessed Saviour, wrought into one continued narration from the histories of the Four Evangelists, is obvious, and has often suggested the attempt of constructing such a work. No attentive reader of the evangelical history can satisfy himself, without some plan of harmonizing the separate histories in which it is delivered. Harmonies of this portion of sacred writ have accordingly been extremely numerous; and such is the difficulty of the undertaking, that scarcely any system can carry the palm from the rest. That of Archbishop Newcome, which Dr. White and his successors have adopted, seems to have the fairest claim to pre-eminence: but that claim will bear dispute. The chief recommendation of this harmony is, not that it has arranged every event in exact order, an object which we may, perhaps, pronounce to be unattainable, but that it has steered so happy a medium between the prodigality and the penury of some harmonies, that while no events have been multiplied on the one hand, it may safely be presumed on the other that none have been suppressed.

A Diatessaron, very much resembling that of Dr. White, both in its general arrangement, and in the number of sections of which it consists (139,) with a conclusion formed of the same peculiar combination of Scriptures, was published in 1768 by a German author, Samuel Lieberkühn, M. A. and translated into English, 1771, under the title of "The Harmony of the Four Gospels, or the History, &c."

Mr. Thirlwall expressly disclaims the most remote intention of weakening the authority, or derogating from the value, of the Gospels in their original and proper form. But as we have some apprehensions on this head, we beg leave to add the observation, that such a work as the present can never in any justice be permitted to supersede the detached original records, because it is, by no means, itself an original: the account which it gives is, in some places, almost necessarily defective, and may be false: nor has it the advantage of displaying an agreement in the substantial history between independent witnesses. To all which must be added, that the conjunction of the different materials is sometimes, as it naturally would be, extremely harsh and improper. The difference of style too, which is, in some degree, mitigated in translations, give the composition, as a whole, a grotesque appearance. If we would use such a work properly, therefore, we must use it simply as a commentary; and in that view it will be found of essential service.

The introduction and short notes, with which Mr. Thirlwall has enriched his Diatessaron, will greatly assist the ordinary reader: but we regret the want of a short harmony at the end, such as Dr. White's; the place of which is but ill supplied by references to those passages only which compose the embodied history.

We think it would have been better if the age of our Lord had been marked *Æt. D.* for *Ætatis Domini*, instead of A. D. which is ambiguous. Newcome declined any chronological determination respecting the years of our Saviour's ministry, and should not have used a notation which, in fact, makes that determination.

It may be proper to observe, that in Sect. 26. of which the title is,

"*The Call of Simon and Andrew, and likewise of James and John; with the Miracle which preceded it,*" no mention whatever is found of Andrew. This occurs in the parallel passage, Matt. iv. 18—22., but was not incorporated in the text, and therefore does not appear in the Greek Diatessaron. The Harm. Brev. explains the omission.

In the history of the resurrection, in which Dr. White and his followers have trodden in the footsteps of Dr. Townson, in his elegant, perspicuous, and pious work on that part of the evangelical history, they seem to have misunderstood the system of their original, by making St. Luke's party of women meet with Mary Magdalene on their return from the sepulchre, on account of what is said Luke xxiv. 10.; whereas the reasoning of Townson is employed to invalidate the supposition of such a meeting. pp. 149, &c.

We take this opportunity of correcting a course of errors in the Harm. Brev. of Dr. White, relating to this important part of our Saviour's history. As it is, it agrees neither with his own arrangement, nor consequently with Townson's, nor with Newcome: but is a confusion of the Harmonies of these two latter authors. We will put the titles in English, for the sake of the English reader. When corrected the Harmony should stand thus:

MATTHEW.	MARK.	LUKE.	JOHN.
	§ 142. The women first visit the sepulchre, xvi. 1—8.		
xxviii. 1—8.			xx. 1, 2.
			§ 143. Peter and John visit the sepulchre, xx. 3—9.
			§ 144. Christ appears first to Mary Magdalene, xx. 10—17.
	xvi. 9.		
§ 145. Christ shews himself a second time, xxviii. 9, 10.			xx. 18.
§ 146. Agreement of the Jewish chiefs with the Romans, xxviii. 11—15.			
		§ 147. Other women visit the Sepulchre, xxiv. 1—12.	
	xvi. 10, 11.		
		§ 148. Christ appears to the two disciples going to Emmaus, xxiv. 13—35.	
	xvi. 12, 13.		
		§ 149. Christ appears to the disciples, Thomas being absent, xxiv. 36—43.	
			xx. 19—23.
			§ 150. Christ appears again to the disciples, Thomas being present, xx. 24—29.
	xvi. 14.		

We beg to suggest, on this occasion, another useful work of the same description, or rather a second part of this, comprehending the remainder of the New Testament. The plan would be, to make the Acts of the Apostles the groundwork, and to insert, in the proper places of that history, the Epistles which were written during the period which it embraces. On the introduction of each Epistle, a short note in the margin should state the reasons for its peculiar position. Those Epistles themselves would sometimes supply historical matter, which might either be introduced into the text, or be placed in a note, as the construction, or other circumstances would direct. Those Epistles, the date of which is uncertain, that to the Galatians for instance, might, if nothing prohibited, be inserted in their most probable place in the history. Those whose date is known to exceed the period of the Acts of the Apostles would, of course, be placed in their order at the end; and short notes might give the arguments for the place allotted to them. Such a work, we are persuaded, if executed like Dr. White's in Greek, and like Mr. Thirlwall's in English, would not only make the performances of each complete, but would supply a very serviceable volume to the biblical student, and throw considerable light on the remainder of the sacred history.

We would likewise suggest that the best guide for the chronological arrangement of the Epistles would be that exquisite specimen of biblical criticism, Dr. Paley's *Horæ Paulinæ*; a work, which, although this be not a professed, but only a coincident object, has established the dates of St. Paul's Epistles by more decisive evidence, than, we believe, is to be found in any volume, which undertakes professedly to settle that intricate but interesting point.

An Easter Catechism; Part the First: containing Evidence of the Certainty of a future State, and of the Truth of Christianity, from the Resurrection of Christ, &c. Price 2d.

An Easter Catechism; Part the Second: containing Evidence of the Messiahship of Christ, and the Truth of Christianity, from Prophecy, and the prophetic Knowledge of Christ: to which is prefixed, a Sermon on the Grounds of our Faith in Christ, &c. Price 9d.

An Easter Catechism; Part the Third: containing Evidence of the Messiahship of Christ, and the Truth of Christianity, from Christ's Testimony of Himself; in which are proposed some Doubts for the serious and candid Consideration of Unbelievers, &c. Price 1s. By THOMAS BURGESS, B. D. Prebendary of Durham, and Rector of Winton. Durham, Pennington; London, Rivingtons and Hatchard.

WE have great pleasure in recommending to the notice of our readers, this admirable scheme of catechetical instruction from the pen of the Rev. Dr. Burgess, *now* Lord Bishop of St. David's. We have, it is true, many catechisms already, several among them of unquestionable excellence; but the greater part of them explain the terms, or develope the doctrines, of Christianity, and are rather designed to *teach* its nature than to *prove* its truth. While, therefore, they have their use, they are far from accomplishing every end; and it must have been manifest to those who are employed in the office of intruction, that a system of evidence on behalf of Christianity, perspicuously digested, and accommodated by the catechetical form to the apprehension of the young and the ignorant, was yet a desideratum in this branch of religious composition. This desideratum is now supplied in the work before us, and that in a manner which intitles the Right Rev. Author to the warmest thanks of all who are interested in the advancement of Christianity among the rising generation.

The catechism is divided into three parts, each of which appears to have been separately published; and they are all connected with each other, not only by the train of argument pursued throughout, but by preliminary questions which lead to a recapitulation in each succeeding part of what has been proved in the preceding.

The object of the *First* Part is to establish the Certainty of a future State, and the Truth of Christianity, from the Resurrection of Christ. The process of reasoning by which this is effected is by eliciting from the cate-

chumen the grounds of his belief in a future state, by calling upon him to shew that miracles form a proper testimony of Divine Revelation; and then by making him apply those rules which distinguish *false* miracles from *true* to the standard miracle of the Resurrection of Christ. In how familiar and perspicuous a manner this difficult investigation is conducted, will appear to the reader from the following extract:

"Q. When *you are going to read, why do you open your book?*

"A. Because *I intend* to read.

"Q. *When you are going to kneel down, why do you bend your knees?*

"A. Because *I intend* to kneel down*.

"Q. *You say* I intend. *What is* I?

"A. My MIND within me.

"Q. *What do you call that which unites in one frame your feet, legs, hands, arms, and head?*

"A. It is called my BODY.

"Q. *Is your* mind *then different from your* body?

"A. Yes: my mind is very different from my body.

"Q. *How do you distinguish your mind from your body?*

"A. That is my *body* which is *moved* to do any thing; my *mind* is that which *moves* it. It is my mind, which raises my arm, bends my knees, and moves and directs my feet.

"Q. *Who gives power to the mind to move the body?*

"A. God. For by his Providence 'we live, and move, and have our being.' (Acts xvii. 28.)

"Q. *What other name is the mind known by?*

"A. It is also called the *soul* and the *spirit*.

"Q. *Of what does man consist?*

"A. Man consists of *soul* and *body*.

"Q. *Do the Scriptures make a distinction between the* soul *and the* body?

"A. *Yes*: our Saviour says 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' (Matt. x. 28.)

"Q. *What is properly called* yourself?

"A. My *soul*.

"Q. *Why?*

"A. Because the body perisheth by disease, accidents, or old age; but the soul will never die.

"Q. *Have you any proof from Scripture that the body perisheth, but that the soul does not?*

"A. Yes. Job says 'Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another; though my reins be consumed within me.' (Job xix. 26, 27.)

"Q. *Do the Scriptures distinguish the soul and the body by any other means?*

"A. In the Scriptures the body is called the *outward man*; and the soul, the *inward man*. (2 Cor. iv. 16.) The body is also called the *flesh*; and the soul the *spirit*. (Rom. ii. 28. Col. ii. 5.)

"Q. *What ought to be your chief care?*

"A. The care of my soul.

"Q. *What do you mean by the care of your soul?*

"A. I mean the thoughts and care of what will become of my soul in the next life.

"Q. *You think, then, that the things of this life are not of so much value, as those of the next?*

"A. I think that the things of this life are of no value in comparison with those of the next. For our Saviour says, 'What is a man profited, if he shall gain the whole world, and lose his own soul?'" (p. 1—4.)

The *Second* Part is employed in proving the truth of Christianity from prophecy, and the prophetic knowledge of Christ. The different particulars of which this comprehensive argument consists, are very clearly and satisfactorily demonstrated by scriptural proofs, and then summed up in the following *recapitulation*.

"Catechist. *Now let me hear you repeat the principal reasons from Prophecy for believing that Jesus Christ was the Messiah.*

"A. I believe that Jesus Christ was the Messiah, because he came into the world at the time, which the prophet Daniel foretold of the Messiah;—because (as the Prophets also had foretold) he was born of a virgin, at the town of Bethlehem, of the tribe of Judah, and the family of David;—because he was put to death not for himself but for the sins of mankind;—and because after he was dead, his body never saw corruption, but on the third day after his death, rose again from the dead. As all these circumstances, which were foretold of the Messiah many hundred years before Christ, were fulfilled in JESUS CHRIST and in no other person, therefore I believe, and have no doubt, that JESUS CHRIST was the Messiah." (p. 35.)

* "The object in these instances is to fix in the minds of children a plain, palpable impression of some active principle within them prior to, and distinct from, any mechanical act of the body. In the instances alleged the intention obviously precedes the intended act. The action of the mind is prior to, and therefore distinct from, the action of the body. The impelling power is distinct from the impelled substance:—the mind that moves, from the body that is moved."

To this *Second* Part is prefixed a Sermon upon the Grounds of our Faith, which presents a compendious and well-connected view of the subject. Some remarks are made at the close of this discourse which we extract with particular satisfaction.

"'Christ, says the Apostle, is the end of the law to them, that *believe*;' that is, to them he is the completion of the law, and the satisfaction for their sins: by him they are justified from their past and repented sins, from which their most perfect subsequent compliance with the law of Moses could not justify them.

"To them that *believe* Christ gives the power to become Sons of God, no longer children of wrath, but adopted into the household of God, and heirs of the promises of the Gospel.

"Christ, in his last commission to his Apostles, says 'he that *believeth* the Gospel shall be saved.'

"The Gospel was written 'that we might *believe*, that Jesus is the Christ, the Son of God, and that *believing* we might have life through his name.'

"These are surely powerful and interesting motives to our Faith in Christ. But there are two very material circumstances to be remembered, one, that the rewards of faith are not unconditional; and the other, that our faith is not a work merely of our own will and judgment.

"1. It should be remembered, that we may believe, yet not to the saving of the soul. The devils believe and tremble. They tremble, but do not love. Now love is the foundation of obedience. The faith, that saves, must be accompanied with works worthy of faith; we must live not only in the possession, but in 'the obedience of the faith.' The faith that saves, therefore, is not without its conditions. It must be believed from the heart. 'If thou shalt confess with thy mouth the Lord Jesus,' says the Apostle, 'and shalt believe in thine *heart*, that God hath raised him from the dead, thou shalt be saved.' A confessing mouth, and a believing heart, are very different things. We confess with the mouth, when we say, 'Lord, Lord;' we believe in the heart, when we live in habitual obedience to him, in whom we believe.

"Observe some of the effects of sincere faith mentioned in the Scriptures.

"'They that *believe*, are harmless.' Christian love, the surest evidence of Christian faith, worketh no ill, of any kind, to his neighbour.

"'They that *believe*, are led by the Spirit.' You know what that implies. 'The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

"'In them that believe, the word of God worketh effectually;' Its authority is humbly and devoutly acknowledged by them; its doctrines are heartily believed; its precepts conscientiously observed.

"'They that believe, have *overcome* the world.' The world has no undue hold upon them. The God of this world is not their God. Their minds are not divided between God and Mammon.—Their affections are set on things above, and not on things on the earth.

"This victory implies, that we have not only overcome the world, but have *crucified* it. 'They that are Christ's (and they cannot be Christ's without believing in him) have crucified the world with the affections and lusts.' The world is, as it were, dead to them. The honours and riches and pleasures of the world are to them less than nothing in comparison with their interest in Christ, in his atonement, and his promises to the faithful and obedient. To them sin is divested of all its external and specious appearances; it is seen in its own natural deformities, and is become an object of disgust and abhorrence.

"The victory of faith implies not only that the world is crucified unto us, but (which is a higher degree of Christian excellence) that we are crucified unto the world. St. Paul says, 'God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' To be crucified to the world is to 'take up the cross daily,' as disciples of Christ; to bear it willingly, as the badge of Christianity; to glory in it; to be willing to lose our life in this world, for Christ's sake and the Gospel's, that we may save it in the next; to know nothing comparatively, but Christ, and him crucified; to despise the shame attached to the profession of unworldly principles, and the conscientious observance of unworldly duties; to receive the evils and trials of life as God's fatherly corrections; to rejoice under them as sacred opportunities of conformity to Christ; and, so, to convert them into occasions of religious exercise, resignation, devotion, and thankfulness. 'Although the fig-tree do not blossom, and there be no fruit in the vines: the labour of the olive fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stalls: yet sincere believers rejoice in the Lord, they joy in the God of their salvation.'

"Such are some of the effects of sincere faith in Christ. As a tree is known by its fruit, so by the correspondence of our lives with those effects, we may judge whether we have as much faith as a Christian ought to have, or whether we have any faith at all.

"2. In the second place, it should be remembered, 'that our faith in Christ is not a work merely of our own will and judgment. Remember the conduct of the

Apostles with respect to *their* faith. Though they lived daily witnesses and hearers of such miracles, as none but God could work, and of 'such words, as never man spake,' yet they prayed Christ to increase their faith. 'Lord, increase our faith.' From this we may learn, what Christ himself has taught us on another occasion, that sincere faith in him, is not to be derived from 'flesh and blood;' not from our 'own wisdom and knowledge,' but from God's blessing on his own appointed means, reading, hearing, and prayer.

"For this cause let us 'bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant us, according to his abundant mercy, to be strengthened in our minds by his Spirit; that Christ may dwell in our hearts by faith, and enable us to comprehend the whole course and extent of man's wonderful redemption; and, being perfected in the principles and gifts of charity, to know the unspeakable love of Christ, and be filled with all the fulness of God's grace and influence *:'—with all joy and thankfulness, and an assurance of hope unto the end." (p. xxxviii—xliv.)

The *Third* Part of this excellent Catechism pursues that branch of evidence which results to Christianity from "Christ's Testimony of Himself." The various titles of *Son of God, Son of Man, Son of David, King, Messiah,* &c. are distinctly explained, and their bearings upon the argument conclusively shown. We extract as a specimen of the Bishop's manner of explaining the scriptural denominations of Christ, the following article:

"*Q. What do we learn from the parable of* the bread of life?

"*A.* By the bread of life Christ meant not the food, which supports the life of the body, but that which nourishes the life of the soul. The soul is a spirit, and lives by that which is spiritual. It 'lives by every word that proceedeth out of the mouth of God.' It 'is nourished up in words of faith and good doctrine.' The words, 'which Christ spake, they are life.' This is the food, which they seek, who 'hunger and thirst after righteousness.'—The *body*, which eats and drinks earthly food, hungers and thirsts again: but the *soul* that lives on the word of God, the commandments and promises of Christ, and the hope of salvation purchased by his blood, lives on the bread of life, the food of righteousness, and shall never hunger nor thirst; but shall be perfectly satisfied and filled; shall find in its food every thing adapted to its nature; and shall live for ever.

"Christ and his words are 'the bread of God,'—that is, the bread, which came from God;—'the living bread, that came down from heaven.' Christ gave himself for the life of the world: he taught men by his doctrines how to obtain everlasting life; and he died, to secure it for them.

"The life of the soul is supported by Christ and his doctrines. He that lives by faith on Christ and his doctrines, lives in communion of spirit with Christ; he lives on that, which shall preserve him to everlasting life; and Christ shall raise him up at the last day, to be for ever happy." (p. 81, 82.)

Among the practical inferences which conclude the work, we find the following definition of *Faith in Christ*.

"(1.) A belief of all that the Gospel has recorded of Christ, and of what he did and suffered for our salvation;

(2.) An humble consciousness, that we can do nothing towards our salvation without Christ; and

(3.) A hearty dependance on his promises of grace and assistance to our sincere endeavours to acquire 'that holiness, without which no man must see the Lord'." (p. 96, 97.)

We should have considered the definition more complete, if it had intimated, with more explicitness, an apprehension of the merits of Christ as the ground of our justification. We must at the same time admit, that the renunciation of our own strength and righteousness, and our entire dependance upon Christ, are so distinctly and forcibly stated, that what we wish to have seen expressed is virtually implied. To those who are acquainted with the spurious theology which some of our cotemporaries are so forward to inculcate, the object of our remark will be sufficiently manifest. They will not be surprised at our wishing to see, on every fair occasion, a distinct avowal of the merits of Christ as the sole ground of our acceptance with God, when this doctrine is declared, in manifest contradiction to our Articles and Homilies, and the writings of our most esteemed divines, to be neither a doctrine of Scripture nor a tenet of our Church. To the catechism before us no part of these observations can, with any justice, be applied. The venerable author may be truly said to have made Christ all in all. Not only does he exalt his divinity as a person, but his efficiency as a Saviour: he makes the Redeemer every thing in the King-

* Ephes. iii. 14—29.

dom of Grace, and in explaining the import of Christ's own words (John xiv. 21.) gives this solid and correct interpretation.

"He will manifest himself, not visibly but spiritually, by the power and presence of his Spirit, (Rom. viii. 9.) enlightening the mind with gifts and graces, which are unknown to worldly and sensual understandings." (Part III. p. 101.)

Among the books recommended as instrumental to practical piety, we observed Corbett's Self-employment in Secret, Sir Matthew Hales's Contemplations, Mr. Wilberforce's Practical View, Law's Serious Call, Mrs. Hannah More's Estimate, and Fenelon's Pious Reflections. Of these Reflections the Right Reverend Author of the Catechism remarks, that for their truly scriptural principles of *vital and spiritual religion*, they deserve a place in every Christian's closet. In these recommendations, and the terms in which they are conveyed, *we* most cordially concur; but we shall be very much surprised if the Prelate escape the haughty castigation of the Anti-jacobin Reviewers, for employing terms to which none but "a Quaker or a Methodist" can "affix a meaning," and recommending (what they have been pleased to style) "the senseless and unscriptural gibberish of Wilberforce."

Upon the whole we recommend this excellent Series of Catechisms to all parents and instructors of youth, as containing the essence of those volumes which have been written upon the evidences of Christianity, and leading the catechumen, by an artful and easy process, into a deep acquaintance with the proofs as well as the principles of our Holy Faith. If in reviewing this work we should appear to have extended our remarks beyond the limits usually prescribed to productions of this description, we feel ourselves justified by the impression which we have received of its real merits; and we rejoice in this and every other occasion of expressing our respect for those who, like the Right Reverend Prelate before us, lay their learning at the feet of Christ, and sink the erudition of the scholar in the humility of the Christian.

The Life and posthumous Writings of William Cowper, Esq. with an introductory Letter to the Right Hon. Earl Cowper. By WILLIAM HAYLEY, Esq. Vol. III. London, Johnson, 1804, pp. xxxi. and 416.

IN our volume for 1803, p. 357, we reviewed the preceding part of this very interesting Work. We then expressed our admiration of almost all the posthumous productions of Cowper's pen, but particularly of his Letters, which, with the strictest propriety, his biographer had characterized as "exquisite examples of epistolary elegance." With the exception of some "desultory" and we would add not very judicious or striking "remarks" of Mr. Hayley "on the letters of eminent persons, particularly those of Pope and Cowper;" and the fragment of a poem entitled "Yardly Oak;" the present volume is entirely composed of letters written by Mr. Cowper to three of his most intimate friends, the Rev. John Newton, the Rev. William Unwin, and his cousin Lady Hesketh. These letters are far from yielding in interest to any which have yet appeared. They are distinguished by the same graceful vivacity, the same flow of wit and traits of genius, the same easy elegance of style and inimitable delicacy of sentiment which have obtained for those submitted to the public in the two former volumes the meed of unqualified approbation. But this is not their only, or their chief praise. They abound with just views of life, and useful lessons of practical wisdom: and we find in some of them the marks of solid and fervent piety. That Cowper at one period of his life, had been led to make a due estimate of the relative importance of temporal and eternal things; that he had adopted from the word of God principles which could not mislead him; and that he had acquired, from the study of his own heart, a profound acquaintance with the nature of the human mind, and the secret springs which influence its decisions, as well as a facility in the extension and application of his principles which could not have been obtained, in an equal degree, from any other source; many of his productions sufficiently testify. These valuable endowments however were still more likely to appear when he was addressing friends whom he tenderly loved, and with whom he had long lived in habits of the most affectionate intercourse. In this natural expectation, we have not

been disappointed. We discover, particularly in his early letters to Lady Hesketh, traces of a mind peculiarly alive to the great concerns of eternity, and intent on the pursuit of "the one thing needful." That at a later period of his life, religion appears to have been excluded from his thoughts, at least as far as a judgment may be formed from his writings, cannot be denied, and must be the subject of melancholy regret to every Christian, whatever cause may be assigned for the change. We shall defer however for the present any farther discussion of this delicate question, and proceed to the consideration of the work before us: from which, as it gives us an opportunity of hearing Cowper converse, without disguise, or restraint, and of becoming as it were the inmates of his most familiar hours, we may be able perhaps to elicit some particulars which will serve to throw light on the state of his mind.

We shall first give our readers a few specimens of the happy ease of his style, and the unaffected pleasantry which will be found to pervade many of these letters, and to give an interest to his most trivial concerns.

The following extracts are taken from his letters to the Rev. John Newton.

"Since I wrote last, we have had a visit from ———. I did not feel myself vehemently disposed to receive him with that complaisance, from which a stranger generally infers that he is welcome. By his manner, which was rather bold than easy, I judged that there was no occasion for it, and that it was a trifle which, if he did not meet with, neither would he feel the want of: he has the air of a travelled man, but not of a travelled gentleman; is quite delivered from that reserve, which is so common an ingredient in the English character, yet does not open himself gently and gradually, as men of polite behaviour do, but bursts upon you all at once. He talks very loud, and when our poor little robins hear a great noise, they are immediately seized with an ambition to surpass it—the increase of their vociferation occasioned an increase of his, and his in return, acted as a stimulus upon theirs—neither side entertained a thought of giving up the contest, which became continually more interesting to our ears, during the whole visit. The birds however survived it, and so did we. They perhaps flatter themselves they gained a compleat victory, but I believe Mr. ——— could have killed them both in another hour." (p. 17, 18.)

"Since you went, we dined with Mr. ———. I had sent him notice of our visit a week before, which like a contemplative, studious man, as he is, he put in his pocket and forgot. When we arrived, the parlour windows were shut, and the house had the appearance of being uninhabited. After waiting sometime however, the maid opened the door, and the master presented himself. It is hardly worth while to observe so repeatedly, that his garden seems a spot contrived only for the growth of melancholy; but being always affected by it, in the same way, I cannot help it. He shewed me a nook, in which he had placed a bench, and where he said he found it very refreshing to smoke his pipe and meditate. Here he sits with his back against one brick wall, and his nose against another, which must, you know, be very refreshing, and greatly assist meditation. He rejoices the more in this niche, because it is an acquisition made at some expence, and with no small labour; several loads of earth were removed in order to make it, which loads of earth, had I the management of them I should carry thither again, and fill up a place more fit in appearance to be a repository for the dead than the living. I would on no account put any man out of conceit with his innocent enjoyments, and therefore never tell him my thoughts upon this subject, but he is not seldom low-spirited, and I cannot but suspect that his situation helps to make him so." (p. 194, 195.)

"As when the sea is uncommonly agitated, the water finds its way into creeks and holes of rocks, which in its calmer state it never reaches. in like manner the effect of these turbulent times is felt even at Orchard-side, where in general we live as undisturbed by the political element, as shrimps or cockles that have been accidentally deposited in some hollow beyond the water mark, by the usual dashing of the waves. We were sitting yesterday after dinner, the two ladies and myself, very composedly, and without the least apprehension of any such intrusion in our snug parlour, one lady knitting, the other netting, and the gentleman winding worsted, when to our unspeakable surprise, a mob appeared before the window, a smart rap was heard at the door, the boys halloo'd, and the maid announced Mr. G ———. Puss* was unfortunately let out of her box, so that the candidate, with all his good friends at his heels, was refused admittance at the grand entry, and referred to the back door, as the only possible way of approach.

Candidates are creatures not very susceptible of affronts, and would rather, I suppose, climb in at a window, than be absolutely excluded. In a minute, the yard, the kitchen, and the parlour, were filled. Mr. G ———, advancing toward me,

* His tame Hare.

shook me by the hand with a degree of cordiality that was extremely seducing. As soon as he, and as many as could find chairs were seated, he began to open the intent of his visit. I told him I had no sofa, for which he readily gave me credit. I assured him I had no influence; which he was not equally inclined to believe, and the less no doubt because Mr. A ———, addressing himself to me at that moment, informed me that I had a great deal. Supposing that I could not be possessed of such a treasure without knowing it, I ventured to confirm my first assertion, by saying, that if I had any, I was utterly at a loss to imagine where it could be, or wherein it consisted. Thus ended the conference. Mr. G ——— squeezed me by the hand again, kissed the ladies, and withdrew. He kissed likewise the maid in the kitchen, and seemed upon the whole a most loving, kissing, kind-hearted gentleman. He is very young, genteel, and handsome. He has a pair of very good eyes in his head, which not being sufficient as it should seem for the many nice and difficult purposes of a senator, he had a third also, which he wore suspended by a riband from his button-hole. The boys hallooed, the dogs barked, Puss scampered, the hero, with his long train of obsequious followers, withdrew. We made ourselves very merry with the adventure, and in a short time settled into our former tranquillity, never probably to be thus interrupted more." (p. 242—244.)

In a letter to the Rev. William Unwin, we have the following humourous account of a common accident, which places the amiable writer's powers of description in a very favourable point of view.

"I assure you faithfully, that I do not find the soil of Olney prolific in the growth of such articles, as make letter-writing a desirable employment. No place contributes less to the catalogue of incidents, or is more scantily supplied with anecdotes worth notice. We have

One parson, one poet, one hellman, one cryer,
And the poor poet is our only 'squire.

Guess then if I have not more reason to expect two letters from you, than you one from me. The principal occurrence, and that which affects me most at present, came to pass this moment. The stair-foot-door being swelled by the thaw, would do any thing better than it would open. An attempt to force it upon that office has been attended with such a horrible dissolution of its parts, that we were immediately obliged to introduce a chirurgeon, commonly called a carpenter, whose applications we have some hope will cure it of a lock'd-jaw, and heal its numerous fractures. His medicines are powerful chalybeates, and a certain glutinous salve, which he tells me is made of the tails and ears of animals. The consequences however are rather unfavourable to my present employment, which does not well brook noise, bustle, and interruption." (p. 214, 215.)

The critical remarks which are interspersed throughout these letters are highly valuable. And as it must be a subject of considerable interest to ascertain the estimation in which a man of Cowper's refined taste, and acute discernment, held writers who have attained to great celebrity in the republic of letters, we shall deem no apology necessary for extracting largely from this part of the Work.

In a letter to Mr. Unwin he thus expresses his opinion of Milton, and of the account which Dr. Johnson has given of that great poet.

"I have been well entertained with Johnson's Biography, for which I thank you: with one exception, and that a swinging one, I think he has acquitted himself with his usual good-sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great Poet's character with the most industrious cruelty. As a man, he has hardly left him the shadow of one good quality. Churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvass. If he had any virtues, they are not to be found in the Doctor's picture of him, and it is well for Milton, that some sourness in his temper is the only vice with which his memory has been charged: it is evident enough that if his biographer could have discovered more, he would not have spared him. As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon Lycidas, and has taken occasion from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral compositions, as if Lycidas was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's; was there ever any thing so delightful as the music of the Paradise Lost? It is like that of a fine organ; has the fullest and the deepest tones of majesty, with all the softness and elegance of the Dorian flute. Variety without end and never equalled, unless perhaps by Virgil. Yet the Doctor has little or nothing to say

upon this copious theme, but talks something about the unfitness of the English language for blank-verse, and how apt it is, in the mouth of some readers, to degenerate into declamation." (p. 6, 7.)

He speaks of Pope, we think, with perfect justice, as "a disgusting letter writer, who seems to have thought that unless a sentence was well turned, and every period pointed with some conceit, it was not worth the carriage." How infinitely superior to the elaborate trifling of Pope, is the unconstrained simplicity of the letters which we are now reviewing. To Pope's poetical powers Mr. Cowper is more favourable. His estimate of them will be found in the following passage in which he animadverts on Johnson's lives of three of our greatest poets, Pope, Dryden, and Prior.

"In the last Review, I mean in the last but one, I saw Johnson's critique upon Prior and Pope. I am bound to acquiesce in his opinion of the latter, because it has always been my own. I could never agree with those who preferred him to Dryden, nor with others (I have known such, and persons of taste and discernment too) who could not allow him to be a poet at all. He was certainly a mechanical maker of verses, and in every line he ever wrote, we see indubitable marks of most indefatigable industry and labour. Writers, who find it necessary to make such strenuous and painful exertions, are generally as phlegmatic, as they are correct; but Pope was, in this respect, exempted from the common lot of authors of that class. With the unwearied application of a plodding Flemish painter, who draws a shrimp with the most minute exactness, he had all the genius of one of the first masters. Never I believe, were such talents, and such drudgery united. But I admire Dryden most, who has succeeded by mere dint of genius, and in spite of a laziness and carelessness, almost peculiar to himself. His faults are numberless, and so are his beauties. His faults are those of a great man, and his beauties are such, at least sometimes, as Pope, with all his touching, and re-touching, could never equal. So far, therefore, I have no quarrel with Johnson. But I cannot subscribe to what he says of Prior. In the first place, though my memory may fail me, I do not recollect that he takes any notice of his Solomon, in my mind, the best poem, whether we consider the subject of it, or the execution, that he ever wrote. In the next place, he condemns him for introducing Venus and Cupid into his love verses, and concludes it impossible his passion could be sincere, because when he would express it, he has recourse to fables. But when Prior wrote, those deities were not so obsolete as they are at present. His cotemporary writers, and some that succeeded him, did not think them beneath their notice. Tibullus, in reality, disbelieved their existence, as much as we do; yet Tibullus is allowed to be the prince of all poetical inamoratos, though he mentions them in almost every page. There is a fashion in these things, which the Doctor seems to have forgot. But what shall we say of his fusty-rusty remarks upon Henry and Emma? I agree with him, that morally considered, both the knight and his lady are bad characters, and that each exhibits an example which ought not to be followed. The man dissembles in a way, that would have justified the woman had she renounced him, and the woman resolves to follow him at the expence of delicacy, propriety, and even modesty itself. But when the critic calls it a dull dialogue, who but a critic will believe him? There are few readers of poetry of either sex, in this country, who cannot remember how that enchanting piece has bewitched them, who do not know, that instead of finding it tedious, they have been so delighted with the romantic turn of it, as to have overlooked all its defects, and to have given it a consecrated place in their memories, without ever feeling it a burthen. I wonder almost, that as the Bacchanals served Orpheus, the boys and girls do not tear this husky, dry commentator, limb from limb, in resentment of such an injury done to their darling Poet. I admire Johnson, as a man of great erudition, and sense, but when he sets himself up for a judge of writers upon the subject of love, a passion which I suppose he never felt in his life, he might as well think himself qualified to pronounce upon a treatise on horsemanship, or the art of fortification." (p. 109—111.)

When writing to Mr. Newton, Mr. C. thus expresses his sentiments of two of our most renowned historians.

"In your style I see no affectation. In every line of theirs I see nothing else. They disgust me always, Robertson with his pomp and his strut, and Gibbon with his finical and French manners. You are as correct as they. You express yourself with as much precision. Your words are ranged with as much propriety. But you do not set your periods to a tune. They discover a perpetual desire to exhibit themselves to advantage, whereas your subject engrosses you. They sing, and you say; which, as history is a thing to be said, and not sung, is in my judgment, very much to your advantage. A writer, that despises their tricks, and is yet neither inelegant nor inharmonious, proves himself, by that single circumstance, a man of superior judgment and ability to them both. You have my reasons. I honour a manly character, in which good sense, and a desire of doing good, are the predominant features—but affectation is an emetic." (p. 184.)

We will only add his comparative estimate of the merits of Beattie and Blair.

"MY DEAR WILLIAM,

"I thanked you in my last for Johnson, I now thank you, with more emphasis, for Beattie, the most agreeable and amiable writer I ever met with. The only author I have seen whose critical and philosophical researches are diversified and embellished by a poetical imagination, that makes even the driest subject, and the leanest, a feast for an epicure in books. He is so much at his ease too, that his own character appears in every page, and, which is very rare, we see not only the writer, but the man: and that man so gentle, so well tempered, so happy in his religion, and so humane in his philosophy, that it is necessary to love him if one has any sense of what is lovely. If you have not his Poem called the Minstrel, and cannot borrow it, I must beg you to buy it for me; for though I cannot afford to deal largely in so expensive a commodity as books, I must afford to purchase at least the poetical works of Beattie. I have read six of Blair's Lectures, and what do I say of Blair? That he is a sensible man, master of his subject, and excepting here and there a Scotticism, a good writer, so far at least as perspicuity of expression, and method, contribute to make one. But Oh the sterility of that man's fancy! if indeed he has any such faculty belonging to him. Perhaps philosophers, or men designed for such, are sometimes born without one; or perhaps it withers for want of exercise. However that may be, Dr. Blair has such a brain as Shakspeare somewhere describes, 'dry as the remainder biscuit after a voyage.'" (p. 247, 248.)

In the following judicious and seasonable observation we cordially acquiesce. It is one which we have had frequent occasion to make since the commencement of our critical labours, and which we earnestly recommend to the mature consideration of every man who intends to write a book.

"Simplicity is become a very rare quality in a writer. In the decline of great kingdoms, and where refinement in all the arts is carried to an excess, I suppose it is always rare. The latter Roman writers are remarkable for false ornament, they were yet no doubt admired by the readers of their own day; and with respect to authors of the present æra, the most popular among them appear to me equally censurable on the same account. Swift and Addison were simple." (p. 210.)

Three letters addressed to Mr. Unwin (p. 53 to 62) are occupied with remarks on the subject of education: and were it not for their length, we should have had pleasure in laying the whole before our readers. We recommend them however to the attentive perusal of parents; for though we are disposed a little to question the practical soundness of some parts of Mr. Cowper's reasoning on this much disputed point; at least to doubt whether he might not very fairly have qualified some of his opinions; we have no hesitation in saying that many of his suggestions are highly valuable. Mr. Cowper gives a decided preference to domestic over public education, and combats, at some length, the arguments which are employed to vindicate the latter mode from the objections which have been urged, and urged with no small force, against it. Among other things he remarks that,

"A public education is often recommended as the most effectual remedy for that bashful, and awkward restraint, so epidemical among the youth of our country. But I verily believe, that, instead of being a cure, it is often the cause of it. For seven or eight years of his life, the boy has hardly seen or conversed with a man, or a woman, except the maids at his boarding house. A gentleman, or a lady, are consequently such novelties to him, that he is perfectly at a loss to know what sort of behaviour he should preserve before them. He plays with his buttons, or the strings of his hat, he blows his nose, and hangs down his head, is conscious of his own deficiency to a degree, that makes him quite unhappy, and trembles lest any one should speak to him, because that would quite overwhelm him. Is not all this miserable shyness the effect of his education? To me it appears to be so. If he saw good company every day, he would never be terrified at the sight of it, and a room full of ladies and gentlemen, would alarm him no more than the chairs they sit on. Such is the effect of custom." (p. 60.)

Mr. C. recommends that some of the earlier years of life, which are usually devoted to the rugged task of learning the rudiments of Latin and Greek, should be occupied in acquiring a proficiency in writing, arithmetic, geography, and natural philosophy: and he gives it as his opinion that if a youth intended for college begins Latin and Greek at eight or even at nine years, it is surely soon enough.

(To be continued.)

Thoughts on the Education of those who imitate the Great, as affecting the Female Character. 12mo. pp. 109. London, Hatchard, 1803. Price 2s. 6d.

In an advertisement to the reader, we are informed, that this volume was written in the year 1788; a circumstance which the publisher wishes may be kept in mind, in order to remove any suspicion of plagiarism, which the coincidence of opinion, on some points, between the present publication and Mrs. H. More's well-known Strictures on Female Education, might otherwise excite. This tract, however, though unquestionably possessing some claims to approbation, is very far indeed from coming into competition with that justly celebrated work: and it is particularly defective in that which forms the distinguished excellence of Mrs. More's performance, a just and comprehensive view of vital Christianity. It is, nevertheless, deserving of attention. The author shews a laudable solicitude to raise the tone of female education; and he has certainly formed a just estimate of many practices, which fashion indeed has sanctioned, but which reason and religion unite in condemning.

The main object of the author is to point out the errors of modern education, and the mischievous effects which it produces, particularly in what may be called the middling ranks of life.—The girl who cannot inherit hundreds is too commonly educated as if she were heiress to thousands, and is thus disqualified for usefulness in her own sphere.—While we agree with our author in condemning this practice, we must object to an incidental remark which accompanies the censure. He seems to admit that the system of fashionable education, which it would be the height of folly in persons of moderate incomes to pursue, may be judiciously adopted by persons in affluent circumstances, p. 8. Now this is an admission in which we cannot concur without many qualifications. For our objection to the prevailing system of education among people of fashion is not founded on its folly merely, as it is unsuitable to this or the other class of life. We object to it because it is radically evil, sinful, unchristian: and this is an objection which applies with equal force to the daughter of the peer and the peasant.

If any one is inclined to question the justice of this charge, we would ask him, what are THE ENDS usually proposed in a fashionable education? Is its object to make our youth Christians,—followers of the meek and lowly Jesus? Is it to prepare them for the society of saints and angels, by bringing them up in the nurture and admonition of the Lord, teaching them to remember and to fear their Creator in the days of their youth, and thus forming and training them to such rules of judgment, and to such a course of life, as the laws and precepts of the Bible require? It is scarcely necessary to state the reply which a regard to truth would oblige our objector to make to these questions. He would be forced to admit, that to answer them affirmatively would be mere mockery. And yet what name can be applied to a course of education which neglects these ends, or which gives them only a subordinate place, sufficiently strong to express the awful extent of that criminality, in which it involves the nominally Christian parents of our nominally Christian land?

But it is time we should return to our author, who proceeds to expose, at some length and with great justice, the preposterousness of that modern scheme of education which, for the sake of forcing characters as gardeners do plants, endeavours to substitute a playful mode of conveying knowledge, for those less pleasant, but less enervating, means of study and application, which were thought necessary by our wiser ancestors, and which, in truth, are necessary, to form the young to habits of serious reflection, as well as to produce in them the requisite steadiness and consistency of character and conduct.

The author then adverts to the dangers attendant on the kind of instructors who are generally chosen to conduct a plan of domestic education; to the time also which is wasted in acquiring what are called accomplishments; as well as to the evils which are likely to attend a more than ordinary proficiency in them.

"The girl, who rises with confidence to excel in the dance, or she who calmly supports the observation of the crowd, listening to her voice, have equally passed the line of feminine delicacy; we will not

say of modesty, for inconsideration prevents them from observing how much that may be affected by a display of their talents, especially as they have been so long and so fondly accustomed to cultivate them. But, is not that education dangerous, which, in conquering the lovely diffidence belonging to a refined female, gives her self-conceit and unconcern; sentiments, in themselves unamiable, in their effects fatal, when those effects rise into moral act on?". (p. 29, 30.)

After describing the common but absurd mode which is pursued in what is called the *introduction* of a young woman of fashion, and the unhappy marriages which are too frequently the consequence of attachments formed in the haunts of dissipation, the author proceeds to attack, with just severity, the prevailing practice of frequenting bathing and water drinking places as summer residences, instead of seeking the tranquillity of rural retirement. Not only is no interval of reflection thus allowed to the youthful mind, nor any interruption given to those dissipated habits which prevail in the capital amid the votaries of fashion; but the evil tendency of fashionable manners is increased by their being diffused: and the gaieties and extravagancies of high life being brought into a nearer point of view become objects of admiration, and of ruinous imitation, to those in lower stations.

One sentiment expressed by our author in this part of his work seems liable to some exception. "Many frequent public places," he tells us, "who are exemplary in piety, morals, and behaviour." Now we are ready to admit, that some may attend public places who cannot be pronounced destitute of piety, or regardless of Christian morals. But that any one accustomed to *frequent* public places should be *exemplary* in piety, we cannot easily believe. It is opposed to our own uniform experience, and, indeed, appears to us to involve a contradiction: for if an attendance on public places, by which we must understand theatres and other places of fashionable resort, be, as it is generally acknowledged to be by thinking people, and as we will now assume, injurious to piety and morality, at least decidedly adverse to their growth; then, undoubtedly, that person's piety can have little claim to be considered as *exemplary*, if it permit him to encourage such amusements, though it were even conceded that no evil arose from them in his own case. But this, we apprehend, would be too great a concession. We do not believe that any one can attend our theatres, constituted as they now are, we will not say without a perceptible diminution of his piety, but without at least materially retarding him in his spiritual course. And if he be a person who is accustomed to examine the state of his heart and affections, and to watch anxiously against the intrusion of vain and sinful thoughts, (and if he be not he can scarcely be considered as having entered on a life of piety at all;) he will soon lose his relish for theatrical exhibitions, as well as for every other amusement of a similar tendency.

The faults of fashionable education having been enumerated, the remainder of the tract is appropriated to the consideration of a better system. This division of the work begins well. "Every Christian parent should consider his child as a sacred trust from God—a trust that he is bound to render by a wise education, fit for the probable part allotted to it in life."—"Women should be educated on this pious principle." We cannot, however, but complain that the author's notions of piety proceed a little too much on the plan of regarding usefulness to our fellow-creatures, and steadiness in social duties, as its exclusive objects. These are, doubtless, expressions of piety which cannot be dispensed with, and a neglect of which would justly invalidate every claim to the character of pious. Still, however, they are only a part, and we have no scruple in saying, a subordinate part of piety. Supreme love to God, comprising all that regard, reverence, submission, gratitude, confidence, and obedience, which we owe him, is the first and great commandment of religion. And wherever this affection of the mind really exists, it will manifest itself in those labours of love which tend to advance the temporal and spiritual good of our fellow-creatures, and in a habitual attention to every civil, social, and relative duty.

The following passage deserves unqualified praise.

"Much evil ensues from not teaching women in early youth to listen to their consciences, from not fixing in their minds a strong sense of responsibility. The idea

of *sin*, as annexed to the female character, is generally confined to the want of chastity, and remorse seldom supposed, except when that most heinous deviation from virtue causes it. But if we examine the pure morality offered us in the Gospel by our Saviour, we must observe, that compassionate, forgiving, as he exhorts us to be towards others, yet he urges us to be rigid, strict towards ourselves. He did not suppose great examples of sin, that he might guide us in avoiding them, but makes us accountable for our inmost thoughts. Whom doth he bless? Not the heroic, the undaunted, but the meek, the lowly. We have seldom opportunities of being heroic or undaunted in the cause of religion and virtue; whereas the daily, the hourly duties of life call forth meekness, humility, forbearance; and by a regular, an animated adherence to these, we keep the soul in that state of discipline which enables it to rise and exert itself on great, on rare occasions, and on *all* to glorify *God*." (p. 56—58.)

After some remarks on the weakness of the female character, and the peculiar dangers of their situation, our author adds,

"Religion offers the only shield to protect them from both, and therefore *religion* is the first necessary study towards forming that exemplary female character, which is recommended to counteract the *manners of the times*; a study which must tend to the unprejudiced knowledge of the principles of faith, of the grounds of pious hope.

"No parent expects a child to learn grammar, geography, or numbers intuitively, and yet too many persons neglect to teach their children *religion;* most catch it where they can, from forms—from habits: mere forms of devotion lull the mind into a delusive security, whilst reflected religion renders the habits of piety it produces as delightful as they are necessary to the welfare of the soul. Some may ask, 'How is religion to be studied?' The answer is plain, '*In the Bible.*' All who read that book with humility and faith, must feel the necessity of studying what it teaches, in order to form a truly religious character." (p. 60, 61.)

"Why should they not exert their love of knowledge in gaining a theoretic, a firm, a practical insight into their religion—a religion which must be studied, and its principles understood, before its precepts can be well and effectually practised?

"Impress youth with an early desire to learn their religion; raise that desire by your own reverence for it, and gratify it by aiding them in understanding those works that teach religion best. A regular course of religious study should be introduced as essential in all education; during which the attention of a pupil should not be exacted because a sermon is reading, or a religious elucidation offered, but drawn forth by the remarks of an equally attentive mother or governess, and it should be animated by feeling the importance of the study to our present as well as future happiness. On that futurity the mind should early be taught to dwell with hope, and even delight." (p. 65, 66.)

We need not say, that we approve of these sentiments.

In pointing out the means by which female usefulness may be promoted, our author insists strongly on *domestic knowledge* as indispensably necessary. In this part of the tract some just observations occur on the advantage of arithmetical knowledge to the mistress of a family: for unquestionably no plans of domestic economy, and still less of domestic usefulness, can be effectually realized unless they proceed on calculation. Our author further recommends to the attention of the female sex the study of history, a subject on which he offers some useful observations; of universal grammar, geography, and astronomy: a general acquaintance also with the prominent features of British institutions and British laws; and an attentive perusal of the best books on practical ethics. In these recommendations we gladly concur.

"If a parent cannot fulfil this task of love," he adds, "a friend must; and" (the remark is important!) "in that character should a governess be considered. Many valuable women would delight in the situation, did it imply that treasure' a *friend;* but, on the contrary, the person to whom the soul of a child is intrusted, too often holds the second place after the domestic who attends its person; and whilst her principles are overlooked, the produce of her talents is calculated to save expence in education." (p. 96, 97.)

In the estimate which this writer forms of novels, (p. 79,) we cannot acquiesce. We do not think them calculated, as he affirms them to be, to convey "a familiar knowledge," but, on the contrary, (though possibly there may be exceptions) to give a false and distorted picture "of human nature." In our opinion, their direct tendency is "to hurt the heart and mislead the imagination;" and so far from being likely, as this author supposes, to "ameliorate the feelings of the one and innocently delight the other," we think them peculiarly adapted to vitiate the taste, and to

blunt the benevolent affections, by the unnatural excitation which they produce; to raise moreover extravagant ideas in the mind, which can only lead to disappointment and unhappiness; as well as to substitute mere sentiment in the place of conscience and a sense of duty. "A prudent mother or friend" may, no doubt, counteract this tendency in some measure. But should we not be deemed justly chargeable with gross folly, were we to administer to our child a dose of poison, because we possessed an antidote which was capable of preventing many, or even all, of its deleterious effects? That this species of writing is, in the highest degree, mischievous, we cannot doubt, when we compare the principles, sentiments, and maxims, which novels usually contain with those of the Word of God; and the feelings which they excite with those which Scripture requires us to cherish or repress. And the conclusion to which such a comparison inevitably leads is abundantly confirmed, by a view of the effects which novel-reading produces on the minds of those who are addicted to it. Cowper thus expresses our sentiments on this topic.

"Ye writers of what none with *safety* reads,
Footing it to the dance that fancy leads:
Ye novelists who mar what ye would mend,
Snivling and drivling folly without end,
Whose corresponding misses fill the ream
With sentimental frippery and dream:"
"Who kindling a combustion of desire,
With some cold moral think to quench the fire,
Though all your engineering proves in vain,
The dribbling stream ne'er puts it out again."

As many of this writer's remarks on the subject of dramatic representations were such as we could not but approve, we were the more surprised to find him thus expressing himself:

"Notwithstanding these observations, it is by no means recommended to debar young women from this amusement. To strengthen the body, we expose it to some exertion and fatigue: may not the mind also receive its energy from exertion? To decide between virtue and vice, we must, in some degree, know the one from the other. The female mind cannot be kept too pure, but prohibition raises desires which useful occupation checks, and imperceptibly prevents the effervescence of bad passions." (p. 84, 85.)

The whole of this reasoning we feel no hesitation in pronouncing to be both false and mischievous. Is it then necessary to *know* vice, in order to decide between it and virtue? If so the crime of our first parents, if not fully justified, seems at least to be greatly palliated. The female mind, we admit, cannot be kept too pure. But are we, in the fear lest prohibition should raise improper desires, to expose them to the gross impurity of our usual scenic exhibitions, adapted as they are to gratify the licentious and the profane? On this principle the seventh commandment should have been expunged from the decalogue, and the effect, which we doubt not it was intended to produce, of restraining irregular desires, should have been sought from a near view of the disgusting deformity of those vicious pursuits which that commandment authoritatively prohibits. But even if these points should be conceded to our author, may it not still be fairly asked, Does attendance at the theatre then supply that "useful occupation," from which the "mind is to receive its energy;" which is to "check" impure desires, and to "prevent the effervescence of bad passions?" The position is a most extraordinary one, and so ill accords with some other parts of this tract, that we are unwilling to employ those strong terms in reprobating it, which almost involuntarily occur to our minds. We shall content ourselves, however, with quoting on this subject a passage from Archbishop Tillotson, (who will not be suspected of any *puritanical* dislike to theatrical entertainments,) which appears to us to be no less applicable to the present times, than to those in which it was written. "I shall now speak," says the Archbishop, "a few words concerning plays, which as they are now ordered amongst us, are a mighty reproach to the age and nation. As now the stage is, they are intolerable, and not fit to be permitted in a civilized, much less a Christian nation. They do most notoriously minister to infidelity and vice. And therefore *I do not see how any person pretending to sobriety and virtue, and especially to the pure and holy religion of our blessed Saviour, can without great guilt, and open contradiction to his holy profession, be present at such lewd and immodest plays as too many do*; who yet would take it very ill to be shut

out of the community of Christians, as they would most certainly have been in the first and purest ages of Christianity."

In replying at the close of his work to an objection which may be made to his plan, as laying too little stress on external accomplishments, the author makes a remark which we have pleasure in transcribing.

"Those who consider external accomplishments as the only essential requisites in education, are entreated to observe the limbs, which in the season of youthful sprightliness excelled in the dance, in that of age scarcely able to support the tottering frame; the fingers, whose touch drew forth the sweetest melody, now shrivelled, trembling; the voice that enchanted the listening crowd, broken, faint, expiring; all the promises of vanity sunk in gloomy dissatisfaction, without mental comfort or religious hope, to cheer the path that leads to the vale of death." (p. 107, 108.)

The importance of the subject of which it treats, has induced us to pay particular attention to this publication; and, notwithstanding the errors which we have pointed out, it contains many sensible observations, and is marked throughout with a religious intention. We could have wished indeed to have seen the writer's mind more affected with that grand and infinitely interesting part of religion, that prominent topic of the Bible, *the Redemption of Man.* We apprehend that the author of this performance views Christianity as little more than a sublime system of morality: and consistently with this view the well educated female is made to quit the stage of life, applauding herself for the part she has performed, instead of humbly acknowledging, that with all which she may have been enabled to do, there remains a large deficit in her account; and that all her hope therefore of forgiveness and acceptance rests on the merits of him who died for our sins. We have said the more on this subject, because we are anxious to impress the minds of parents and instructors of youth with the wretched defects of any system of education which overlooks the doctrine of man's redemption by Jesus Christ. Happily for the public the deficiencies of the present publication are amply supplied in Mrs. H. More's Treatise on Female Education, a work which needs not our commendation, but which a regard to the rising generation induces us to take every opportunity of recommending to the attention of all who are engaged in the business of instruction.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

MR. MURPHY intends to publish a set of engravings from the best masters ancient and modern, illustrative of the history of the propagation of the Gospel, and its coincidence with the predictions of the prophets. The first division will illustrate in twenty-five plates, passages of a picturesque kind in the Gospels and acts of the apostles. The second will exhibit the combat of Religion with the Roman power till its establishment, and the reduction of the barbarous nations to the cross.

In the press, a General Treatise on Cattle, by Mr. LAWRENCE.—An Introduction to the Study of Natural History, by Dr. SKRIMSHIRE.—A Tour in America, by Mr. PARKINS.—The New Annual Register for 1803.—The History and Antiquities of the City and Church of Litchfield, by Mr. HARWOOD.—Account of a Voyage to Brazil, by Mr. LINDLEY.—A second volume of Sermons, by Mr. COOPER.—A Selection of Papers from the Spectator, &c. by Mrs. BARBAULD.—A Translation of the Posthumous Works of MARMONTEL, with a Life written by himself, for the perusal of his children.

The fourth volume of KING'S *Munimenta Antiqua.*—A new Edition of SMITH'S *Translation of Thucydides*, with a *Life and Portrait of the Translator.*—A new Edition of NICHOLSON'S *Introduction to Natural Philosophy*, with additions.—A new Edition of RUSSELL'S *History of Modern Europe.*—*A Picturesque View of the Principal Mountains of the World*, with their actual heights, and a scale of comparative altitudes, upon a plate four feet by three, by Mr. R. A. RIDDELL, with *a Historical and Picturesque Account of Mountains*, by Mr. JOSEPH WILSON, of Lincoln's Inn.

Preparing for the press, a new Edition of MALTHUS'S *Essay on Population.*—An *Answer to the various Objections raised against*

Vaccination, with Proofs of the Efficacy of the Cow Pock, intended principally for the use of families, by Dr. THORNTON.—A Work on the *Progressive Efforts of Human Ingenuity*, describing the Pretensions and Discoveries of Mechanics of every age and country, with curious anecdotes, and illustrated by numerous plates, by Mr. GEORGE JAMISON.

The Rev. JOSIAH PRATT, in consequence of a considerable rise in the price of paper which has just taken place, will close his present list of subscribers to *Bishop* HALL'S *Works in ten volumes octavo*, at Lady-day. All who send in their names before that time will have the work at 7s. 6d. per volume, but after that day the price will be raised to 9s. Some copies will be taken off on royal paper, hot-pressed, with best ink, &c. at 12s. per volume.

Mr. SHARPE, of Piccadilly, the publisher of a late embellished Edition of the British Classics, has undertaken a *new and uniform Edition of the British Poets*, with considerable improvements.

The Rev. T. BROWN, of St. Ives, has invented a *machine for clearing land of weeds*, which may be worked by two, three, or four horses, and requires the attendance of the driver only. By employing two sets of horses, it will clear from six to eight acres each day. The price of the machine with wheels is twenty guineas, without wheels, sixteen guineas.

Sir JOSEPH BANKS having suggested that the best means of obtaining some insight into the nature and causes of that baneful disease of wheat, called the *Blight*, might be to subject the infected straws to an accurate examination under the compound microscope; Mr. BAUER, of Kew, undertook the task, and has executed it with success. From his excellent drawings it appears beyond a doubt, that insects are not, as is the prevailing opinion, the cause of the blight, but that it is a fungus, which undermines the greatest part of the epidermis of the stalk, and bursts forth at different places in stripes, more or less linear, brown, or blackish. Sir Joseph purposes to give this important discovery that publicity which it demands.

The inhabitants of BRIDLINGTON, and those of CROMER, have opened subscriptions for the purchase of *Life Boats*, for the use of their respective coasts, and we hope that every dangerous place on our shores will follow their laudable example.

The members of the Hull Subscription Library have resolved to set apart a certain sum from their funds, for the purpose of engaging scientific men to give *Lectures on Natural and Moral Philosophy, Chemistry, the Arts and Sciences and their various connections with the Manufactures and Commerce of this country.*

It gives us much pleasure to state that a gentleman well known in the republic of letters, and who has essentially served the cause of religion by his writings, has presented, to THE BRITISH AND FOREIGN BIBLE SOCIETY, a very valuable collection of the Holy Scriptures in foreign languages, which he has been employed for many years in forming. We trust that his example will stimulate other gentlemen who may be possessed of copies of the Bible in foreign languages to make similar dispositions; a circumstance which would tend greatly to facilitate the benevolent designs of this important institution. The depositary of the Society we understand to be at No. 19, Little Moorfields.

A company has been formed for producing light and heat according to Mr. Windsor's plan by means of gas, which becomes ignited on issuing into the atmosphere. A house may in this way be both heated and lighted, by means of pipes formed to conduct the gas from any remote situation in which it may be deposited. It is proposed even to light the streets, lighthouses, or any public buildings by the same means. This extraordinary discovery is exhibited at the Lyceum in the Strand.

Mr. JAMISON has invented a machine for ascertaining the errors of timekeepers at sea without an observation, and consequently their exact variation from the time at the Royal Observatory at Greenwich.

The Society for bettering the Condition of Chimney Sweepers have adjudged their first premium to Mr. GEORGE SMART, of Ordnance Wharf, Westminster Bridge, for a machine for sweeping chimneys, which consists of a brush, rods for raising it, and a cord connecting the whole together. The brush is usually made of whisk, and consists of four fan-shaped portions, fixed to a square piece of wood by hinges, which take up little room in ascending, but in descending spread out like an umbrella and sweep the soot down. The rods are hollow tubes two feet and a half in length, the upper ends being made taper in order to fix into the sockets which are at the bottom of each. The cord is fastened to the brush and passes through the whole series of rods, one end remaining below. In using this machine, the brush is introduced into the flue of the chimney in its contracted form, and one of the rods passed along the cord after another in succession, keeping the cord tight all the time, until the brush is raised above the top of the chimney. The rods are so fixed in each others sockets by the process as to form one long flexible rod. On the machine being drawn down, the edges of the brush striking against the top of the chimney will immediately expand, and there being a spring to prevent its contracting again, it cannot fail to sweep down the soot. The brush being long and elastic will fill flues of very different dimensions. This machine has been in very general use for near two years, and has proved almost uniformly successful, so that we may now hope to see

a speedy period put to the barbarous practice of employing children in climbing the flues. Not above one chimney in one hundred is so constructed as not to be easily cleansed by this brush: and if builders are attentive to this point, it may be expected that there will soon be none. This machine is also of great use in extinguishing fires in chimneys, a service which it has effectually performed already in no less than five instances. A machine, with rods eighty feet high, and the necessary apparatus may be had for four pounds.

The London Dock, in Wapping, for the accommodation of shipping from all parts, except the East and West Indies, is now open, and the wharfs and warehouses are in a state of forwardness. The Dock for unloading is 1262 feet long and 690 feet wide, or 20 acres.

The outward-bound West India Dock is excavating, and will, it is expected, in the course of next year, be ready for ships to load therein. West India Dock for unloading 2600 feet long, 510 feet wide, or 30 acres.—Ditto for loading, 2600 feet long, 400 feet wide, or 24 acres.—Western entrance bason, six acres—Eastern entrance bason, two acres.

The East India Dock, at Blackwall, is excavating with all possible dispatch; the steam-engine-house and apparatus is erected, and every impediment in the way of the contractor is now removed. The utmost exertion will be used to have it ready for to receive shipping by Christmas in the next year. The Brunswick Dock, late Messrs. Perry and Wells's, is purchased by the Company, for the East India shipping outward bound—it is to be deepened and extended. East India Dock for unloading, 1410 feet long, 500 feet wide, or 18 acres. —Ditto for loading, not settled.—One entrance bason 2¼ acres.

The Commercial Road, an appendage to the docks, is three miles long exactly, from the Royal Exchange to the entrance gate of the West India Dock wall.—It is to be paved, and will be finished next summer. The traffic on it, in the meanwhile, is not in the least impeded. This concern will cost nearly £100,000. An additional branch, to lead to the East India Docks, is to be formed, at an expence of £20,000.

The Grand Junction Canal is, at length, nearly finished, only 700 yards of the tunnel at Blisworth remains to be completed, and the embankment at Wolverton has proceeded on with more expedition than was expected—but the committee are obliged to make another call upon the proprietors for £150,000.

It is said that a good method of preserving eggs consists in plunging them for two seconds in boiling water. They will then keep for many months if laid in a cool place or in salt.

Mr. Hulse's prize for the best Essay on the Evidences of Christianity, was this year adjudged to the Rev. G. D. Whittington, of St. John's College, Cambridge.

It will be gratifying to our readers, to observe the remarkable *decrease of deaths by the small pox*, in the metropolis, which appear to have progressively declined in number, as the Vaccine Inoculation has been introduced. According to the Bills of Mortality, the deaths in 1800 were 2309; in 1801, 1461; in 1802, 1579; in 1803, 1173; in 1804, 586. This decrease will appear still more important, when compared with the statement of deaths by the small pox, for 50 years, within the bills of Mortality, amounting to 100,922, making an annual average of 2018 deaths.

In contemplation of the possible introduction of the pestilent fever now prevailing in Spain into this country, we understand, that the Privy Council has called upon the College of Physicians, for its advice with regard to the best means both of preventing and of arresting contagion; and we have no doubt, but that this learned body will give the most salutary counsel. We would, however, exhort our readers to a peculiar reverence of the dispensations of that God, one of whose sore judgments is pestilence. While he is cutting off thousands of fellow-subjects, and tens of thousands of fellow-men; while our extensive commerce exposes us to peculiar danger of infection; and while our sins justly deserve his greatest indignation, let us remember, that he has but to speak the word, and all our vigilance will be vain; the miseries, which have but reached our ears, will be felt and seen; and the dreadful desolations, from which this city has been exempted for nearly a century and a half, will be acted over again with aggravated horror! but let us remember too that He has hitherto delivered, and that He still heareth prayer. Let us draw near to him with penitence, and commit the nation to him in fervent supplication: and let us particularly bear this subject on our minds, on the approaching day of national humiliation.

Mr. J. T. Barber has suggested a *method of preventing the freezing of water in pipes*. See Phil. Mag. Vol. XX. pp. 209—211. The method he recommends is founded upon the principle, that the freezing of water in pipes does not take place while the current continues: if then no water be suffered to remain in the pipes after the current of the supply has subsided, it is obvious that they cannot be frozen up. His contrivance therefore goes to remedy that defect.

FRANCE.

The French Government has forbidden the importation of Dutch or German Journals, and all foreign works which from their title may be suspected of interfering with the internal affairs of France. There is now (our own country excepted)

scarcely a sovereign power, in this quarter of the globe, which is not engaged in crushing the freedom of the press. The Court of St. Petersburgh has lately published a long edict, containing regulations with regard to the circulation of literary productions of all sorts. Whatever relates to religion must, previously to publication, be examined and approved by a censorship composed of members of the established church. The King of Sweden has prohibited all French works and journals; and the Court of Spain has forbidden the circulation of Portalis's Discourse on the Conclusion of the Concordat, as being full of dangerous principles.

GERMANY.

In all the Catholic academies of Hungary, and the hereditary states of the Emperor of Germany, there have been appointed catechists, in order that the knowledge and practice of religion may keep pace with other improvements. In the instructions of the German catechists is the following paragraph: "As the grounds of religion have been questioned by philosophers, it is necessary that religious instruction in the academies should be founded upon authority and faith, and that whatever may tend to sap this foundation, even critical and historical disquisitions concerning it, should be carefully avoided."

The ELECTOR of BAVARIA has purchased for the University of Würzburg the Blankian Cabinet of Natural History, consisting of 28,000 specimens. The Library of the University has likewise been considerably enriched with the books that belonged to many of the secularised monasteries.

The second volume of the last edition of GRIESBACH's *Greek Testament* will be published next year. The text of the first volume, with discritic notifications of the various readings and their comparative value, has been reprinted by Mr. GOSCHEN of Leipsic, with all the improvements which the typographic art could confer, under the superintendance and revision of Griesbach himself, on the best paper, adorned with exquisite engravings, and with types entirely new, the forms of which were selected by several distinguished scholars of Germany, from the most admired MSS. and which are fixed upon as the standard of their future Greek types; so that for beauty and accuracy no book, it is said, has ever issued from the press in a higher state of perfection. The 8vo. edition, published under the patronage of the DUKE OF GRAFTON, will, however, retain its value, as it alone contains the authorities for fixing the various readings. The splendid edition of the first volume of the 8vo. is divided into two, and the remaining two vols. will appear with the second vol. of the 8vo.

On a small size of the same formed letter, two vols. of a *new edition of* HOMER, containing the Iliad, under the care of Professor WOLFE, has issued from the same press. The Work is on three sorts of paper, two of them with ornamental engravings, and the third with Flaxman's elegant designs skilfully reduced.

Messrs. EICHSTADT and BOETTIGER, assisted by various learned co-adjutors, commenced, last year, at Leipsic, a *complete and elaborate Edition of all the Latin Classics*, which likewise proceed from the press of Mr. GOSCHEN. The Epistolæ and Rhetorica of Cicero, with Eutropius, are already published. The sheets are revised again and again, with all the care which has distinguished the presses of the Aldi, the Stephens, the Plantins, the Elzevirs, and the Foulis. Each author is printed both in large and small types.

The number of works which appeared at the last Leipsic Fair was 1404; among which were 125 Novels, 36 Dramatic Pieces, and more than 300 Translations.

The new Planet discovered by M. HARDING, of Lilienthal, has been named JUNO.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON, on the Advantages of high Attainments in Religion. By the Rev. W. Mosely.

Dissertations, Essays, and Sermons, by the late George Bingham, B. D. To which are prefixed, Memoirs of his Life, &c. by his Son, P. Bingham, LL. B. A. 1. 1s.

Baptismal Faith explained: a Sermon, preached before the University of Cambridge, April, 1804. By R. Tyrwhitt, M. A. 1s.

The Friend of Christ sleeping in Death: a Sermon, occasioned by the Death of the Rev. J. Adams. By J. Edwards. 1s.

Justification by Faith: a Sermon, preached at the Visitation of the Bishop of Chester, at Richmond, Yorkshire, in August 1804. By John Headlam, Rector of Hylcliffe. 4to.

A Sermon, preached before the University of Oxford, Nov. 5, 1804. By the Rev. H. Phillpotts 4to.

A Help to the Unlearned in the Study of the Holy Scriptures. By Mrs. Trimmer. 8vo.

MISCELLANEOUS.

The British Atlas, comprising a complete Series of County Maps, and Plans of Cities and Principal Towns; intended to illustrate and accompany the Beauties of England and Wales. Drawn and engraved under the Direction of J. Britton and E. W. Brayley. No. 1 and 2 of this Work is published, and No. 3 will be published on February 1, 1805, price 4s. per Number, imperial quarto Paper, full stained; and 2s. 6d. per Number, small quarto.

The Picture of London for 1805; being a correct Guide to all the Curiosities, Exhibitions, Public Establishments, and remarkable Objects, in and near London. With appropriate Tables, Two large Maps, and several Views. 5s.

An Account of the Voyage to establish a Colony at Port Philip, in Bass's Strait, on the South Coast of New South Wales, in His Majesty's Ship Calcutta, in the Years 1802, 3, and 4. By Lieut. J. H. Tuckey, 8vo. 5s.

The Life and Character of Bonaparte. By W. Burdon, A. M. 4s. 6d. boards.

The Third Volume of the Life of General George Washington. 4to. £1. 11s. 6d. 8vo. 10s. 6d.

The Father's Gift to his Children: consisting of Original Essays, Tales, Fables, Reflections, &c. By W. Mavor, LL. D. 2 vols. 12mo. 10s. 6d.

Reports of Cases determined in the Court of King's Bench; together with some Cases in the Court of Chancery, in the whole of the 44th Year of George III. 1803—4. By J. P. Smith, Esq. Barrister. 15s. boards.

An Abridgement of the General Statutes passed in the 44th Year of the Reign of George III. By J. P. Smith, Esq. 7s. 6d.

The Report of a Medical Committee on the Cases of supposed Small Pox after Vaccination, which occurred in Fulwood's Rents, Holborn, in August and September, 1804. 1s.

Outlines of a Plan to stop the Progress of the Malignant Contagion, which rages on the Shores of the Mediterranean, if it should make its way to this County. By R. Pearson, M. D. 1s. 6d.

Practical Observations on Insanity; and Suggestions towards a Mode of treating Diseases of the Mind. To which are subjoined, Remarks on Medical Jurisprudence. By J. M. Cox, M. D. 8vo. 5s.

The London Monthly Register; or, A concise View of Political, Commercial, and Miscellaneous Intelligence, particularly adapted to the British Colonies in the East and West Indies, and to America. No. 1. (To be continued Monthly.)

A complete Collection of Tables for Navigation and Nautical Astronomy; with accurate Methods for all the Calculations useful at Sea, &c. By J. M. Rios, Esq. F. R. S. 4to. £1. 1s.

Elements of Mechanical Philosophy; being the Substance of a Course of Lectures in that Science. By Professor J. Robinson, LL. D. Edinburgh. With Copper-plates. 8vo. £1. 1s.

Hispaniola; a Poem. Embellished with an elegant Frontispiece, representing the French Method of drowning their Negro Prisoners; and enriched with copious Notes, Historical and Explanatory. To which are added, Lines on the Crucifixion, Fragment of a Monody on the Death of the late Rev. Henry Hunter, D. D. and other Poetical Pieces. By S. Whitchurch. Price 3s. 6d.

Considerations upon the Necessity of discussing the State of the Irish Catholics, in the ensuing Session of Parliament. By J. Mason, Esq. 1s. 6d.

Perpetual War the only Ground of Perpetual Safety and Prosperity. By the Rev. E. Hankin. 1s. 6d

No Slaves, no Sugar; containing new Arguments in Favour of the African Trade. 2s.

RELIGIOUS INTELLIGENCE.

MISSION TO TARTARY.

AGREEABLY to our promise we proceed to give our readers the substance of the information transmitted by Mr. Brunton respecting the Tartar tribes, who inhabit the regions in the neighbourhood of Karass, where the Missionaries are placed.

The Tartars inhabit the country to the northward of us. They are divided into several tribes, are a numerous people, and all speak one language. They write in the Turkish language, but few of them understand it correctly. Their prejudices against Christianity are very violent, of course they hate the Russians.—The Cabardians live to the eastward of us. They pretend to have come from Egypt to Constantinople, from Constantinople to the Crimea, and from the Crimea to this place. The tyranny of the Moslems, they say, was the cause of their peregrinations. They have now embraced the religion of their oppressors, and are likewise violent enemies to the Russians. They occupy an extensive tract of country; but it is thinly inhabited. They are almost all thieves and robbers. Their priests teach them, as we have often been informed by them-

selves, that it, is no crime to steal from the Russians. Most of their chiefs are robbers, and employ the most fearless of the people under them to commit depredations, and carry away the property of their neighbours. The number of Russians whom they murder from time to time, might soon form a people much more numerous than themselves. It is not yet a century since they professed to be Christians; and, had proper methods been taken to preserve the Christian religion among them, or to give them a more perfect knowledge of it, they might have been a more useful people than the Tartars. At present, however, their priests oblige them to swear that they will not practise such arts, as have been found a source of wealth in all civilized countries, merely from their hatred against the Russians. The Kumuk Tartars dwell about the Terek, and inhabit the country that lies to the eastward of the Cabardian country. They are an unmanageable, troublesome people, as we have often been informed. The Shegums, the Kulams, and the Balkas live in the mountains at no great distance from us. They speak the Tartar language, and have been converted but lately to the Mohammedan religion. Their new religion is confessed by the Moslems themselves to have made their morals no better; yet they are allowed to be a harmless people compared with the Kabardians. They are not supposed to amount to more than 1300 families. The Carachei are also a small people, who live near them. They are likewise peaceable, and have been but lately converted to the Mohammedan religion. These people live to the south-westward from us. The Cuban, Carnjaw, Kubatei, and the Tughan tribes are said to be Christians, and to live within three days journey of us. They are likewise said to be inoffensive people. They lie to the south-westward from us, and are thought to consist of about 1600 families. They speak all one language, as we have been informed. In nearly the same direction, about 5 or 6 days journey from us, dwell the Imza, or Sonna, a people concerning whom you may find many conjectures in our geographies. It seems doubtful whether they retain any distinct knowledge of the Christian religion or no; but it seems pretty certain that they have not embraced the Mohammedan. Beyond the Sonna country, in a northwest direction, a large tract of country is inhabited by Abnzas, who are said to profess the Christian religion. We have heard that the people of Georgia have direct communication with the Sonna people, but we are not quite satisfied with regard to the truth of this report.

A few days ago, Mr. Smith, an American gentleman, whom we formerly mentioned, and who had travelled into Georgia, returned and spent a night with us. He informed us that Prince Tsitsianou, and Count Poushkien, earnestly wished us to go and settle near Tiflis, and used many arguments to induce us to go. He wrote the following remarks, and left them with us: "On passing the Kabarda from Vloda Caucase to the entrance of the Defiles, the mountains on the left are inhabited by the Ingushes; they are idolaters, worshipping chiefly rocks and old trees. Next to them, on the mountains, at the entrance of the Defiles, on the left, are four villages of the Geracki, in number about 600 families; then follow, still on the left, the Kisti about 400 families, the Geracki and Kisti are the same people, and both without religion, following some ancient customs. On the right, after passing the great Kabarda, are the Ossittines and Tagaoussie, probably the same people; they were formerly under the influence of Georgia, and had some idea of Christianity; at present they are without any religion; their villages on the road are Balla, Laise, and Skim. Diolet Moursa is Prince of Balla, Mackmet is chief of Laise, and Mokim Kaitouke of Skim. To the north of Telaf are the Tughi, Kefsursi, Pchafi, supposed to have been originally Georgians; but separated from their countrymen during the incursions of the Persians and Turks; they are now no longer Christians, and have, in a great measure, become idolaters. At the foot of the Kosbak is the village of the prince of that name, an excellent friend to the traveller. The country on the banks of the Araghi deserve to be regarded, as the Garden of Eden; particularly that part which lies between Annarour and Zychet. The interesting colony of Count Poushkien is to be established at Jon, four days march from Tiflis. The southern parts of Georgia is chiefly inhabited by Tartars."

The following remarks apply to most of the Mohammedans near us:

Many of the people in this country live in villages, which they frequently destroy, and remove to another situation, for the slightest reasons. Some of the villages are near a verst long.

The people are divided into three principal classes. The chiefs, who are called Beys in the Kabardian country, and Mirzas among the Tartars: The free people, whom the Kabardians call *Iferks*, and the Tartars Uzdens; the slaves, who are particularly numerous in the Kabarda country. Besides these, there are different ranks, such as the Sultans of our village, who are sprung from Tartar Khans, and still bear that designation; and freed slaves; but their number is very small compared with the other classes.

The Beys and Mirzas have authority over all who are inferior to them in rank. The Kabardian Beys are rich, the property of some of them in sheep, mares, and slaves, amounting to 120,000 or

130,000 roubles. Many of the Tartar Mirzas, however, are scarcely able to buy wives for themselves; but the people pay particular respect to them. Some of the Kabarda free people are rich, yet they are always dependant upon the Beys. From this dependance, no degree of wealth can procure them exemption. The free people, however, often reduce themselves to downright slavery from various causes, as debt, and the crimes either of themselves or their relations. Proprietors of slaves cannot, according to their customs, separate the members of a family and sell them; but they can sell whole families together. Most orphans pass like current money from one hand to another. On this account, their distresses are inconceivable, particularly when they are dragged about in the winter season; for the cold is excessive in the Caucasian mountains. It sometimes happens, that they are bought out of pity, in order to keep them in their native country; but when they are likely to bring a good price to their masters, they are often carried more than 500 versts for sale. Indeed many of them pass by the way of the Crim to Constantinople; and we have been told, that many Turkish governors have been Kabarda slaves. Although it be deemed unlawful to separate and sell the members of a family, yet, their proprietors often bring charges against a father, which makes him glad to allow some of his children to be sold, that he may save himself and the rest. One of our boys was dragged away from his parents in this cruel manner. When no reconciliation takes place, however, between the father of a family and his master, he, his wife, and his children, are separated, and sold to any who will give most for them, provided the purchasers be Mohammedans; for the Kabardians and Tartars deem it unlawful to sell slaves to any who do not believe Mohammed to be the prophet of God. They will scarcely sell them to the Russians for two prices. Notwithstanding all these hardships, however, many Kabarda slaves are possessed of a good deal of property, of which their masters seldom venture to dispossess them by force. Many slaves are possessed of slaves; yet there is scarcely an instance of a slave being possessed of so much property, that he would not give it for the freedom of himself and his family.

All priests are judges, if they have a sufficient knowledge of the Mohammedan law. In their decisions they are guided by the Koran, and the customs of their country, which are not supposed to be contrary to it. The Circassian priests are, in general, very ignorant.

Females belong to all the several classes as well as the males; but the class of Mirzas, Beys, and Sultans intermarry, tho' they seldom intermarry with Uzdens. Uzdens seldom take slave girls, although, according to the Koran, there is no impropriety in their doing so. All women are bought and sold, whatever be their condition. Sometimes the father agrees to fit out his daughter according to the sum to be given for her. No such thing as freedom is enjoyed by the women. Some who are rich purchase four wives, besides the slave girls, whom they keep for concubines; yet few of them have this number of free wives; but divorces are exceedingly frequent, and a ground of much contention and quarrelling. Almost every wife gets a drubbing from her husband, when he happens to be offended with her. This is indeed authorized by the Koran, or rather commanded, when wives are not obedient. (p. 350—355.)

The three most numerous nations are the Tartars, the Kabardians, and the Abazas, who are evidently distinguished by several characteristic features.

Some difference is likewise to be observed among the Tartars, Kabardians, and Abazas, with regard to the qualities of their minds. The ideas of all Mohammedans are sadly perverted by their absurd and wicked religion, but the Tartars talk rationally concerning the common affairs of life. They are tolerably quick in apprehension, and converse much in proverbs and parables. They argue with great clearness and sagacity about every thing but their religion, in which they are singularly bigotted. They are more learned than their Mohammedan neighbours, which both tends to improve their judgments, and to make them vain. It is not rare to hear them calling the Kabardians and Abazas, infidels, on account of their ignorance. The Kabardians often talk exceeding stupidly. They are ever jealous of all with whom they converse, and their jealousy frequently leads them into blunders which makes their senselessness the more conspicuous. Their chiefs are proud, insolent, and oppressive; and the people live in great terror of them. Many of the Kabardians are fond of conversing about religion, and talk on this subject still more senselessly than the Tartars. They are bigotted, and even furious in defence of their faith. The Abazas are often said to be a very troublesome and unmanageable people in the mountains; but here they appear to be as inoffensive as any of their neighbours, if not more so. They have had fewer advantages with regard to learning than the Tartars, and are of course very ignorant. They seem less violent than either the Tartars or Kabardians in religious matters. Both they and the Kabardians are more generous, in the way of entertaining strangers, than the Tartars; but they are all greedy, and inclined to beg. When they wish for a thing of small value, they say, that it would be as much in their estimation as an horse would be; and when they wish for something which is

more precious, they say they would value it as much as they would do a slave.

The way of living is pretty much the same among Tartars, Kabardians, and Abazas. The Tartars were wont to dwell in tents, as is well known; perhaps the greater part of them do so to this day; but near this place they have learned from the Circassians to live in villages.

Although many of the villages of the Tartars and Circassians are large, some of them containing perhaps above 5000 souls; yet they are built upon no regular plan. Each man who is able to form a Koorun, meaning the space occupied by each free man, his slaves, and dependants, builds upon the spot that pleases him best. Their plan of building is to drive posts into the ground, and wattle them. Some of the roofs are covered with reeds, some with hay, some with clay, and others with black earth. The walls are plastered with clay, mixed with the dung of black cattle. Few of the Tartar and Circassian houses are more than ten or twelve feet wide; but they make them as long as they please, and divide them into different apartments. They have no glass windows. A small hole, little more than 12 or 14 inches each way, serves to let in the light.

Almost in every house there is an apartment for the women, provided they have not a distinct house of their own. Very often men and women sit together; but strangers are seldom allowed to enter till the women have time to retire into a separate apartment. At least it would be accounted rude, should any one enter a house without giving proper warning. They seldom retire, however, on account of those with whom they are familiarly acquainted. People of property build distinct houses for strangers. Such houses, however, are often in bad repair.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

On the 27th of December the French Legislative body opened its sittings. After the members had sworn "obedience to the constitutions of the empire, and fidelity to the Emperor," the Emperor, who was present, made a speech to them, in which he stated that he had come to preside among them in order to impress on their labours the most august character; that they had all one object in view, the interests of France; that the throne, which he had ascended by the will of God and of the people, was only valuable to him as it defended these; that the weakness of the supreme power being the most dreadful calamity that can befal a people, he had been desirous of removing it; that he had been so fortunate as to consolidate the power of France both by victories and by treaties, to rescue her from civil discord, and to pave the way for reforming morals and religion; and that he hoped he should transmit to posterity "a memory which should ever serve, either as an example or reproach to his successors." His ministers, he said, should lay before them the necessary papers. He was satisfied with the prosperous state of the finances, and extensive as were his warlike preparations, he should demand no new sacrifice from his people. Happy should he be did peace prevail over the world: but the principles of Britain and her conduct to Spain shewed what were the hindrances. He did not wish to enlarge the bounds of France, but to preserve them. He did not wish for too much influence in Europe, but what he had should not decline. In short, the dearest interests of the nation were the constant objects of his solicitude.

M. Champagné then laid before the Legislative Body an exposition of the state of France. He first entered at great length on a view of its internal state, dwelt on the necessity of the throne being hereditary, the circumstances of the coronation, and the pious demeanour of Bonaparte. He mentioned the criminal code as a subject of discussion; stated that schools of legislation were about to be established, that the improvement of roads had been carrying on, that agriculture and manufactures were more flourishing, that trade was more active, and that religion had resumed her sway. He then adverted to the external relations of France, "French courage, seconded by Spanish loyalty, preserves St. Domingo to us." Martinique braves the menaces of the enemy. Guadaloupe is enriched by the spoils of British commerce; Guyaun continues to prosper. The Mauritius will be the depot of the riches of Asia. London would have been in despair if weakness had not defeated a most skilfully concerted plan. Our armies are ever worthy of their reputation. They learn to subdue the element which separates them from the object of their resentment. Our fleets, while those of the enemy are decaying, are learning to contend with them. Since the war, we have gained Hanover, and are more than ever in a condition to aim decisive blows at our enemies. The conduct of Britain

towards Spain is then noticed. The Emperor of Austria is represented as devoted to the arts of peace. The Italian Republic, it is intimated, is about to undergo some important change, in order to assimilate her more to France, and to insure her independence. Helvetia is stated to enjoy in peace the benefits of French alliance, and Batavia still to groan under an Oligarchal government, which it is insinuated, must be changed. Prussia, on all occasions, has shewn herself the friend of France. The members of the Germanic body continue attached to her. Denmark pursues a wise conduct. A hope is expressed that Russia will return to better councils. Turkey wavers, it is said, in her policy, and her fall may thereby be accelerated. Whatever may be the movements of England, the destinies of France, it is added, are fixed. When England shall know that she must lose in a war without an object; when she shall be convinced that France will never accept any other terms than those of Amiens, and will never allow her to break treaties at pleasure by appropriating Malta to herself; then England will have obtained pacific sentiments. "Envy and hatred last but a time."

If the accuracy of this exposition, in all its parts, is to be judged of by what appears in some instances where we have the means of ascertaining the truth, very little credit is due to the statements which it contains. Could any stronger proof have been given of the slavery of the French press than Bonaparte's daring to assert, that French commerce was in a state of activity, and that St. Domingo was preserved to France? He must know that all the sources of information are completely in his power before he could have ventured to utter such gross falsehoods.

France has concluded a convention with the Ligurian Republic, in which the former has engaged either to procure for the latter peace with the Barbary States, or to furnish the Ligurian ships with French flags; and the latter has agreed to furnish the former with 6000 seamen, and places likewise, at the disposal of France, the harbour of Genoa with the arsenal, as also the galley harbours, and the dockyard, engaging, at its own expence, to enlarge the dockyard, so as to contain ten ships of the line which are intended to be built for France. A new built ship of the line, a frigate, and two corvettes, already finished, are made over to France.

SPAIN.

An open rupture between Great Britain and this country has, at length, taken place; and the public, being in possession of the manifestoes which have been issued by the respective governments on the occasion, have it in their power to form an opinion of the justice and propriety of the war. The substance of these manifestoes we shall state in a subsequent page. The Spanish Government has entrusted the conduct of the war to the Prince of Peace; and he too has issued his manifesto which he calls an address to the Spanish nation, and which is intended to excite them to privateering and other acts of aggression. This paper is marked with that acrimony, inflation, violence, and falsehood, which characterize the state papers of France; but it will probably answer the purpose of causing a great sensation throughout Spain. It states, among other things, that the Spanish seamen, who were taken prisoners "are deprived of the light of heaven in the dungeons of your enemies," and that the soldiers detained on their way to Minorca are carried "to a remote island, where they will either perish with hunger, or be forced to unite with the ranks of the detested foe." The Spaniards are told in this paper to consider contraband commerce as the highest crime of which they can be guilty, and to impress a horror of it on all around them; that every port being shut against England, "the insupportable arrogance of these islanders may be humbled; they may be lost amid the chaos of their own ruins, and Spanish vengeance may be complete."

Warlike preparations are said to proceed with great activity, and several corps to be already on their march to Gibraltar. To encourage privateering, the king not only permits the bringing of English prizes into his ports without any imposition, but furnishes arms and ammunition to the privateers.

In the mean time the pressure of famine is severely felt, and disease is said still to continue its ravages in some parts of Spain. It is impossible not to feel for the situation of that unhappy country, and anxiously to wish that some means could have been found to detach her from the interests of France.

At GIBRALTAR the fever had not disappeared so late as the 6th of December. Its violence, however, seems to have greatly abated; but whether this arises from its having now fewer objects of attack, or from any diminution of its malignity, is uncertain.

AMERICA.

Thomas Jefferson, Esq. and George Clinton, Esq. late governor of New York, have been elected to the Presidency and Vice-Presidency of the United States by a large majority.

The American Government has lately introduced into congress, a bill for "restraining the merchants of that country from arming their vessels and forcing a trade to St. Domingo," in consequence they say of "that island being in rebellion against the mother country." But how will

may the arguments employed by themselves on a former occasion, be reforted on them now—"France had declared the freedom of the blacks, that freedom is attempted to be withheld, the civil compact is destroyed, the parties are at war, and the blacks being masters of the island, the rights of war must be supposed to exist. Till subdued they are no more a province of France than any county of England." This measure can be considered in no other light, than as evincing a strong disposition on the part of the American Government to court the friendship of Bonaparte at the expence of every principle of right, and the most obvious laws of commerce. It is a singular circumstance that the supporters of this measure should be almost exclusively of the democratic party. It is likely, however, as we are happy to learn, to meet with strong opposition from the mercantile body, who exclaim against it as fraught with injustice, and unauthorized by any principle of national law: and several questions which have arisen respecting particular clauses of the bill having been negatived by a majority of two, we are not without hopes, that it may be thrown out. In the mean time a great number of merchantmen are arming in the American ports, that they may avail themselves of the interval which is still left to them.

A dreadful fire broke out at New York on the 18th of December, which continued to rage for between 20 and 30 hours. The value of the property destroyed is said to amount to one million of dollars.

A bill has passed the legislature of Georgia, for more effectually preventing the importation of slaves; and the legislature of South Carolina has also removed the suspension of the prohibition of the slave trade in that State. There is now no State in the Union into which the introduction of slaves is not prohibited: the slave trade for the supply of foreign nations is also interdicted under the heaviest penalties. In nine of the States, even the condition of slavery is either wholly abolished, or confined to the present generation: and in all of them the state of the slaves is greatly meliorated, and pains are taken to afford them a knowledge of letters, as well as the means of moral and religious culture. Even the blacks themselves make great exertions to promote the religious, moral, and literary improvement of each other. The driving method of forcing labour is little, if at all, employed, even in the southern states, and the labour of the slaves is mostly performed like that of the whites engaged in similar employments; also they are better fed, better clothed, and more moderately worked than formerly. In the State of Virginia, from which not less than eight or ten thousand slaves are annually removed to other parts of the continent, an increase of 54,35[illegible] was nevertheless found to have taken place between the census of 1790 and 1800. This increase is attributed by all intelligent Americans, to the more lenient treatment of the slaves. Could a more striking proof be adduced of the inhumanity of our West Indian system, than the comparison which this statement furnishes us with the means of making?

ST. DOMINGO.

The town of Santo Domingo, the only place in the Island which remained in the hands of the French, is said to have been evacuated, and the garrison to have surrendered to the British blockading squadron; so that not one inch of ground, notwithstanding the imperial gasconade, is there preserved to France.

The emperor of Hayti, an emperor at least as lawfully constituted as that of France, has declared war against Spain, and is busily employed in fitting out privateers to cruize against that power. He will probably also attempt the revolutionizing of Cuba, an attempt which might have been attended with very great difficulty, had it not been for the immense importations of Africans into that island during the last fifteen years. This will facilitate his project, and lead to an extension of the Negro Dominion the West Indies, which will then embrace more than half the circumference of one of our most valuable colonies. When will our legislators, but especially our planters, become alive to the dreadful perils of continuing the importation of slaves?

The following decree has been issued by his Imperial Majesty, a decree which serves to rescue him at least in part from the imputation of barbarism as it shews him anxious for the health and morals of his subjects.

"Jaques, Emperor of Hayti, directs the following Ordinance to be carried into effect throughout his dominions:

"All vessels, to whatever nation belonging, that shall introduce spirituous liquors into this island, shall be liable to pay a duty of two dollars per gallon, on the liquor thus imported.

"By the Emperor, "DESSALINES."
"*Boisrond Tonnere.*"

We have taken some pains to procure information respecting the internal state of St. Domingo by means of American Ship-Masters and Supercargoes, who have lately visited it. The following statement is the result of our enquiries, and we believe it to be accurate. A great degree of tranquillity reigns among the black inhabitants, though there have occurred occasional instances of insubordination, as well as occasional symptoms of jealousy of the mulattoes, who are very useful in consequence of their superior education. A strong desire appears to cultivate coffee, and all who have visited the island *concur in stating it as an unquestionable fact, that the population is decidedly on the increase.*

Industry is enjoined on all by the government; and where indolence prevails it is punished severely. The whole quantity of coffee shipped from all the ports of the island during the last year is estimated at [illegible] millions of pounds, which are worth not less than two millions of pounds sterling.

It appears also that considerable attention has been paid to the subject of education, and schools have been attempted in different parts of the island. Yet these are the men, whose claim even to humanity many among us refuse to admit; and who in our islands are degraded below the brutes that perish!

BRITISH WEST INDIES.

The pestilential fever, which has already proved so destructive, still rages in many of our islands, and has proved particularly fatal to our soldiers and seamen. Whole crews of the latter are said to have been swept off by it. What a price are we forced to pay for the maintenance of that system of blood which is established in our colonies! Can we regard these losses in any other light than that of just retribution? And may we not expect that "they who being often reproved continue to harden their necks, suddenly shall be destroyed, and that without remedy?" Prov. xxix. 1.

GREAT BRITAIN.

REFLECTIONS ON THE STATE OF PARTIES.

The meeting of the Imperial Parliament, and the state of parties at the period of its being called together, naturally excited our attention as Englishmen, and will justify a few brief and dispassionate observations from the Christian Observer. Mr. Addington, the Prime Minister whom Mr. Pitt so recently displaced, has been called up to the House of Lords by the title of Viscount Sidmouth, and has been also made Lord President of the Council. He therefore is again one of those persons by whose judgment the general measures of state are regulated, although he is not charged with the duties of any particular department. A reconciliation between him and Mr. Pitt, in their characters both of public and private men, is supposed to have taken place through the particular interference of his Majesty; and although the friends of Mr. Addington are not as yet included in any political arrangement, a material accession of strength is gained by the administration. Lord Harrowby, on account of health, has resigned the office of Secretary of State for the foreign department, and has been succeeded by Mr. Pitt's friend, the Earl of Mulgrave.

The opposition party may naturally be expected to censure this new coalition; and it unquestionably appears in no small degree inconsistent, first to displace the leading member of administration, and after the lapse only of a few months to act in concert with him. Perhaps, however, it was to be foreseen that some new junction would take place, and the union which has happened was at least as natural as any other which could be expected. Four parties have lately subsisted in Parliament; that of Mr. Pitt, that of Mr. Addington, that of Mr. Fox, and that of Lord Grenville and Mr. Windham. The two last of these have for some time clearly coalesced, and have acted against the administration. If to all the members of this respectable opposition, Mr. Addington and his friends had even occasionally been added, the Government perhaps could not long have supported itself, or at least its character for stability, on which undoubtedly much of its real strength and efficiency depend, must have been impaired. It was therefore natural that Mr. Pitt, who certainly has been less hostile to Mr. Addington than the leaders of either of the two other parties, should endeavour to provide against the effects of an attack from a too great host of adversaries, by so far acknowledging the merit of the person whom he had displaced as to admit of his sitting at the same council board, while himself however should retain the situation of Prime Minister.

We freely own that, wishing to see the character of our public men exalted as much as possible in the eyes of the people, we regret the ground which is given by this union for charging them with inconsistency. But we at the same time regret those other inconsistences and untoward circumstances which have led to it. We are indeed disposed to refer to a general defect in our political, or rather in our moral principles, both these, and many other evils.

A person who should judge of our constitution by that excellent theory which he may sometimes see described in books might imagine, that whenever the people of this country met to exercise their suffrage, they would elect, without passion or tumult, without favour or affection, without partiality or prejudice, the men most qualified for the arduous work of legislation; and that when the Parliament assembled, the representatives, thus chosen, would decide on every measure offered to their consideration, on the plain and simple principle of its own intrinsic merit.

But according to the *practice* of those who administer the constitution, in itself perhaps the most perfect which has ever been devised, the *men who propose*; much more than the *measures proposed*, form the

leading consideration, in almost every parliamentary question; as is plain from the uniformity with which certain classes of men are seen to vote together in a great diversity of cases.

We do not say that this mode of viewing subjects is in every case to be condemned. There are indeed some parliamentary questions which all reflecting men will acknowledge to turn, in part at least, on the opinion entertained of the administration. The practice however of determining to vote according to the influence which that vote will have on the credit of particular men is one which, in its present extent, seems not very consistent either with scrupulous integrity, or with the pretensions which are so currently made to parliamentary independence.

We would by no means be understood to charge all those who attach themselves to a party with mercenary ends; nor are we disposed to join in the cry so common among visionary as well as among disloyal and designing men, of the *peculiar* corruption of Parliament. We doubt not that many persons almost uniformly persuade themselves that the measures which they so systematically approve are good. We believe that with some an idea, which is certainly pushed too far, of the importance of acting in concert; with others, a certain facility of disposition; with others, the feelings of personal friendship, have the chief operation: and that by some the system of combining on one side is thought justifiable, on the ground of the combination existing on the other.

We think, however, that at certain seasons and particularly perhaps at the present moment, some of the inconveniencies of acting on the principle of fidelity to a party become very apparent. A long established administration was lately changed, to which succeeded another of short duration, and then an attempt was made to form a ministry which should include some leading characters, hitherto the most hostile to each other. But how in this case were the old differences so publicly proclaimed, and so long and so vehemently asserted, to have been adjusted: differences, let it be remembered, on subjects which were by no means laid asleep? Certainly not without some appearance of inconsistency, and some diminution of the credit of one or both parties. His Majesty having been pleased to disapprove of the introduction of Mr Fox, Mr. Pitt assumed the reins of Government. The old habit of systematic opposition soon reappeared, and the discordancy of the materials of the new body now united in hostility was very striking. It was a union of some who had most eagerly cried out for war, with those who had been the most uniformly bent on peace; of some who had contended the most for our interference, at almost all hazards, in maintaining a balance of power in Europe, with those who had been the most averse to continental confederacies, and had been ever ready to enter into separate negotiation. This combined body, it is true, may now be supposed to soften down its differences, with the view of acting in sufficient concert. Either it must act in some middle point, or the one part of it may discover some new circumstances which may seem to warrant a departure from old opinions. But can there be a perfect character for consistency maintained in such a body, supposing it to proceed on the plan of systematic opposition? On the other hand, Government is also exposed to some danger of suffering in its reputation for consistency, by that recent junction which it has thought to be necessary for augmenting its parliamentary strength. The evil to which we have here adverted, appears to us to arise, as we have already remarked, in a great degree, from the practice of voting in parties. When this practice has long subsisted, the loss even of any one measure of administration is considered as an indication that the confidence of Parliament is about to be totally withdrawn from it. Even independent men are too apt, under such circumstances, to strain a point rather than endanger an administration; and thus the habit of voting in parties perpetuates itself.

We repeat, that we do not wish to pass an indiscriminate censure on all who indulge this party-spirit. We believe that many men infer, from those occasional appearances of inconsistency which it involves, a much greater want of principle in members of Parliament, when compared with the people at large, than really exists. They forget, too, that it is frequently owing to the almost universal laxity of our moral and political principles, that statesmen are placed under such strong temptations to swerve from the line of strict rectitude, and to yield to what they consider as the imperious power of circumstances; and that the people, as well as the whole Parliament, may deserve a chief part of that blame which is cast by some on the leaders of a party, and by others on the existing Government. Thus much we have, however, no hesitation in saying, that we are firmly persuaded, that a regard to what some may consider as a too exact and inconvenient morality, if all the remote consequences are estimated, will prove in this, as in every other case, the true line of political expediency. Whatever a short-sighted policy may suggest, the Christian will feel that the interests of the nation can never be substantially promoted by means which are offensive to him in whose hands is the fate of Empires.

PARLIAMENTARY PROCEEDINGS.

On the 15th inst. his Majesty came to the House of Lords, and opened the Parlia-

ment. The following is the substance of his speech on that occasion. He said, that the enemy had continued their preparations with incessant activity, but had not carried their menaces into effect; the state of our [illegible] of all descriptions, and the zeal and [illegible] of the people having been such as to deter them from so desperate an enterprize, and to remove every apprehension of the consequence of their most powerful efforts, provided we do not forget that our security has arisen from the resolution with which we have met the danger, and can only be preserved by perseverance and activity: That the conduct of Spain, evidently under the controul of France, had compelled him to take measures to guard against hostility; that he had endeavoured, while possible, to avoid a rupture, but that being refused all satisfactory explanation, his Minister had quitted Madrid, and Spain had since declared war; that his manifesto, together with papers explaining the course of the discussions with Spain, would be laid before them, and would shew that his forbearance had been carried to its utmost extent; that, therefore, while he lamented the situation of Spain, he relied with confidence on their vigorous support in the contest: That the general conduct of the French Government had been marked by the utmost outrage, by a wanton defiance of neutral rights, of the privileges of ambassadors, and of the law of nations: That, notwithstanding these transactions, so repugnant to moderation and justice, he had received a pacific overture from the French Government, in answer to which he had expressed his sincere desire for peace on such grounds as might be consistent with the safety and interests of his dominions; objects so closely connected with the general security of Europe, that he had not thought it right to enter into more particular explanation without previously communicating with friendly continental powers, and especially with the Emperor of Russia, who had given proof of the warm interest which he took in the safety of Europe: That he regretted the necessity of imposing additional burthens on the people, but their safety and happiness depended on their exertions; and that he hoped, in raising supplies, care would be taken to support public credit, by restraining the increase of the national debt as much as possible: Finally, that it was a peculiar satisfaction to him to observe the internal wealth and prosperity of the country; and that he was sure it would be their great object to improve these advantages, while they took such measures, as by enabling him to prosecute the war with vigour, might afford the best prospect of bringing it to a safe and honourable termination.

The addresses of both Houses of Parliament were, as usual, mere echoes to the speech, and they gave rise, contrary to general expectation, to no debate. In the House of Lords, Lord *Hawkesbury* stated, that that part of our force which was applicable to general service, had considerably increased since the prorogation of Parliament; and, with respect to the war with Spain, he observed, that an explanation had been demanded of that government, and a day fixed for its final answer; but that that explanation having been refused, an intimation was given of our resolution to detain their ships, and our minister had applied for his passports, and had actually taken his departure before the news of the capture of their ships had reached Spain. Lord *Grenville* congratulated the House on the reception which Government had given to the French overture. He thought it such as became them. As to the Spanish war, he was of opinion that a very unfavourable impression had been made on the public mind by the mode in which it had begun; and as this impression was felt not only at home but abroad, it was essential to the British character that it should be removed, and facts only could remove it. The Duke of *Norfolk* found fault with the King's Speech, as did Mr. *Fox* in the House of Commons, because it took no notice of the claims of the Catholics in Ireland; and they both intimated an intention, if ministers did not anticipate it, of making those claims the subject of parliamentary discussion.

Mr. *Fox* seemed to differ materially from Lord *Grenville* with respect to the answer given to the French overture, and he thought that it was wholly unnecessary to delay negotiation with a view to our continental allies. Mr. *Pitt* vindicated this course of proceeding. In reply to what had been said on the subject of Ireland, he observed that four years had elapsed since the Union, during which time the measures spoken of by Mr. *Fox* had not once been brought into discussion by him. What was there peculiarly favourable in the present moment that rendered ministers so culpable in having omitted to bring them forward? With respect to his Defence-bill, though it had not been so productive as could have been wished, he saw no reason to alter his opinion of its principle, or to think that it ought to be relinquished. He was ready, he added, to shew that we had now a regular disposable force, far more considerable than gentlemen seemed aware of; a force, however, which ought to be augmented. Mr. *Pitt* expressed himself firmly convinced that, when the whole of the late transactions with Spain were explained, the detention of the frigates would not appear, in the smallest degree, to have violated the strictest rules of moderation and justice.

SPANISH WAR.

The documents necessary for forming a judgment on this subject are now *before* the public. The Spanish Manifesto begins

with stating, that it was difficult for Spain, connected as she was with France, to avoid finally taking part with that country, but that the King had chosen to furnish subsidies in preference to the troops and ships with which he was bound to assist France; declaring his intention, at the same time, of maintaining a strict neutrality. England, however, it is said, sought the most frivolous pretences for aggression, magnifying armaments which had no existence, and affirming that the pecuniary succours given to France made Spain a party in the war. To satisfy her, the cessation of every armament, as well as a prohibition of the sale of English prizes brought into Spanish ports, was ordered. But, notwithstanding these concessions, the English Minister quitted Madrid with eagerness, and without explanation. These circumstances sufficiently shew the bad faith of England, even if it had not been manifested by her subsequent conduct in the attack of four Spanish frigates, and the seizure of Spanish vessels in all parts of the world, at the moment when she was exacting conditions of peace, and when the vessels of England were secure in Spanish harbours. The English Cabinet still wished to negotiate with Spain for securities; alleging, that if these were obtained, the captured vessels would be restored. But what securities could Spain give in such a case consistent with her dignity? War is therefore declared, and the subjects of Spain are called on to use every exertion in annoying the enemy.

The manifesto published by our court is, as may be supposed, of a very opposite complexion. By the treaty of St. Ildefonso, Spain was bound eventually to place her whole force at the disposal of France. Unless Spain renounced this treaty, or gave assurances that she would not perform its obligations, she could not be regarded as a neutral power. His majesty however forbore, in consequence of assurances of neutrality, to insist on this renunciation. But when Spain agreed to pay to France a monthly subsidy in lieu of other aid, our minister remonstrated, declaring, that a perseverance in this measure would be considered as a cause of war. He required at the same time that no French troops should be allowed to enter Spain, that no armaments should proceed in the Spanish ports, and that our ships of war should have the same treatment there as those of France, and signified that a non-compliance with these conditions would be followed by hostilities. Assurances to that effect were obtained, and there appeared no reason to distrust them till July last, when information was received of French soldiers and sailors having arrived through Spain at Ferrol, and of orders having been issued for arming ships in some of the Spanish ports. Notwithstanding this direct breach of neutrality, his majesty still adhered to his system of forbearance; and instead of commencing hostilities as he had a right to do, he made representations to the Spanish court, which however were followed by no redress, or satisfactory explanation. These circumstances, joined to the considera[tion] that if the arming of the Spanish ships in Ferrol should proceed so far as the visit of their joining the French ships blocked up there they would then be superior in force to the blockading squadron, required immediate measures of precaution. One of the most important of these was to intercept the treasures expected from America, it being probable that Spain only waited their safe arrival to act more decidedly against us. Notice of our intention was given to the Spanish government, and the orders issued to the naval commanders on this subject were remarkable for their forbearance and moderation: and although it is a subject of great regret that so many valuable lives should have been lost in carrying those orders into execution, yet that unhappy circumstance, in no way, affects the merits of the case. The Spanish declaration itself furnishes proof of the necessity of the measures which have been pursued: and indeed the rupture had actually taken place, by the departure of our minister from Madrid, some time before the capture of the Spanish frigates were known there: so that the war would have equally occurred had that capture never taken place. The declaration closes with an appeal to Europe to acknowledge his majesty's moderation. He regrets the necessity which has led to hostilities, and wishes that he could again discover in Spain a reviving sense of her ancient dignity, and of the honourable propensities of better times. His majesty will in that case eagerly embrace the first prospect of peace with a nation connected with Britain by so many ties, and which he has ever been disposed to regard with sentiments of consideration and esteem.

A variety of letters and papers accompany this declaration, but we have not as yet been able to compare them with the allegations of Government.

NAVAL INTELLIGENCE.

Some valuable prizes have been made from the Spaniards during this month; one of them, a frigate, is said to be worth half a million sterling.

A large French privateer, the Napoleon, which had proved very destructive to our trade in the West Indies, with five others, has been captured.

In an attack lately made on a French privateer lying in the road of Dieppe, the two lieutenants who commanded the boats, and 21 men, were killed and wounded, and ten men were missing. It does not appear, that in general, the advantage to be gained by such desperate adventures is adequate to the risk of failure, and the loss of life, which they involve.

During the whole of this month, such severe gales of wind have prevailed as greatly to endanger our shipping. No less than three men of war have been on shore, two of which are lost; the other has been [illegible].

DOMESTIC INTELLIGENCE.

The reception of a public overture from France, which by the King's speech is rendered no longer doubtful, had the effect of raising the funds considerably. Three per cent. consols now fluctuate between 60 and 61. The particular nature of Bonaparte's proposition has not transpired; but the manner of its communication, by an enseigne de vaisseau, together with the circumstance of its being made just as parliament was about to open, seems more to indicate a wish to gain credit in France for his moderation, and to embarrass our councils and divide parliament, than any sincere desire of peace. The answer returned by our government implies a willingness to treat in conjunction with other powers; alluding probably to Russia, Austria, and Sweden; and couriers are said to be dispatched to these courts. We have very little expectation that these transactions will issue in peace. Government is proceeding in the mean time with its warlike preparations. A great expedition is now said to be fitting out for foreign service. The canal from Shorncliff to Rye, through Romney Marsh, is executing with great activity; in addition to which line of defence, martello towers are to be constructed at the edge of the sea. Eighty-seven of these towers are said to be contracted for between Hythe and Beachy-head.

The appointment of Marquis Cornwallis to the governor-generalship of India, has excited general surprise and satisfaction. Marquis Wellesly is said to be on his return, and Sir William Barlow occupies the station of governor general till the arrival of Marquis Cornwallis. The very aspect of our Indian Empire is now formidable; formidable, we mean, to ourselves: and we cannot but rejoice, that a nobleman of such acknowledged wisdom and moderation has been induced, at the close of his useful and laborious life, to undertake the management of its complicated and delicate relations.

Major-general Beckwith is appointed governor of St. Vincent and its dependencies.

The Earl of Buckinghamshire, late Lord Hobart, is appointed chancellor of the duchy of Lancaster.

The much contested election of a minister for the parish of St. James Clerkenwell, has been decided by the Lord Chancellor in favour of the Rev. H. Foster, A. M.

The number of christenings in London, Westminster, and the out parishes of Middlesex and Surry during the last year, amounts to 21,183; of burials to 17,037.

IRELAND.

It is said that the Catholics have agreed to apply to Parliament for an entire repeal of the Popery Laws, and that a petition is preparing, which will be submitted to a general meeting on the 3rd of February.

FAST DAY.

We are unwilling to close this number of our work without adverting to the day of national fasting and humiliation, which his Majesty has been pleased to appoint, and expressing the solicitude which we feel that this authoritative call to penitence and prayer may be universally and devoutly obeyed. All who have any regard to the honour of God, or the interests of their country, will derive pleasure from that open and distinct acknowledgment of the power and providence of God which the appointment of such a day implies: but yet, in the eyes of such persons, that appointment will be chiefly valued with a view to its proper effects—national humiliation, repentance, and reformation. Judging however, by the past, our hopes of a beneficial result from the approaching solemnity are not very sanguine. We cannot help even indulging a fear, lest the fasts which we have professed to keep should swell the amount of our sins, and serve to fill up the measure of our national guilt. It is admitted on all hands, that our offences, both as a nation, and as individuals, are highly aggravated. But how few are there who seem to feel the awful import of this acknowledgment! Some there doubtless are, who mourn over those abominations which pollute our land and provoke the majesty of heaven, and who cease not to intercede with God in behalf of their country, that he would yet suspend the execution of his vindicatory purposes, and prolong the season of repentance and mercy. But that the number of such persons is comparatively very small, requires no formal proof. War, pestilence, and famine, those terrible messengers of wrath, are at this very moment desolating many parts of the earth, and are even menacing our own shores. Have these had any effect in rousing us to reflection, or reclaiming us to penitence? The overflowing scourge, it is true, has not yet visited us: but surely the goodness and clemency of God should have furnished additional motives to repentance? Have we then exemplified our gratitude for our singular exemption from those plagues which afflict other nations, by forsaking our sins; or have we even given glory to God as its author? And will not this disregard of his hand, and our impious reference of our safety to second causes merely, greatly aggravate our guilt and ultimate punishment?

What, then, has been the effect on our minds, (we would again emphatically urge the question,) of those severe inflictions which we have witnessed, and still are witnessing around us; of those merciful deliverances which we have experienced; and of the unexampled immunity which we enjoy at this moment? What, we would add, has been the effect of the fasts which we have professed to observe, and of the vows which we have pretended to make? Would it be too much to affirm, that no effect whatever appears to have been produced by them? Let then the particulars of our amendment be specified. Has a zeal for God and for his glory encreased among us? Have we been more careful to keep the unity of the spirit in the bond of peace? Have we ceased openly to violate the Sabbath, and is profane swearing less frequent? Do our streets exhibit fewer temptations to profligacy, or is a better example in this respect given by the princes and nobles in the land *? Are we less disposed to forget God, or to seek "our peace and security in our own inventions†," than we were? Have we ceased to prefer commercial gain to honour, conscience, the claims of humanity, the obligations of justice, the commands of religion? Has the slave trade ceased to be the disgrace of Christian England, and the desolating scourge of Africa? Or have we lightened the chains which oppress her captive sons in our Trans-Atlantic possessions? Are not, then, the calls to repentance and reformation, which every western wind brings with it, sufficiently loud? Will neither the wasting pestilence, which, while it passes innoxious over the oppressed African, sweeps into one common grave the European oppressor, together with those brave soldiers and gallant men who are sent to prop his tottering minion; nor the destructive hurricanes which have lately ravaged those shores; nor, above all, the growing power and resources, and the stern aspect of the new empire of Hayti: will none of these force from us some acknowledgment of retributive justice, and induce a momentary pause at least in our trade of blood, a partial mitigation at least of our cruel oppressions ‡?

But our limits will not allow us to proceed. We have only to intreat our readers to bear on their minds the circumstances of their country, that they may the better improve the approaching solemnity. And may the Almighty pour out from on high, on all ranks and descriptions of men amongst us, a spirit of prayer and supplication, of humiliation and repentance: may he unite every hand and heart in labouring to diminish the load of our national iniquity, and remembering that national sins are but the aggregate of the sins of individuals, may each of us be mainly solicitous to repent of his own individual transgressions, and to accept of the mercy which God is pleased to offer to him in Christ Jesus.

* See Jeremiah v. 5.

† Service for the Fast Day.

‡ We request the reader to peruse the first seven verses of the 58th chapter of Isaiah, as affording a faint parallel to our conduct in the instance here alluded to.

OBITUARY.

On the 19th of June, 1804, died at Derby, his native place, aged thirty years, the Rev. ROBERT STRETTON, for some time curate of Burton-Pidsea in Holderness, and afterwards of Tutbury in Staffordshire. His health had been declining for the last three years in the most gradual way, and his friends continued to flatter themselves that his recovery was not altogether improbable. But a severe cold, caught by going to church on the Sunday before Easter, rapidly hastened his dissolution. He began to cough and expectorate large quantities of matter, and was soon reduced to a mere shadow; and though able, till the last week of his illness, to walk from room to room, he laboured under all the infirmities of age. With regard to the consequences of death, he appeared to have no fear. He felt, indeed, no extraordinary raptures; but his mind was peaceful and serene, calmly resting on the grace and faithfulness of him, who has reconciled the world unto himself through the blood of his Son. From the weakness of his frame, he would at times seem to shrink, when he conversed about the conflict to be endured with the believer's last enemy. That God, however, who pitieth them that fear him, like as a father pitieth his children, was gracious to him in the dreaded moment of trial, and he expired without a struggle or a sigh.

During an illness unusually long, though unable for more than two years before his death to minister in the sanctuary, though called to leave behind him a beloved wife and five children, not a murmur was ever observed to escape him. What he lamented was, that he could not, on account of his bodily weakness, hold the same lively communion with God, which, for the preceding nine years, had been the delight of his soul. He would often warn a beloved

relative not to be discouraged by what she saw him pass through; for he had no more to struggle with than was for his real good. All were not called to the same trials.—What was necessary to purge him from his [illegible] might not be necessary in all cases. "God," he would say, "looked for fruit.—We must bring forth fruit." When any one observed how thin he was, he would reply, it was better to have a thriving soul, and he felt God perfecting his work there. He manifested the tenderest affection to all around him, and was fearful of giving any one the least trouble. The love of God was his constant theme; gratitude and praise were ever on his lips.—In a word, so edifying were the last moments of this man of God, that a christian friend, who assisted in attending him, and to whom his labours of love had been signally useful during his residence at Tutbury, declared herself amply recompensed for her trouble by the opportunity afforded her of observing in him the power of real godliness, and hearing the devout expressions which fell from him. His unaffected humility made him afraid of every thing which might unduly exalt him; and therefore he earnestly desired that he might be permitted to rest in obscurity, and that if a stone were laid upon his grave, nothing more might be mentioned respecting him than his name and age.

Perhaps, after what has been already said, the reader needs scarcely to be informed, that the life of Mr. Stretton had long been in union with the spirit which animated his dying hours. Many years before, he had sought relief of conscience in Christ crucified, and had long lived by the daily exercise of that faith which worketh by love. The writer of the present article has met with but few like him in his dread of sin, and his conscientious regard to every duty of the christian life. You could see nothing in him of the levity and conformity to the world, which unhappily characterize so many professors of the present day. He was grave, watchful, afraid to trifle with temptation. His time, his money, his talents, his influence, were devoted to the service of his God, and his conversation perpetually shewed that his affections were in Heaven.

May all who read this brief account of his character, look to the same blessed Redeemer for wisdom, pardon, and holiness! And if this plain testimony should meet the eyes of any of those among whom he has laboured, may it excite them to pray that they may be followers of his faith, and obtain his crown of rejoicing in the presence of the Lord Jesus!

R.

DEATHS.

On Wednesday last, as the Earl of Rosslyn was sitting at dinner at his house in Berkshire, he was taken suddenly ill, and laid his head back on his chair. Every possible assistance was immediately procured, but without effect. His Lordship expired at one o'clock yesterday morning, without having been able to speak a word from the time he was first seized.

Dec. 25. At Stratford Parsonage, Suffolk, the Rev. Narcissus Charles Proby, Rector of Tuddenham St. Mary, in that county.

Dec. 26. At his Rectory House, Hanworth, the Rev. R. B. Gabriel, D. D. late a Fellow of Worcester College, Oxford.

Dec. 30. The Rev. Thomas Mantell, Rector of Frensham, in Surry, aged forty-nine.

Dec. 31. At Reddish's Hotel, St. James's-street, after a short illness, the Right Hon. Lord Carbery, of Laxton-hall.

Lately, at Rochford, Joseph Robinson, a native of that place, who attained the age of one hundred and four years. His occupation was that of a husbandman, and within the last seven years he was capable of performing his daily labour. He took great delight in following the hounds, and, to a very late period of his life joined in the chase with all the strength and vigour of youth.

Dec. 31. In Portman-square, in the eighty-eighth year of his age, Joshua Iremonger, Esq.

Jan. 1. At Nanteribba Hall, Montgomeryshire, the Right Hon. George Devereux, Viscount Hereford. His Lordship was first Viscount of England and a Baronet.

Jan. 2. At Chichester, Mrs. Catherine Fitzgerald, lady of Capt. Fitzgerald, of the 39th infantry, now on his passage to join his regiment in India, and second daughter of the late Sir W. Ashburnham, Bishop of Chichester.

At Dublin, in his seventieth year, Lundy Foot, Esq. one of the Aldermen of that city.

Jan. 5. Sir John Gallini. He had eat a very hearty breakfast, and was preparing to take his morning's walk, when he fell suddenly off his chair, in his parlour, and immediately expired.

Jan 8. At his seat in Sussex, the Right Hon. Thomas Pelham, Earl of Chichester, and Baron Pelham.

Rev. J. Alexander, of Ricksmansworth.

At Baldock, the Rev. Caleb Hill, M. A.

At Tresilian, in Cornwall, Rev. J. Bennet.

Rev. James Kelly, Rector of Wattchurch, Oxon.

Rev. J. Harrison, of Woodbridge, Suffolk, fifty years Rector of Fordley cum Middleton, and Vicar of Westleton in that county.

Lately, very suddenly, the Rev. John Barrett, of Braxholm, in Lincolnshire.

Jan. 14. At Fletton, in Huntingdonshire, Mrs. PECKARD, relict of the Rev. Dr. Peckard, formerly master of Magdalen College, and Rector of Fletton. She had returned from London the preceding day, apparently in good health.

Jan. 15. At his Palace, near Cork, the Hon. Dr. STOPFORD, Bishop of Cork and Ross.

Jan. 20. In Sloane-street, Chelsea, the Rev. WILLIAM LAPITER FRENCH.

Dec. 21. At Lauriston, Edinburgh, in his seventy-seventh year, Colonel JAMES RIDDELL, son of Sir Walter Riddell, and uncle to Sir John Buchanan Riddell.

Last week, at Pontefract, in the ninetieth year of his age, Colonel RAMEDEN.

Dec. 26. In his seventy-seventh year, DUTTON SEAMAN, Esq. of the Inner Temple.

Dec. 26. At Newland Park, the seat of Sir Edward Smith, Bart. aged eighty-two, MATTHEW DODSWORTH, Esq. of Crake Hall: he was in perfect health till a few hours before his death.

Same day, in Berner's-street, in his seventy-third year, WILLIAM WALKER, Esq.

Dec. 30. In Park-street, Grosvenor-square, in his eightieth year, General TOWNSHEND, Colonel of the 48th regiment of foot, and late Governor of the Province of East Florida.

Jan. 4. In Portland-place, Sir G. P. TURNER, Bart. Member for Thirsk, in Yorkshire. He is succeeded in his estates and title, by his eldest son, Gregory Osborne.

Jan. 6. At his mother's house at Twickenham, the Hon. GEORGE [illegible] WILLIAM CURZON, eldest son of the Right Hon. Penn Asheton Curzon, and the Baroness Howe.

GEORGE ABEL, Esq.

In his seventy-first year, Sir CECIL WRAY, Bart.

Lately, in his twenty-fourth year, JOHN HOPKINS BARE, Esq. of Abridge, in Essex. His death was occasioned by a fall from his horse, while hunting.

Jan. 14. Suddenly, in the sixty-eighth year of his age, WILLIAM PURNELL, Esq. of Newhouse, near Dursley, a Deputy Lieutenant for Gloucestershire.

Jan. 17. At Exeter, the LADY of Sir William M. Milner, M. P. for York.

Jan. 18. In Grosvenor-square, after a short illness, the Right Hon. Sir RICHARD HERON, Bart. in the seventy-ninth year of his age.

Jan. 20. At Broadlands, the family seat in Hampshire, Viscountess PALMERSTON, relict of the late Lord Viscount Palmerston.

Jan. 22. In Wells's-row, Islington, Mrs. ARABELLA TOWNLEY, a maiden lady, aged eighty-two.

ANSWERS TO CORRESPONDENTS.

R. Y.; MODESTUS; S. P.; A. B.; A. A.; MARGARET JOHNSON; and THEODOSIUS will appear.

FILIUS and Σ are under consideration.

We have not seen the Sermon which G. mentions.

F. H.; and J. L. have been received. W. TYNDAL's paper will appear; and his promised communications will be acceptable.

We perfectly approve of the conduct of B. V. We doubt, however, whether, among the readers of the Christian Observer, any are to be found who practise the superstitions which he very properly reprobends in his parishioners.

If CLERICUS ANGLICANUS will favour us with his name and place of abode, we can have no objection to insert his paper, concealing his name, if he wishes it, from the public.

☞ An Appendix to the Volume of the Christian Observer for 1804, is published this Day, price Six-pence.

THE

CHRISTIAN OBSERVER.

No. 38. FEBRUARY, 1805. [No. 2. Vol. IV.

Religious Communications.

LIFE OF ST. IRENÆUS.

(Continued from p. 4.)

THE venerable Pothinus having fallen a victim to the rage of his enemies, Irenæus, as was stated in the last number, succeeded to the episcopal charge of the Church at Lyons. This event took place about the year of our Lord 179*, while the persecution, which had commenced under Marcus Aurelius Antoninus, still proceeded with undiminished violence. The patience, meekness, and fortitude, displayed by Irenæus at this trying juncture, prove him to have been eminently qualified for the station which he was called to fill. It pleased God, however, soon after his appointment, to grant to the afflicted Church a considerable interval of repose. In the year 180 Marcus Aurelius dying was succeeded by his son Commodus, who, though one of the most profligate characters that ever lived, revived those merciful edicts of his grandfather, by which the party accused of Christianity was ordered to be acquitted, and the accuser made obnoxious to punishment. To this humane conduct Commodus is said to have been determined by the influence of a woman named Marcia, one of the partners in his guilty pleasures, who had been led by some unknown circumstance to entertain a particular partiality for the Christian name. We have, in this instance, a striking exemplification of the providential power and goodness of God. "He maketh foolish the wisdom of this world." He shews us, in the case of Antoninus, how little the utmost extent of *worldly* wisdom can accomplish in rectifying the heart. He overrules also the wickedness of the wicked, to the accomplishment of his own gracious purposes. Even the vicious pursuits of Commodus are made the means of securing the peace of the Church: and while the grave, the decorous, the philosophical, and, in some sense, the beneficent, Antoninus, continues through life one of her most inveterate enemies; his licentious and abandoned son stems the tide of persecution, and employs his power in her protection. This remarkable fact may, perhaps, serve to illustrate that passage of Scripture, in which the publicans and harlots are represented as more accessible to the force of truth than the arrogant and self-sufficient Pharisees,—the Antonini of Judæa. Inflated with pride, and with a conceit of their own superior sanctity;—sins peculiarly offensive to God inasmuch as they have a stronger tendency than perhaps any other to lead men *to count the blood of the covenant a thing of no value, and to do despite unto the Spirit of Grace*;—these men not only contemned the humbling doctrines of the Gospel, but hated them: and they testified that hatred by persecuting to death the Lord of Glory, as the Roman Emperor afterwards did His faithful followers. The same spirit seems to have actuated both.

The external peace, which was thus unexpectedly granted to the Christians, continued with scarcely any intermission till the ninth year of the reign of Severus, in the year of our Lord 202. We are not, however, to suppose from this circumstance that, in the discharge of his episcopal functions, Irenæus had no difficulties to contend with. On the contrary, the dangers which threatened to undermine the Church from within, were scarcely less formidable than those

* It may be proper to observe, that Mr. Milner places this event in the year 169: but Baronius, and the learned Cave in his chronological table, assign to it the date mentioned above.

which had assaulted her from without. Heresies of various descriptions, and of the most pestilent kind, had early begun to disfigure the fair proportions of the Christian Church; and, in the time of Irenæus, fostered perhaps by the tranquillity that prevailed, they had reached a height which excited the fears of the faithful for her safety. Irenæus perceived that little would be gained to the Church by immunity from external violence, if she should be betrayed by her own sons. He therefore applied himself, with zeal and assiduity, to defeat the machinations of her internal enemies, employing the utmost circumspection and vigilance in detecting their designs and confuting their errors, till their folly and wickedness were made fully manifest. To the unwearied exertions of this holy man, in exposing the complicated absurdity and blasphemy of the different systems by which heretics and schismatics attempted to disturb the unity of the Church, it may doubtless in part be ascribed, under God, that none of those systems, though some of them were afterwards revived with various modifications, obtained at that time a permanent footing, but either entirely disappeared, or gave place to other forms of erroneous doctrine.

The heresies which have arisen in the Christian Church, and the various sects to which these have given birth, have, in every age, furnished the careless with an excuse for their indifference, and infidels with a fruitful topic of declamation or ridicule. The unreasonableness of the arguments which such persons employ would be very evident, if we were only to consider, that the multiplication and diversity of error, instead of detracting from the importance of truth, ought rather to enhance its value, and to excite them to diligence in its pursuit, and to care and candour in its investigation. But a blinded and deceived heart turns men aside; otherwise they would discover, in the very fact which arms them against the belief or the influence of Christianity, a satisfactory confirmation of its divine original. "It must needs be," said our blessed Lord, "that *offences* come*;" evidently meaning thereby those impediments which are thrown in the way of men's salvation, either by the doctrinal errors, or the unholy lives, of his professed followers. And with this saying of our Lord, the declaration of St. Paul perfectly harmonizes, "For there must be also *heresies* (or, as it is in the margin, sects) among you, that they which are approved may be made manifest among you†." The prediction of St. Peter is still more explicit and particular. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them‡, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of§." But while such passages sufficiently establish the perverseness of those who would derive, from the divisions subsisting in the Christian Church, an argument against the truth of Christianity; they no less clearly point out the criminality which attaches to the authors of such divisions. May this consideration have its due weight, and may all who call themselves by the name of Christ feel, more powerfully than ever, the obligation under which they are laid to "hold the faith," as our excellent liturgy expresses it, "in unity of spirit, in the bond of peace, and in righteousness of life."

The length of this digression will, it is hoped, be pardoned, on account of the importance of the discussion which it involves, and which seemed to arise naturally out of the narration. It is time that we should now advert to the means which Irenæus employed to oppose the prevailing heresies. He is said to have convened a provincial synod at Lyons, for the purpose of authoritatively condemning them; but the truth of this statement, though highly probable in itself, rests on too

* Matt. xviii. 7.

† 1 Cor. xi. 19. See also 1 Tim. iv. 1. and 2 Tim. iii. 1—9. A comparison of this last passage, particularly verse the sixth, with the ninth chapter of the First Book of the Treatise of Irenæus against heresies, will furnish the reader with a striking instance of the literal fulfilment of St. Paul's predictions on this subject.

‡ This expression is peculiarly descriptive of some of the heresies which prevailed in the time of Irenæus, as well as some which have corrupted the faith of Christ in more modern times.

§ 2 Peter ii. 1, 2.

slight evidence to be admitted. Abundant testimony, however, remains of the zeal with which he laboured, both by word and writing, to preserve the purity of christian doctrine from the influx of heresy and schism. These evils had made their way into his neighbourhood and infected even his own flock. The opportunity which he thus enjoyed of conversing with the leaders of different sects, of perusing their works, and of carefully examining such individuals as having been seduced by them from the faith were afterwards brought back to the bosom of the Church, enabled him to acquire a minute acquaintance with the precise nature and effects of the prevailing corruptions, and qualified him for the task which he was induced to undertake of writing a treatise against heresies. This elaborate work, the only work of Irenæus which is now extant, sufficiently proves him to have been a diligent inquirer, and an acute reasoner, as well as a faithful servant of Christ, and a zealous defender of evangelical truth. It was written between the years 180 and 192.

The heresies which Irenæus chiefly opposes in this volume are those of Valentinus, Basilides, Marcion, the Gnostics, &c. In reading it, one is almost tempted to regret, that he should have bestowed so much time and labour on the exposure and confutation of opinions, those particularly respecting the nature of God and the person of Christ, so absurd and monstrous, that they seem to require only to be stated, in order to their being rejected, as utterly irreconcileable to reason and scripture. We are very incompetent judges, however, of the effect which even such extravagant notions, as were then industriously propagated, were calculated to produce, on minds prepared for their reception by the debasing superstition of Pagan worship, and the wild reveries of Pagan mythology. Nor do we perhaps, in estimating the value of Irenæus's labours, sufficiently appreciate the advantages which we enjoy, in this age and nation, from the diffusion of true science, and the general circulation of the Holy Scriptures. Such, it must also be admitted, is the vitiating influence of false and corrupt principles, that, unless the impediments which they present to the reception of the truth are removed, little or no hope can be entertained of progress in the divine life. However unpleasant, therefore, may be the task of pursuing error through all its windings, yet, when that task is performed in a christian spirit, it is unquestionably a most important labour of love. The volumes which were written two or three centuries ago, to refute the doctrine of indulgences, transubstantiation, and the other absurdities of Popery, now lie neglected on our shelves and interest us as little as some of the discussions of Irenæus. But it must be acknowledged at the same time, that they served a most valuable though a temporary purpose, and that they conduced, in no small degree, to the purity which distinguishes the doctrinal articles of the Church of England.

In the year 196, Victor, Bishop of Rome, who had succeeded Eleutherius about four years before, and who was remarkable for his temerity and violence, revived the controversy respecting the celebration of Easter, and endeavoured, in a very imperious manner, to impose on the Churches of Lesser Asia, the custom of keeping it on the next Lord's day after the Jewish Passover, although these Churches had uniformly, though almost exclusively, maintained that it ought to be observed on the fourteenth day of the moon, whatever that day might happen to be. The Asiatic Bishops refused to submit to this imposition; on which Victor, with as much arrogance as has since been manifested by any of his successors in the see of Rome, attempted to cut them off from the communion of the Church, and circulated letters, in which he pronounced all who adhered to their error to be excommunicated. The Eastern Churches were little moved, however, by the threatenings of Victor, and they firmly but temperately justified their conduct, alleging that they ought to obey God rather than man. Even those Bishops who agreed with Victor on the point at issue disapproved of his rashness; and, anxious to preserve the peace and unity of the Church, they assembled in different places and wrote to Victor, strongly censuring his conduct, and exhorting him to pursue a more moderate and conciliatory course. Among the rest, Irenæus wrote a letter in the name of his Gallic brethren over whom he presided, in which,

though he acknowledges that the mystery of our Lord's resurrection ought to be observed only on Sunday, he yet strongly advises Victor not to excommunicate whole Churches for observing an ancient custom which had come to them by tradition. The great diversity which existed in the manner of keeping the fast before Easter, he argues, had not been permitted to disturb the peace of the Church; neither had the difference respecting Easter itself tended to prevent those of one party from freely communicating with those of the other. In proof of this statement he adduces the example of Anicetus, the Bishop of Rome, who allowed Polycarp, while on a visit to that city, though differing from him on this point, to consecrate the sacrament in his own Church*. Irenæus, adds Eusebius, being truly answerable to his name, thus became a peacemaker, labouring to assert and maintain the unity of the Church. And it appears, from the same authority, that he wrote not only to Victor, but to several other Bishops, in the hope of allaying the controversy which had been thus unhappily raised. When the undue importance attached to this ceremonial observance is considered, we are led to suspect that the power of vital Christianity must, at this period, have greatly declined: a suspicion which gathers strength from other circumstances.

The external tranquillity which the Church had for twenty-two years enjoyed, was at length interrupted. The Emperor Severus, who had hitherto acted with great lenity towards the Christians, began, in the year 202, a most furious persecution against them. It was at Alexandria that the storm fell with the greatest weight; but it was severely felt in other parts of the empire, and particularly, if we may believe Gregory of Tours, at Lyons, to which place the attention of the Emperor was the more likely to be drawn, as he had probably been governor of that province during the persecution which raged in the time of Marcus Aurelius. The only account we have of the transactions which took place at Lyons, in the course of this new persecution, is given by the author just mentioned; and, as it is not contradicted by any more ancient writers, it may be regarded as in the main authentic. He states that Irenæus having undergone several courses of preparatory torture was at length put to death, and with him a vast number of his [illegible]. His body was obtained by Zacharias his presbyter, and buried in a vault between two Christians who had suffered martyrdom on a former occasion.

Thus died Irenæus according to some, in the year 202, according to others, in the year 205; a man eminently distinguished by his love to God, and by his solicitude for the salvation of his fellow men. In the prosecution of this object he made light of dangers and difficulties, and was neither moved by the fury of Pagan persecutors, nor by the malignant opposition of false brethren. Though accustomed in his youth to the polished manners and luxurious softnesses of an Asiatic life, he scrupled not to leave his own country at his master's call, and to fix his abode among the rough and uncivilized inhabitants of Gaul, cheerfully conforming himself to their rude habits. Nor was it the least satisfactory proof of his humility and self-denial, of his love to the souls of men, and of his zeal in the service of Christ, that, though versed in the elegant literature of Greece, he should take pains to acquire the barbarous dialect of the people among whom he was appointed to labour, and to divest himself, as it were, of those refinements which might hinder the success of his ministry. Rare fruit of Christian charity, exclaims a pious historian of the Church of Christ†, and highly worthy the attention of pastors in an age like this, in which so many undertake to preach Christianity, who yet distinguish themselves in any thing rather than in what peculiarly belongs to their office!

The writings of this holy man will be particularly noticed in a future number.

Q.

THE CRY OF INJURED TEXTS, NO. IV.

MR. OBSERVER,

Among those who have laid their complaints before the public through the channel of your publication, there

* See Christ. Observer for 1804, p. 522.

† Mr. Milner.

are some, I confess, whose grievances *appear* heavier than those which I sustain: yet, if my case be duly weighed, I know not whether it will not be found as interesting as any that have been stated. I have said that "*charity shall cover the multitude of sins:*" and I am considered by many as though I had said that *alms-deeds would purchase a title to heaven.* It is true, that this gross perversion of my meaning has, in some respects, been over-ruled for good; for many hospitals have been built; many almshouses endowed; and many charitable institutions supported, almost entirely from an idea that I would fulfil the promise in the sense in which the world at large have understood it. But while I confess this on the one hand, I must declare on the other, that all who have proceeded upon these grounds have been disappointed: and that many of them have been kept from seeking pardon through the atoning blood of Jesus, under an idea that they could purchase it for themselves. I must acknowledge too, Mr. Observer, that I look with peculiar commiseration upon those persons, because they have, in general, something amiable about them, and because there is a sense in which my words may be not improperly understood, which has some affinity to that in which they take them. But before I mention this I will state what construction the generality of orthodox and pious interpreters put upon my words.

It is supposed then, and not without good reason, that I encourage men to cultivate a fervent love towards each other from the consideration, that that divine principle will induce them to "cover," not merely each others failings and infirmities, but even "a multitude of sins," unless there be some paramount obligation to divulge them.

Now the exercise of such forbearance is of the utmost importance; first, *to the individuals themselves*; for how can we expect to meet with forbearance from others, if we do not exercise it towards them? Next, *to the Church of God*; for how can the Church be edified, if its members do not walk together in love? And lastly, *to the enemies of the Church*, who certainly will avail themselves of any evil reports, and of the dissensions consequent upon them, to represent Christians as no better than themselves, and thereby to harden themselves in their iniquities.

But what can ever produce such forbearance? Nothing but a deep-rooted principle of love: and therefore I inculcate the one in order to the other: and it must be confessed, that this is a very powerful argument, and such as ought to operate with irresistible force on all who regard the honour of God, or the welfare of their fellow-creatures *.

I come now, Mr. Observer, to state the sense in which my words may not improperly be taken, and which, as I said, bears *some affinity* to the misconstruction of which I complain.

There is, as you well know, a jealousy in the minds of men, which makes them oftentimes unreasonably averse to give to Scripture that interpretation which is most natural and obvious, lest they should thereby countenance some sentiment which they disapprove. The forced construction which both Calvinists and Arminians put on several passages of Scripture fully attests this. Now all good people abhor the doctrine of human merit: and well they may; for it is subversive of the whole Gospel, and destructive to every soul that maintains it. But we should not, on that account, be afraid to explain God's blessed word according to its true meaning. The idea, indeed, of "love covering *our own* sins" seems, at first sight, to be so palpable an error, that one cannot even hear the sentiment without being shocked. But why are we not equally shocked when we hear of being "justified by *faith*," and "saved by *hope*?" We can, in reference to those expressions, distinguish easily between faith and hope being the *meritorious ground* of

* This sense of the words appear to be strongly supported by those words of Solomon, (Prov. x. 12.) which, indeed, seem to have been expressly referred to by the Apostle. "Hatred stirreth up strife, but love covereth all sins." But it must be remembered, that the Apostles generally quoted the Septuagint translation, which gives a very different view of that passage —Μισος εγειρει νεικος πασαις δε ταις ανομιαις επικαλυπτει φιλια. The supposed parallelism, therefore, will not determine this point: and we are still left to collect the sense of the Apostle's words from other, and less disputable grounds.

salvation, and their being the *means to an end*. Let us take the same distinction in reference to "love," and there will be nothing so formidable in the idea of "love covering our own sins." Let us, at least, consider the point without prejudice, and judge according to truth.

It is certain that the Scriptures abound with expressions which mark the dependance of our future state upon the manner in which we conduct ourselves in this; and that the various offices of love, in particular, are spoken of as affecting our eternal happiness: "God is not unrighteous to forget our works and labours of love." —"Blessed are the merciful, for they shall obtain mercy."—"A cup of cold water given to a disciple, in the name of a disciple, shall in no wise lose its reward." These are strong expressions: but there are yet stronger, and such as, if uttered by an uninspired person, would be accounted heterodox in the extreme. Solomon says, (Prov. xvi. 6.) "By mercy and truth iniquity is purged." And St. Paul says, (1 Tim. vi. 18, 19.) "Be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." Our blessed Lord also says, "If ye forgive men their trespasses, your heavenly Father will also forgive you." Now take my words in the sense which I am now putting upon them, and what do they declare more than these?

Moreover the words καλυπτει αμαρτιας much more naturally import a covering of our sins, in order to their forgiveness (compare Psalms xxxii. 1, 2. and Neh. iv. 5.) than a casting a vail over other persons sins. And St. James may well be understood as using them in this sense, (v. 20.); for the love which we exercise in seeking the conversion of souls, *may*, and *shall*, redound to our own happiness at last. (Compare Dan. xii. 3. with 1 Cor. iii. 8.) It is further observable, that both my argument, and that used by St. James, are exceedingly strengthened by this construction of our words: whereas, by imposing another sense upon them, his words are a mere tautology, and mine, though still profitable, are greatly enfeebled.

Conscious that scarcely any thing short of absolute demonstration will induce some good men to take my words in this sense, I beg leave further to observe, that our Lord's account of the day of judgment scarcely leaves any room for doubt respecting the true import of them: for *he makes the final sentence to turn wholly upon our present exercise, or neglect, of love*; "Come, &c. FOR—depart, &c. FOR." See Matt. xxv. 34—46.

I have made these remarks, Mr. Observer, merely with a view to shew, that it is not necessary to put any forced construction on my words, to make them agreeable to the analogy of faith. But I am not greatly concerned, whether the former or the latter sense be affixed to them, because in either view they inculcate a most salutary and important lesson. But, when they are made to subvert the faith of Christ, then I cannot but be deeply grieved, and feel extremely solicitous to plead my own cause.

There are two things of which I justly complain: the one is, that ἀγάπη (translated, charity) should be confined to alms-giving, when every one knows that its proper meaning is love; and that it is the most comprehensive term imaginable. Let any one read what St. Paul speaks of this term in 1 Cor. xiii. 1—7.; and he will see at once, not only that it is not to be limited to alms-deeds, but that a man may "give all his goods to feed the poor," and yet not have one grain of charity in his heart. The other thing of which I complain is, that I am made to represent almsgiving as founding a claim for pardon and acceptance with God; when, as I have just said, a man may give all his goods to feed the poor, and be no better than "sounding brass or a tinkling cymbal." And what is the natural consequence of these errors? Surely we can expect nothing but that the persons, who embrace them, will neglect real *love* in the first instance, and thus ruin their souls for ever*; and that they will neglect the Lord Jesus Christ in the next place, and thereby cut themselves off from all hope of an interest in his atoning blood: and then they will call upon *me* to vindicate their conduct. I intreat you, Mr. Observer, to inform these mistaken persons, that I can never speak one word in their favour

* 1 John ii. 9—11.

at the bar of judgment. All I can say to them is this: that, if they have "a fervent love" to the saints for Christ's sake, (which supposes that they first of all love Christ, and build all their hopes upon him, and cleave unto him with full purpose of heart), and if they live in the habitual exercise of that divine principle, they are, and shall be, beloved of God*; and "with what measure they mete, it shall be measured to them again."

1 PETER IV. 8.

To the Editor of the Christian Observer.

I PERCEIVE that you occasionally admit considerable quotations from our old divines, a practice which, as I conceive, may tend materially to rectify the faults of modern divinity. The erroneous professors of Christianity in these days (I speak not of very heterodox nor of utterly thoughtless Christians, since they scarcely deserve the name) may be distributed into two general classes, the *rational* and the enthusiastic. I do not mean to say that there is now no medium in religion. Not a few, I trust (and they seem to be an increasing body) unite evangelical views with great wisdom and sobriety. There is, however, in human nature a strong tendency to extremes, and it happens in religion as in other things, that one extreme contributes to produce the other. A cold intellectual belief, occupying itself chiefly with the external evidences in favour of Christianity, and accompanied with a morality which is too much founded on reputation, may be considered as constituting the leading character of one party. A religion consisting principally in doctrines, and producing a course of vehement sensations which are termed experience, and which are too much permitted to become a substitute for practice, forms, in some measure, the characteristic of the other body. One source of those erroneous conceptions which prevail among the latter class, appears to me to have been a disposition, in a few celebrated teachers, to represent that degree of religious terror which is experienced by some Christians as the characteristic equally, or almost equally, of all. Both Mr. Whitfield and Mr. Wesley inclined, as I apprehend, to this fault. The season of conversion, according to these and many other popular instructors, is almost infallibly preceded by a period of legal bondage or fear, and is also followed by violent fluctuations of mind; and according to a few who have carried such sentiments to a still greater excess, the experience of spiritual trouble of the deepest kind seems to be the best mark of having become a Christian. The opponents of a truly serious and experimental religion derive great advantage from the extravagance of their adversaries. "Christianity," say these colder religionists, "addresses itself to the understanding. It converts no man by any violent impulse. It is calm and gentle, and gradual in all its operations. It produces none of those fanatical effects which some turbulent teachers count upon as its best and most distinguishing fruits. It operates as a mild alterative." By some of these teachers Christianity is almost always spoken of in generals. It is represented as working its way by exalting the general standard of morality, by improving the common course of education, and by influencing the national manners; rather than by the regeneration of individuals. Such persons attempt, at the most, to meliorate the individual rather than to convert him, and to allure and invite rather than to alarm him. A feeling sense of the evil of sin is little known among them, and spiritual distress of every kind is ascribed by them to that terrific and methodistical mode of preaching which it is above all things necessary to exclude from the Church.

Allow me to quote to you a few passages on the topic of spiritual trouble from an author, who, while he by no means treats the distresses of the soul as indications of a fanatical divinity, after the manner of some modern rational divines, cannot, as I should conceive, be deemed very methodistical or puritanical, since his known hostility to the Puritans must exempt him from that suspicion. I mean Dr. South. The words which I shall quote may possibly administer comfort to some dejected reader, and they appear to me to set the subject of religious distress in its true light.

In first speaking generally of a *wounded spirit* he describes it as meaning, that the soul is "deeply and

* John xiii. 35. 1 John iii. 14. and i, 7, 9, 12, 16.

intimately possessed with a lively sense of God's wrath for sin, dividing, entering, and forcing its way into the most vital parts of it as a sword does into the body.

In thon treating of the persons who are the objects of this trouble. These, he affirms to be, indifferently, both the righteous and the wicked, both such as God loves and such as he hates. These troubles not being acts or figures of grace, by which alone persons truly pious and regenerate, are distinguished from the wicked and degenerate; but properly effects of God's anger, afflicting the soul for sin, and consequently incident to both sorts, forasmuch as both are sinners. And therefore nothing certain can be concluded of any man's spiritual estate, in reference to his future happiness or misery, from the present terrors that his conscience labours under: "for, as Cain, and Judas, and many more reprobates, have suffered, so David, and many other excellent saints of God, have felt their shares of the same, though the issue, I confess, has not been the same in both."

Dr. South, however, then insists "that, according to the present economy of God's dealing with the souls of men, persons truly good and holy do more frequently taste of this bitter cup, than the wicked and the reprobate; who are seldom alarmed out of their sins by such severe interruptions; but, for the most part, remain in ease and security to the fearful day of retribution. And therefore, he says, I should be so far from passing any harsh or doubtful sentence upon the condition of a person struggling under the apprehensions of God's wrath, that I should, on the contrary, account such an one a much fitter subject for evangelical comfort, than those sons of assurance, that having been bred up in a constant confidence of the divine favour to them, never yet felt the least doubt: nor experimentally knew what it was to be troubled for sin."

In describing this distress of mind, he says, "God sometimes writes bitter things against a man, shews him his old sins in all their terrifying crimson circumstances, leaves him in the sad deeps of despair to himself and his own pitiful strength, to encounter [illegible] like a poor traveller losing his way at midnight, and surprised with a violent storm besides?" He adds, "There is a certain hour, or critical time, in which God suffers the powers of darkness to afflict and vex those that are dearest to him. And if it could be so with Christ, who was perfectly innocent, how much worse must it needs be, when Satan, the mortal enemy of mankind, has to deal with sinners, whom it is as natural for him to trouble for sin as to tempt to it? And as it is common with him, before sin is committed, to make it appear less in the sinner's eye than really it is, so after the commission, if it be possible, he will represent it greater. When God shall leave the computing of our sins to him, where the law writes our debts but fifty, this unjust steward will set down fourscore. The tempter having such a theme as the guilt of sin, and the curse of the law to enlarge upon, then shall the sinner find that he could not, with more art and earnestness, allure to presumption, than he can now terrify into despair. He that so fawningly enticed the soul to sin, will now as bitterly upbraid it for having sinned. The same hand that laid the bait and the corn to draw the silly fowl into the net, when it is once in, will have its life for coming thither.

"Satan never so cruelly insults and plays the tyrant as in this case. If God casts down the soul, he will trample upon it. He will set a new stamp, and name upon every sin. Every backsliding shall be total apostacy. Every sin against light and knowledge shall be heightened into the sin against the Holy Ghost. The conscience shall not be able to produce one argument for itself but he will retort it. If it shall plead former assurance of God's favour, from the inward witness of his Spirit, Satan will persuade the soul, that it was but a spirit of delusion. And lastly, if it would draw comfort from that abundant redemption that the death of Christ offers to all that are truly sensible of their sins, Satan will reply, that to such as by relapsing into sin have trampled under foot the blood of the covenant, there remains no further propitiation for sin!"

Dr. South thus beautifully describes one of the ends of God in thus wounding the spirit even of pious men: [illegible] he says, "to endear and

enhance the value of returning mercy: for nothing can give the soul so high a taste of mercy as the consideration of past misery. When a man stands safely landed upon the desired haven, it cannot but be an unspeakable delight to him to reflect upon what he has escaped: they are the dangers of the sea, which commend and set off the pleasures and securities of the shore. The passage out of one contrary estate into another gives us a quicker and more lively sense of that into which we pass; for as when the wicked perish, the remembrance of their former pleasures and enjoyments mightily heightens the apprehensions of their present torments; so when the righteous are re-admitted into fresh assurances of God's favour, all the former sad conflicts they had with the dreadful sense of his wrath serve highly to put a lustre upon present grace. A reconcilement after a falling out, a refreshing spring after a sharp winter, a glorious and triumphant ascension after a bitter and a bloody passion, are things not only commended by their own native goodness, but also by the extreme malignity of their contraries." But the inference of Dr. South from this subject, to which I would peculiarly call the attention of your readers, is the following—"Let no man presume," he says, "to pronounce any thing scoffingly of the present, or severely of the final estate of such as he finds exercised with the distracting troubles of a wounded spirit. Let not all this seem to thee but an effect of thy brother's weakness or melancholy: for he who was the great and the holy one, he whom God is said to have made strong for himself, he who was the Lord mighty to save, and he who must be thy Saviour if ever thou art saved; even he passed under all these agonies, endured all these horrors and consternations."

"We live in an age of blaspheming all that is sacred, and scoffing at all that is serious: God forgive us for it, and revenge not upon us those uncontrouled blasphemies, which, in the sense of all wise and good men, proclaim us ripe for judgment."

"Besides that, it may chance to prove a dangerous piece of raillery, to be passing jests where God is so much in earnest, especially since there is no man breathing but carries about him a sleeping lion in his bosom, which God can, and may, when he pleases, rouse up and let loose upon him, so that in the very anguish of his soul he shall chuse death rather than life, and be glad to take sanctuary in a quiet grave. But then further, as this dismal estate of spiritual darkness is a condition by no means to be scoffed at, so neither ought it to represent the person under it to any one as a reprobate or cast-away. For he who is in this case, is under the immediate hand of God, who alone knows what will be the issue of these his dealings with him. We have seen and shewn, that God may carry on very different designs in the same dispensation, and, consequently, that no man, from the bare feeling of God's hand, can certainly understand his mind."

Finally, says Dr. South, "Let no person, on the contrary, exclude himself from the number of such as are sincere and truly regenerate, only because he never yet felt any of these amazing pangs of conscience for sin. For though God, out of his unsearchable counsel, is sometimes pleased to bring these terrors upon his saints, yet in themselves they are not things necessary to make men such. God knows the properest ways of bringing every soul to himself; and what he finds necessary for one he does not always judge fit for another. No more trouble for sin is necessary to salvation than so much as is sufficient to take a man off from sin."

"It is the same God who speaks in thunders and earthquakes to the hearts of some sinners, and in a soft still voice to others. But whether in a storm or in a calm, in a cloud or in a sunshine, he is still that God who will in the end abundantly speak peace to all those who, with humility and fear, depend upon him for it."

S. P.

May it not be fairly inferred from the above quotations, that the learned and anti-puritanical Dr. South was inclined to exactly that *semi-methodistical* divinity, with which the Anti-jacobin Reviewers reproach the Christian Observer? The truth is, that almost every thing serious and experimental in religion is now thought to savour of Methodism *by some persons*.

To the Editor of the Christian Observer.

I am the same person who wrote to you in the Summer, for the purpose of gaining some information on the nature and object of Christianity. I have to thank you for publishing my letter, but it does not appear that any of your Correspondents have condescended to satisfy my enquiries. You will, doubtless, be glad to find, that we are likely at last to succeed in another quarter. Our Cambridge friend has sent us a sheet filled in all the four corners, and we hope soon to hear from him again; I promised to transmit you his letter, when it should arrive, and at Harriet's request shall give it just as it is. May it prove as useful to others, as we think it has proved to us. I am, Sir,

Your's respectfully,

MARGARET JOHNSON.

MY DEAR MADAM,

I have read, in a book of astronomy, that when a person sets himself to contemplate the heavens, he soon finds them assume a very different appearance from that which they present to a superficial observer. Of the myriads of stars, which seem to pave the firmament, few are really within the compass of unassisted sight. Let them be surveyed with accuracy and minuteness, these imaginary splendors fade away, and the spectator is astonished to discover, that he has considered as realities the unnumbered scintillations which wholly arise from ocular deception. Thus it is also with the operations of the mind: we too often imagine our ideas to be clear and our knowledge complete, when even a slight examination would convince us of the error. If this habit of self-deception were confined to material things, or to questions of mere speculation, it would be superfluous to complain: but if it extends to practical consequences; if its influence prevails in subjects of the highest importance, and in which voluntary ignorance is a crime of the first magnitude; how careful should we be to guard against its power! That this self-deception does very generally exist upon religious subjects cannot, I think, be denied. You have had a specimen of it in myself. Had any man suggested, before the conversation at your house, that my notions of Christianity were so confused and inadequate; that the views of it, which I thought so plain and palpable, would turn out to be no better than those of the clown, whilst he casts his vacant gaze upon the sky; I should have esteemed the assertion a libel on my understanding. Your enquiries have brought me to my senses. A certain persuasion of my ignorance assailed me before I left you; and I have, on a more minute investigation, been astonished to find, that my belief in the Gospel consisted in a bare assent to its evidence and its history. I considered morality as its principal and even its only object on earth, and had learned from it no one doctrine which could be accounted peculiar to this sacred dispensation. How is it possible that I should have lived for nineteen years (and my habits were neither idle nor dissolute) in such amazing ignorance of my own mind? There are many, I am persuaded, who thus thinking themselves wise become fools.

To gain distinction in classics or mathematics diligence and study are essentially requisite: in every department of life, however low and mechanical, industry alone can lead to knowledge: yet in questions of the most awful and momentous concern, which regard not the opinion of man, but the judgment of God; not the gratification of a few passing years, but the interests of an immortal spirit; —in these we seem to act, as if this sort of intelligence came by intuition, or was inherited from our parents with the family estate. The first step to knowledge, my dear Madam, is a conviction of ignorance; we must become fools that we may be wise. "The * truths of the Gospel," as I have just been reading, "are by no means obvious; they require study, attention, meditation; all the prejudices of our fallen nature oppose them, when brought into full prospect; how dark then must be the minds of those who never" examine "them." I will state to you, with the utmost simplicity, the progress of my enquiries. After much consideration on the subject, it appeared to resolve itself into the three following questions:

1. What is our condition in general by nature and practice, and what are our prospects?

* Vide Milner's Hist. of the Church of Christ. Vol. IV. p. 73.

2. What does the Gospel require of those who avow the profession of Christianity? And

3. How is this character to be attained?

In pursuing these enquiries, I durst not rely upon my own conjectures: having seen, in some degree, what danger there is in allowing too much to our unassisted judgment, I determined to repair to the fountain of knowledge, and to derive my information from an infallible source, from the Word of God. The first circumstance which forcibly struck me in this examination, was the very humiliating account which the Scriptures record of man. I was before willing to acknowledge, on a large scale, that "all have sinned and come short of the Glory of God," (Romans, chap. iii. ver. 23.) but it never occurred to me formerly, that if we are sinners in the mass, we are sinners also as individuals; that if this sentence has passed upon all men, it has passed upon each. Now sin is not a thing nameless and indefinite, as the world seem to imagine; it is pronounced to be the "transgression of the law." (1 John, chap. iii. ver. 4.) Have we then individually offended against the commandments of God? if so, how and when? In every way and continually. The declarations of the sacred volume are not merely of a general nature; they descend to particulars, and develope sources of pollution, where I least expected them. Madam, there is scarcely a member of the whole frame which is not represented as the agent of sin. The crime may not have been committed, but the tendency is there. The Apostle, speaking of sinners, both Jews and Gentiles, affirms that "their *throat* is an open sepulchre; with their *tongues* they have used deceit; the poison of asps is under their *lips*; their *mouth* is full of cursing and bitterness; their *feet* are swift to shed blood; there is no fear of God before their *eyes*." (Rom. chap. iii. ver. 13.) And not to multiply quotations, St. James, in terms still stronger, says, that "the *tongue* is a fire, a world of iniquity; it defileth the *whole body*, and setteth on fire the course of nature, and it is set on fire of hell." (chap. iii. ver. 4.) And if we look within, how stands the account? "Their inward part is very wickedness." (Psalm v. 9.) "From within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." (Mark chap. vii. ver. 21, &c.) The Almighty warns us repeatedly, that he looks to the heart: he regards not merely the act, but the motive and principle of action; and in this view pronounces "every imagination of the thoughts of the heart to be only evil continually." (Gen. chap. vi. ver. 5.) Men may differ in appearance from each other, as much as the splendid mausoleum, which proclaims the virtues of the wealthy, from the rough stone, which records "the short and simple annals of the poor;" but they all conceal the same loathsome deposit, the mournful relics of our common nature. For sin is not an accidental evil; it is of universal dominion. "There is none, that doeth good, no not one." (Rom. chap. iii. ver. 12.) It accompanies the first dawn of our existence; we are shapen in sin, and conceived in iniquity. It acquires increasing influence with our increasing years;

"As man, perhaps, the moment of his breath
Receives the lurking principle of death;
The young disease, which must prevail at length,
Grows with his growth and strengthens with his strength;"

so does this inveterate malady tend to eradicate all the principles of health, and, if I may borrow the allusion, to petrify the heart.

And if this is our general condition both by nature and practice, what is our hope for futurity? Can pollution be admitted into heaven? "The wages of sin is death," (Rom. vi. 23.) "The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17.) An awful reflection indeed! But there is a way, by which God can be just, and yet the justifier of sinners; by which our fallen nature can rise to its original dignity, and shine with more than its original lustre. But I will not anticipate the subject. My next letter will follow the course already prescribed, and I endeavour to illustrate the two questions which still remain.

I am, my dear Madam, with kindest respects to Miss Harriett, your most obedient servant, C. J. H.

To the Editor of the Christian Observer.

IT lately occurred to my mind, that one of the principal desiderata of the present age is a plain and short instruction for young persons, and for people in the lower classes of society, on the subjects of obedience both to our civil and ecclesiastical government, and of compliance with the rite of confirmation; and that it would be a desireable thing to have such instruction admitted, for the purpose of an extensive communication, into some of our spelling-books. For it is greatly owing to a general ignorance on these points, that a spirit of sedition has gained ground among us of late years; and that many members are annually drawn off from the communion of the Church of England, by persons, who spare no pains to furnish with arguments against us such as fall under their influence. The Reverend and celebrated Mr. Jones too, in the preface to his "Essay on the Church," laments a deficiency of this kind in our Church-catechism.

When I lately communicated these sentiments to a friend, he not only heard them with approbation, but earnestly pressed me to undertake the task. In deference to his judgment I took up my pen; and I thought that the most adviseable method which I could pursue, was to enlarge on a part of the answer to one of the questions in our Church-catechism, and in a way of question and answer; carefully avoiding every mode of expression that might afford a just ground of offence to any.

What I have written, I now submit to your disposal, either to be inserted in your highly useful publication, The Christian Observer, or suppressed. If you should think it proper for insertion, as calculated to promote the cause of sound religion; you will do me a farther favour by recommending * its future admission into the new edition of some of our spelling-books.

E.

LOYALTY, EPISCOPACY, CONFIRMATION.

Q. Have you not said, in answer to a question in our Church-catechism, that it is one part of "your duty towards your neighbour to honour and obey the king, and all that are put in authority under him: and also "to submit yourself to all your governors, teachers, spiritual pastors and masters?"

A. I have.

Q. Why must you obey and honour the king?

A. Because he is the chief civil magistrate, whom God in his providence hath set over the people of this land, both to govern and protect them.

Q. Why must you likewise honour and obey all those who are put in authority under him?

A. Because they act in the king's name and stead; and, therefore, if I disobey them, I disobey the king whom they represent.

Q. Who are those persons?

A. They are judges, mayors, justices of the peace, constables, and the like.

Q. But what if either they or the king should require you to do any thing that is sinful, and contrary to the plain Word of God; such as sabbath-breaking, or murder?

A. I must refuse to obey: and if I am punished for that refusal, and cannot obtain redress in any court of law, I must bear it patiently for the Lord's sake.

Q. But may you not in this case resist the authority of the king, by taking up arms against him?

A. No: because St. Paul says, Rom. xiii. 1, 2. "Let every soul be subject unto the higher powers: for there is no power but of God; the powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." And St. Paul said this at a time when Nero, one of the most wicked and cruel tyrants, governed the Roman empire.

Q. Who are those governors you mentioned, to whom you must submit yourself?

A. They are such guardians of my person as are appointed for me, either by my deceased parents, or else by the law of the land, so long as I continue to be under age. Or, they are such masters and mistresses as employ me in their service; or those, to whom I am bound apprentice for a term of years.

Q. Whom do you mean by your teachers?

* Which we now do.—EDITOR.

A. Schoolmasters and mistresses; and also those who are authorized by my parents, or by my guardians, to instruct me in any branch of useful learning, or in any kind of worldly business.

Q. Who are your spiritual pastors and masters?

A. Those who are authorized to teach me and govern me in that part of Christ's Catholic Church to which *I belong.*

Q. How do you prove it to be your duty to submit yourself to them?

A. The Scripture commands it, saying, "Obey them that have the rule over you, and submit yourselves." And the Scripture gives me a very good reason for it, "For they watch for my soul." Heb. xiii. 17.

Q. Who are they, that are so authorized in the Church of England, of which you are a member?

A. They are called bishops, priests, and deacons.

Q. It being allowed, on all hands, that there were such officers in the primitive Church of Christ, as were called presbyters, or priests, or elders, and also deacons; how do you prove that there were likewise bishops distinct from both?

A. While our Saviour was on earth, he acted as the great shepherd and bishop of souls. But he also "ordained twelve of his disciples that they should be with him, and that he might send them forth to preach," Mark iii. 14; and afterward "other seventy also" on the like errand. Luke x. 1.

Q. But how was his Church governed, after that he ascended to heaven?

A. Then the Apostles acted as bishops in his stead, presiding over all the several Churches which had been gathered by the preaching of the Gospel. And they ordained presbyters or priests, and deacons, under them. And thus, as Jerom rightly observes, "What Aaron and his sons and the Levites were in the temple, such are the bishops, presbyters, and deacons, in the Christian Church."

Q. How long were these three orders of bishops, priests, and deacons, universally acknowledged in the Church?

A. For more than fifteen hundred years after Christ.

Q. Did the Apostles ordain the priests and deacons?

A. Yes; as appears from Acts vi. 6. xiv. 23. Titus i. 5. and 1 Tim. iii.

Q. But is it not said in 1 Tim. iv. 14. that Timothy was ordained "by prophecy, with the laying on of the hands of the presbytery?"

A. It is true. But they did it not without the concurrence of St. Paul. For he expressly says, 2 Tim. i. 6. that it was "by the putting on of HIS hands."

Q. Did any of the Apostles rule as bishops over any particular Churches?

A. Yes. St. James the Less, the brother of our Lord, was bishop of Jerusalem. And the seven angels, or messengers, mentioned in the Revelation of St. John, were bishops set over the Seven Churches there mentioned.

Q. How can this be proved?

A. From the testimony of early writers in the Christian Church.

Q. Who are they?

A. St. Clement, of whom St. Paul makes mention in his Epistle to the Philippians; and St. Ignatius, who in the life-time of the Apostles was styled, and styled himself, the bishop of Antioch. Eusebius also hath given us, in regular succession, the names of the several men who were bishops of the Church at Jerusalem from the time of St. James to his own time.

Q. But why do you refer to those writers on the subject, and not confine yourself entirely to the Scriptures?

A. Because the testimony of those writers strengthens our appeal to the Scriptures; and we do not refer to them as interpreters of Scripture, but as witnesses to a matter of fact. And if they may not be admitted as witnesses to a matter of fact, we can never prove that the writings of the New Testament are genuine; or that they were actually composed by those men whose names they bear.

Q. Is it lawful for you to withdraw yourself from the communion of the Church of England, after having been solemnly admitted a member of it?

A. No.

Q. For what reason?

A. Because I should then be guilty of that sin, which the Scripture calls *schism.*

Q. What is schism?

A. It is a causeless separation of myself from that part of Christ's Ca-

tholic Church, of which I was made a member by baptism.

Q. How does this appear to be a sin?

A. Because it is an act of disobedience to "them that have the rule over me;" it is making a division or rent in Christ's visible Church, Rom. xvi. 17. 1 Cor. i. 10. xii. 25.; it is contrary to the duty of "keeping the unity of the Spirit in the bond of peace," Ephes. iv. 3.; it is one of "the works of the flesh," Gal. v. 19, 20.; and the Scripture expressly declares, that all who are guilty of it are "carnal," 1 Cor. iii. 3.

Q. What is the office of a bishop, besides that of preaching the word, administering the sacraments, ordaining ministers, and governing Christ's visible Church?

A. It is to confirm those persons who have been baptized, and are arrived to years of discretion. For our Church says in the rubric, which follows the order of confirmation in our prayer-books, that "none shall be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Q. Do you deem it your duty to comply with this rule?

A. Most assuredly; because I shall hereby ratify in my own person that solemn vow, which my godfathers and godmothers made for me in my baptism. For if I had never been baptized, and were now to apply for the benefit of that ordinance, I could not obtain it; unless I made a public avowal of my repentance and faith in Jesus Christ. If, then, I would ratify what they did in my name and stead, it can only be by making that profession of their's in my own person.

Q. But why are you bound to ratify that vow?

A. Because, by refusing so to do, I should both renounce my baptism, and the right of partaking in the Lord's Supper; and, instead of thanking our "heavenly Father for calling me into a state of salvation through Jesus Christ our Saviour," I should renounce all hope of salvation through him.

Q. Why do you say, "salvation through Jesus Christ our Saviour?"

A. Because "there is no salvation in any other." Acts iv. 12

Q. Why do you need that salvation?

A. Because, in the sight of God, I am a great sinner. My sins are numberless in thought, word, and deed; and they all doom me to punishment in another world. Gal. iii. 10. James ii. 10.

Q. But will not your good works help to save you together with the merits of Christ?

A. If I have ever done any good works, they were due on their own account; and therefore they cannot atone for any evil work: besides which, there is no atonement but by the blood of Christ. And even every good work of mine is so extremely imperfect, as "not to endure the severity of God's judgment." Art. XII. And therefore, if I am not saved from punishment by Christ only, I cannot be saved at all.

Q. Is not this saying, in effect, that good works are useless?

A. By no means. Good works are highly useful, and absolutely necessary—1. Because without them I can neither glorify God, nor make my own calling and election sure.—2. Because faith, which produces them, "worketh by love;" Gal. v. 6. and "love is the fulfilling of the moral law." Rom. xiii. 10. And "they do spring out necessarily of a true and lively faith; insomuch "that by them a lively faith may be as evidently known as a tree discerned by the fruit." Art. XII.

Q. What is the act of the bishop in performing the office of confirmation?

A. After he has asked me, whether, "in the presence of God and the congregation, I do renew and ratify in my own person the solemn promise and vow that was made in my name at my baptism," he lays his hand on my head, and prays over me; and, on a supposition of my sincerity in what I profess, he "certifies me, by this sign, of God's favour and gracious goodness towards me;" and he solemnly blesses me in the name of the Lord.

Q. Does the Scripture afford any warrant for this practice?

A. It was a very ancient practice, and can be traced up even to the patriarchal age. For Jacob professedly *blessed* his two grandsons, when he laid his hands on their heads. Gen. xlviii. 9. 14. It was afterward a common practice among the Jews. Our blessed Lord himself adopted it.

Mark x. 13, 16. The Apostles did the same thing, wherever they planted a Church. Acts viii. 15. 17. xix. 6. And it is very remarkable, that although Philip the deacon had been God's instrument of converting many of the Samaritans, and had baptized them, and was even empowered to work miracles before them, yet his authority went no farther. Acts viii. 6, 7. 12.

Q. What then was done in this case?

A. The Apostles at Jerusalem sent Peter and John, who "laid their hands on them, and they received the Holy Ghost."

Q. Have you any farther proof to allege?

A. Yes. St. Paul, in Heb. vi. 1. speaks of "the laying on of hands" as a fundamental point in Christianity. It can, moreover, be proved from history, that it was the practice of the Church from the earliest times.

Q. What benefit will you receive from confirmation?

A. I hope to be, in some measure, prepared hereby for partaking in the Lord's Supper, at which ordinance I am authorized and required in future to present myself. I likewise trust, that the prayers of the bishop, and of the faithful who are present, will be effectual in my behalf, James v. 16.; that I shall henceforth be more and more sanctified by the Holy Spirit, which God hath promised to them that ask him, Luke xi. 13.; and that I shall finally be enabled to "overcome the world, and be made meet to be a partaker of the inheritance of the saints in light." 1 John v. 4. Col. i. 12.

Q. Are you able to keep your baptismal vow?

A. Not of myself, or by any power of mine. For "without Christ I can do nothing." And it is God that must "work in me both to will and to do, of his good pleasure." John xv. 5. Philipp. ii. 13. God's special grace is that, which I must at all times call for by diligent prayer.

To the Editor of the Christian Observer.

MR. EDITOR,

As it hath come to my ears that many and very vexatious controversies have arisen in these latter days about the fundamental doctrines of the Gospel; and all parties, taking the articles of our venerable Church to be for them, have lately been anxious to discover the opinions and sentiments of those men, who were employed in framing them; I cannot but wonder that I, who lived in the same age, should be so overlooked and my writings so much neglected. It pleased God to put it into my mind to translate the Holy Scriptures into our vulgar tongue, and to add such godly and edifying prologues and notes as I judged expedient to help the simple reader to the understanding of the same. "There thou hast such things as are dark and hid from the natural understanding, briefly touched, that thou mayest with less labour come to the knowledge of the whole; howbeit, the study to be brief would not suffer me to be so plain as I could have wished *." Nevertheless, you will find enough said there to shew you what were our sentiments on the most important doctrines of the Gospel: and lest you should not have by you a copy of my translation (which one Rogers published after my death, under the patronage of Archbishop Cranmer, with the feigned name of Matthews in the title) I send you the few following extracts; hoping that some may see them, who have swerved from the simplicity of the faith as it is in Christ Jesus, and may be induced to enquire for the old ways from which they have so far departed.

And first, concerning the doctrine of original sin, which lies at the root of the Christian Religion, I have thus written in my prologue to the Epistle to the Romans, folio 85—"It becometh the preacher of the Gospel, first by opening the law, to rebuke all things, and to prove all things sin, that proceed not of the Spirit, and of faith in Christ; and to prove all men sinners, and children of wrath by inheritance; and how that to sin is their nature: and that by nature they can none otherwise do than sin; and therein to abate the pride of man and to bring him on to the knowledge of himself, and of his misery and wickedness that he might desire help."

In the next place, Mr. Editor, the doctrine of justification by faith will readily be received by all parties, if they may explain it in their own way: and even the disciple of Mr. Taylor, of Norwich, who seems to be the great

* Observations at the end of Revelations

Apostle of modern times, by the magic of their two justifications, and by understanding faith in their own sense, will find no difficulty in adopting it. I will not trouble you, therefore, with much on this head, except a few words on the nature of justifying faith. "Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful, so that it is unpossible that he which is endued therewith should not work always good works without ceasing: he asketh not whether good works are to be done or not, but hath done them already ere mention is made of them, and is always doing for such is his *nature*." (fol. 84.)

"Faith is then a lively and stedfast trust in the favour of God, wherewith we commit ourselves altogether unto God, and that trust is so surely grounded and sticketh so fast in our hearts, that a man would not once doubt of it, though he should die a thousand times therefore: and such trust wrought by the Holy Ghost through faith maketh a man glad, lusty, cheerful, and true-hearted unto God and to all creatures." (ib.)

"Where the Word of God is preached purely, and received in the heart, there is faith and the Spirit of God, and there are also good works of *necessity* whensoever occasion is given." (fol. 85, col. 4.)

My notions of the nature of faith you perceive are here plainly laid down, and the meaning does not depend upon the putting in or leaving out a *not*: and if any difficulty should arise to any of your readers from St. James's Epistle this is my opinion of it: "This Epistle layeth not the foundation of faith in Christ, but speaketh of a general faith in God: that faith that hath no good deeds following, is a false faith, and none of that faith justifieth or receiveth forgiveness of sins." I have no objection to, or difficulty in understanding, St. James's language, "For deeds also do justify; and as faith only justifies before God, so do deeds only justify before the world."

I send you these extracts the more readily, and think it will be useful to bring them to the notice of your cotemporaries, because I lived and wrote long before the time when persecution drove our English divines to the continent, where they are supposed to have been a little turned in the brain by the intoxicating draught which they took of Calvin's doctrines at Geneva. I am not obnoxious to this odium, and may therefore be heard with greater temper. If you take the trouble to read my prologue to the Romans, you will find that in my explication of the ninth, tenth, and eleventh chapter I agree in substance, and sometimes in words, with your seventeenth article; but on such deep subjects I judge it right to be very moderate and very humble; and as there be more babes in Christ who have need of milk, than such as are strong and grown up into a perfect stature, it were better, perhaps, to avoid setting before them so strong wine, at least without great caution. I was never so strongly attached to the use of particular modes of expression, nor so fastidious in expressing myself, as some are now grown; for instance, however strongly, I would exclude all human merit from having any concern in our justification, yet I do not scruple to say "the promise of Christ is made us upon that *condition* that we henceforth work the will of God, and not of the flesh. Therefore he (vide 2 Pet. i.) exhorts them to exercise themselves diligently in virtue, and all good works, thereby" (not to deserve a second justification, but in order) "to be sure that they have the true faith, as a man knoweth the goodness of a tree by its fruits;" and again in the Prologue to Galatians, "For on that *condition* that we love and work is the mercy given us." After all, the use of a term ought to depend, in great measure, on the errors of the people you have to deal with, only let it not be made a stumbling block in the way of Christian charity.

And now, O humble Christian, whosoever thou art that seekest to know what were the opinions of us whom God blessed as the means of resisting the errors of Antichrist, and who sealed the truth with our blood, "thou wilt not refuse the gifts of God which are offered unto thee by the labours of other men, whom God has endued with the most excellent gift of interpreting;" but use them as means; and yet give not credence lightly to every interpretation, but first prove the spirits, and if they confess not Christ to be come in the flesh, *that is*, that there is no manner of salvation beside him, believe them

not, for they are the spirit of Antichrist," and "play not the sluggard following the example of the unprofitable drone bee, who lieth only at the honey that the diligent bees gather: but contrariwise be thou a good bee; search for the sweet honey of the most wholesome flower of God's holy word. And in all this give over thyself to the teaching of God's Holy Spirit, who instructeth none but the humble spirited, and such as seek reformation of their own mis-living, and all such he instructeth to the full, making their hearts a mete temple for him to dwell in." (Vide end of Revelations.)

WILLIAM TYNDAL.

To the Editor of the Christian Observer.

I SEND you a transcript, with some slight alterations, of a short anonymous sketch written many years ago by the late Rev. Sir J. Stonhouse, entitled, "The Faithful and Unfaithful Minister contrasted."

Your's, &c.

URBANUS.

THE FAITHFUL MINISTER.

He has good ends in view when he solicits admission into holy orders. He has a genuine principle of love to God and Christ, and deep concern for the salvation of himself and his hearers. He takes no sinful, indirect, or suspicious methods to get a living, but submits himself to Providence, and is not eager to enrich himself or his family. He labours with activity in the vineyard, whatever be his station in the Church. Godliness is his gain, and serving Christ the fruit of his labours and the end of his life.

He may also be known by his doctrine.

He insists much on the depravity of human nature, and lays before his hearers their pollution, guilt, and weakness, in order to produce those convictions of their misery and danger, which form the foundation of genuine conversion.

He insists much on the necessity of divine grace, and the influence of the Holy Spirit, to enlighten the understanding and purify the heart; and directs them to pray earnestly for those blessings which the Lord Jesus is exalted to bestow.

He preaches Christ, his person, his offices, his atoning blood, his merits and intercession, as the ground of our hope of pardon, acceptance, and eternal life; yet strongly urges the necessity of moral duties and obedience, but by motives taken from the Gospel and peculiar to it.

He aims to detect the hypocrite, and expose the formalist; to convince and awaken the self-deceiving sinner. Knowing the terrors of the Lord, he displays them in all their force to persuade men. He urges every motive that may induce his hearers to search and try themselves, and he reproves, rebukes, and exhorts, faithfully declaring the whole counsel of God.

He represents religion as an inward experimental business. He recommends self-examination, secret prayer, constant watchfulness, and an habitual sense of God, in order to obtain the help of the Holy Spirit, to purify the heart, regulate the passions, and promote universal holiness.

His grand aim is to save souls. He therefore appears deeply serious, as becomes one who is much in earnest to promote the most important object that can engage the attention of a human being, and in addressing his hearers from the pulpit, he is no further solicitous to please them than as he may best edify them.

The faithful minister may also be known by the following marks.

He is in labour abundant; preaches and catechises diligently and earnestly; performs the public offices with such gravity, seriousness, and fervour of devotion, as plainly shew that his heart is in his work; and spends the remaining parts of the Lord's day in prayer, reading, meditation, and *the religious care of his family.*

He is diligent in his private pastoral work. Sensible of the worth of souls, he visits his parish from house to house where he has any hopes of doing good by such visits; enquiring into their state, whether they sanctify the sabbath, teach their children, and maintain family prayer. He instructs the ignorant; gives or lends them good books; endeavours, especially in sickness, to make and cherish good impressions on their hearts; and watches for their souls as one who must give an account.

His *general temper* and behaviour are not only blameless and inoffensive, but have an evident tincture of

piety and zeal. He is grave in his apparel and language, self-denying, meek, contented, and charitable to the poor. Religion appears in all his converse; he shuns vain company, and all the places of fashionable amusement; and makes it his governing aim to adorn the doctrine which he preaches, and to shine as a light in the world.

He treats his clerical brethren with respect and kindness. He is peaceable and moderate, loves those of every denomination who are peaceable and pious, and wishes success to their labours. He rejoices that Christ Jesus the Lord is preached and souls are saved, though by men of different sentiments and persuasions from himself.

THE UNFAITHFUL MINISTER.

He enters into holy orders, either from necessity or sloth, or from ambition and covetousness.

He flatters the great and the rich, be they ever so irreligious, in order to get preferment; and courts their patronage by soothing them in their vices, by espousing their political measures, or by mean compliances that are utterly inconsistent with the dignity of his office. To shew himself approved unto God, *a workman*, is no part of his study. Gain is his godliness. He serves not the Lord Christ, but his own belly; and makes it his main care to get as much of this world's goods, and live as *much at ease as he can*.

He may also be known by his doctrine.

He dwells much on the dignity and perfection of human nature, nor will he allow that all men stand in need of *conversion*; and addresses himself to all his hearers, excepting those who are notoriously wicked, as if they were real Christians and heirs of heaven.

He dwells much on the power and will of man, denying, or seldom mentioning, the aids of the Holy Spirit. He extols the merit of our own works, and thus leads men to expect salvation as the reward of their own imperfect obedience.

He seldom mentions Christ, or only as a teacher of morality. He recommends virtue from such motives as are found in the writings of Heathen philosophers, nor do his sermons abound in Scripture quotations. The faith which he preaches is an assent to the truth of Christianity, without relying on the merits of its blessed author, and deriving strength from his Holy Spirit.

He dwells on mere external forms and duties, such as coming to Church, receiving the sacrament, being decent, honest, and occasionally charitable. But he is very superficial in his views of the evil and danger of sin; he prophecies smooth things, and avoids what would alarm and terrify.

He reduces the standard of religion to the inadequate conceptions of nominal Christians. He says little of inward religion, and those secret affections and exercises of which the divine persons of the glorious Godhead are the immediate objects. Self-denial, the crucifixion of the flesh, humility, and non-conformity to the world, are seldom urged by him, or at least in such vague and indefinite terms, as neither to give offence nor create uneasiness in the breasts of his hearers.

His chief solicitude, if he have any solicitude at all, is to display his learning or his eloquence, or to amuse his hearers with something curious and entertaining; but on the most important topics he is either silent, or cold and lifeless; in other words, *he does not appear to be in earnest.*

The unfaithful minister may also be known by the following marks.

He does as little as he can without laying himself open to censure and punishment. He is short, slight, and superficial, in his public work, careless how it is done, soon weary of it, and glad when it is finished, and spends the rest of the Sunday in vain company and conversation.

He is careless about private inspection and instruction. When he visits the sick, he hurries through the form without any serious warm addresses to their conscience. His conversation with his parish savours of the world, and earthly things, and he seeks not *them* but *theirs*.

He loves sports and amusements, and is oftener seen in the assemblies of the vain than in the Church. His dress too often bespeaks the vanity and levity of his mind. He loves the company of the sensual and gay; or, if his behaviour is regular and decent, there appears little of a devotional zealous spirit in him, and he spends

that time in literary amusement or idleness which should be employed for the service of his flock.

He often censures in public, and sneers in private, at those of his brethren who have more piety and zeal than himself: calls them Enthusiasts, however rational they may be, or Methodists, however unconnected they may be with persons of that description, and does what he can to injure their characters and lessen their esteem and usefulness.

MISCELLANEOUS.

To the Editor of the Christian Observer.

Observing in your No. for Sept. 1804, a paper relating to the *Great Council of the Jews* said to have been held in the Plain of Ageda in Hungary, in the year 1650, I was led to pay a particular attention to that subject, and to the manner in which it has been handled by your correspondent. He seems to place no small reliance on the authenticity of *Samuel Brett's Narrative*, which has been inserted in the Phœnix; as it has also in the *Harleian Miscellany*, the *Bishop of Clogher's Dissertation on Prophecy*, and several other publications. Of the credibility or authenticity of that narrative, however, I never could find sufficient or satisfactory evidence. It always appeared to me in a suspicious light, and unworthy of credit: nor has the paper, which has now made its appearance in your respectable publication, contributed in the least to remove my doubts or lessen my unbelief. Trusting that you, Sir, will readily admit that the case still requires further investigation, I have presumed to put together a few additional thoughts, which, I hope, will find admittance into one of your future numbers. I think they will shew very clearly the inconclusiveness, invalidity, and futility of your correspondent's arguments, as well as that those who disbelieve the said narrative have very good reason for so doing.

That narrative, Sir, appears to have been first published in the year 1655, in a quarto pamphlet, *printed at London, for Richard Moon, at the Seven Stars, in S. Paul's Church-yard, near the great north door.* The celebrated Rabbi *Manasseh Ben Israel*, the most learned and eminent Jew of the age, was in London, I think, at the same time: and so far was he from admitting the truth of the narrative, that he publicly denied it, and represented it as an absolute and abominable falsehood. This may be seen in his *Vindiciæ Judæorum*, which was printed in London the very next year. In that publication he sadly complains of falsehoods concerning the Jews in this country, during his negociation here. Such as *their having purchased* St. Paul's Church *for to make it a* Synagogue, notwithstanding it was *formerly a temple dedicated to Diana.* "And many other things," says he, "have been reported of us that *never entered* into the thoughts of our nation: as I have seen *a* fabulous narrative *of the proceedings of a Great Council of the Jews, assembled in the Plain of Ageda in Hungary, to determine whether the Messiah were come or no.*" This, you see, Sir, is an absolute *denial* of the fact:—and this denial made so soon after the publication of the narrative, and on the very spot where it had been published, would irresistibly compel those who had any concern in it to stand up in its defence, if they were honest men, or had any thing to offer in proof of its authenticity. But as no attempt of the kind appears to have been made, the author, publisher, and all the abettors of the narrative remaining in perfect silence on the occasion, I think we may very safely conclude, that it was totally destitute of truth, and nothing but a mere and barefaced fabrication, like many other idle tales that were in circulation about the same time.

Had the narrative been true, how easy must it have been for the publisher to produce his proofs, especially as the author, whose name is said to be *Samuel Brett*, pretends that he was actually *present* at the assembly, together with a great number of other Christians and strangers? Indeed, if

such an event had really taken place, it could not have been unknown to such a man as Manasseh Ben Israel, nor would he, in all probability, have been absent on such an occasion.

The narrative says, that the council consisted of about three hundred members, all Rabbis, it seems, called together from various parts of the world, to examine the Scriptures concerning Christ. Besides those Rabbis, there were present also, as we are told, *several hundreds* more of the same nation, who, as they could not by record prove themselves to be Jews, or dispute in the Hebrew tongue, were not admitted members of the council, but were obliged to stand without, beyond the rail or partition-fence, among a great crowd of Gentiles of different nations, consisting of some *thousands*. The assembly, moreover, is said to be held with the *permission, consent*, and *approbation* of the *King of Hungary*, the *Turk*, and the *Pope*; the latter of whom, (who could be no other than *Urban the VIIIth.*) had *sent six of his clergy to assist at the council*. All this, Sir, I should think, must be abundantly and superlatively *improbable*; but, supposing it all to be true, must it not be obvious to every one, that all the leading men among the Jews and Gentiles all over Europe, and especially in such a place as London, must have known of it long before the year 1655, when the narrative was published; so that no man could have contradicted or denied the report, as the learned Rabbi did, without running the risk, and incurring the disgrace, of immediate detection?

The narrative informs us further, that the council, before it broke up, agreed upon having another meeting of their nation *three years after*, (*i. e.* in 1653,) which was two years previous to the time when the narrative made its appearance; and yet not a *hint* is there given about that second meeting or council having actually taken place, although the author, in his account of the conclusion or breaking up of the first meeting, very gravely expresses his full intention to attend in person at the other.

In fine, Sir, I cannot discover in or about this narrative any mark at all of truth or credibility: and, in my opinion, the *silence* of *Basnage*, the *suspicion* of *Jortin*, and of the authors of the *Acta Eruditorum*, and, above all, the flat and unqualified *denial of Manasseh Ben Israel*, must render it totally unworthy of the smallest degree of credit or acceptation. Its being inserted in the Phœnix can make nothing for its authenticity; for the *Vindiciæ Judæorum*, in which the whole story is contradicted and exploded, is also inserted in the same work. It is probable, that the editors of that valuable publication viewed it rather as a *curious* than an authentic narrative. The same may be said of the *Harleian Miscellany*, in the first volume of which it is also inserted. If the writers of the *Universal History*, as well as the learned *Bishop of Clogher*, Mr. *Whitaker*, Mr. *Richards of Oxford*, and others, believed it to be authentic, that will by no means amount to a proof of its being so. Learned men, as well as the unlearned, are often too ready to give credit to groundless reports, especially when they happen to suit well any particular purpose.

Having now done, for the present, with the afore-mentioned *narrative*, I beg leave to subjoin another, and a cotemporary *Jewish story*, no less curious and remarkable; and which, as far as I know, or recollect, has remained hitherto *uncontradicted*, if not unsuspected. It is related by a French author, of the name of *Raguenet*, in his *Hist. d'Oliver Cromwell*, p. 290, and quoted in an anonymous English tract, which bears the title of "An Answer to a Pamphlet, entitled, *Considerations on the* Bill *to permit persons professing the* Jewish *Religion to be naturalized, &c.*" second edition: reprinted by the citizens of London, 1753. The story is as follows:

"About the time Rabbi Manasseh Ben Israel came to England to solicit the Jews admission, the *Asiatic Jews* sent hither the noted Rabbi *Jacob Ben Asahel*, with several others of his nation, to make private inquiry, whether *Cromwell* was not that *Messiah* whom they had so long expected; which deputies, upon their arrival, pretending other business, were several times indulged the favour of a private audience from him: and at one of them proposed buying the *Hebrew* books and manuscripts belonging to the University of *Cambridge*, in order to have an opportunity, under pretence of viewing them, to inquire amongst his relations in *Huntingdon-*

shire, (where he was born) whether any of his ancestors could be proved of Jewish extraction.

"This project of theirs was readily agreed to, (the university being at that time under a cloud, on account of their former loyalty to the king); and accordingly the ambassadors set forwards on their journey. But discovering by their much longer continuance at *Huntingdon* than at *Cambridge*, that their business at the last place was not such as was pretended, and by not making their enquiries into Oliver's pedigree with that caution and secresy which was necessary in such an affair, the true purpose of their errand into *England* became quickly known at *London*, and was very much talked of, which causing great scandal among the *saints*, he was forced suddenly to pack them out of the kingdom, without granting them any of their requests."

There is another, Sir, of the stories of the same period, which ought not here, I think, to be left unnoticed. It is not, indeed, properly a *Jewish* story; but is nevertheless a very remarkable one; and is, by no means, beside our purpose, or what may justly be styled irrelevant. It is related in a letter written in the reign of *Charles the Second*, and said to be still preserved in the Bodleian Library at Oxford, *without the signature*. A copy of it may be found in *Seward's Anecdotes*, Vol. I. and is as follows:

"SIR,

"In pursuance of my promise I have sent you the story you desired of me when I saw you last. Sir, after the late king was beheaded (if I mistake not) Latham House, which belonged to the Earl of Derby (who was also beheaded at Liverpool) was surrendered to my Lord Fairfax, upon promise of having quarter; at which surrender my father, being in the house and chaplain to the Earl, was taken prisoner with the Earl of Derby's children, who were imprisoned in Liverpool gaol, where he was kept close prisoner in the dungeon, though the rest were permitted the liberty of the gaol-yard; where, I believe, he would have lain till the king's return, or till death had set him at liberty, if it had not been his fortune to have been freed by the following accident.

"The Patriarchs of Greece hearing of the unparalleled murder of our late king by his own subjects, sent one of their own body as an envoy over here into England, and his errand was this: to know of Oliver Cromwell, and the rest, by what *law*, either of *God* or *man*, they put their king to death. But the Patriarch speaking no language but the common Greek, and roaming without an interpreter, no one understood him; and though there were many good Grecians, (whose names I have forgot) brought to him, yet they could not understand his Greek. Thereupon Lentale, who was speaker to the House of Commons, told them that there was in prison one of the king's party that understood the common Greek, who would interpret to them what the Patriarch said, if they would set him at liberty, and withal promise not to punish him, if what he interpreted out of the Patriarch's words reflected upon them; which last they were forced to do, though much against their will. At last the day was set for the hearing, where were present Cromwell, Bradshaw, and most of the late king's judges, if not all. When the Patriarch came, he wrote in the common Greek the aforesaid sentence, and signed it with his own hand; after which my father turned it into our Greek; which, when it was written, he did (though with much adoe) understand and set his hand to it. Then my father turned it into Latin and English, and delivered it under his hand to Cromwell, that that was the business of the Patriarch's embassy; who then returned him this answer, that he would consider of it, and in a short time send it their answer: but after a long stay, and many delays, the Patriarch was forced to return as wise as he came. Upon the Patriarch's departure, they would have sent my father to prison again, but Lentale would not let them, saying, that it was their promise that he should be at liberty; whereupon they sent for him, and commanded him to keep the Patriarch's embassy private, and not to divulge it upon pain of imprisonment, if not death. Then Lentale made him preacher of the Rolls, and my father bought chambers in Gray's Inn, which chambers he afterwards parted with to Mr. Barker, who now has the possession of them. This is the relation which I have heard my father oftentimes tell; and to the best of my knowledge, I have neither added nor diminished any

thing." So ends this notable letter, which I give verbatim et literatim.

If I am asked, why I should wish these two stories to accompany the preceding observations on Samuel Brett's narrative, concerning the Great Council or Congress of the Jews in the Plain of Ageda? I answer, because they appear to me very material in the investigation of the question about the authenticity of that narrative: for if that must be admitted as authentic, so also ought these; or if these should be rejected as fabulous, so also, of course, ought the other, for they appear all to stand on similar foundations.

We will not venture to say that the following picture, as it respects some particular individual, is overcharged: but we have no scruple in saying, that its application must be very limited. We think it proper, however, to insert the letter, notwithstanding the doubt which we have expressed, as it may serve, not only to correct such gross improprieties as are there noticed, should they really exist, but those also which resemble them even in a slight degree.

To the Editor of the Christian Observer.

The attention which you have shewn to your female correspondents encourages me to address you on a subject, in which, at this time, I feel myself deeply interested.

Some few years after my marriage with a country gentleman of good fortune and respectablity, it pleased God, by means of a lingering indisposition, aided by the conversation of a pious and judicious friend, to open my mind to far different views of religion than I had before entertained. I had always been taught to respect religion, and had been duly observant of its ordinances. But I now found, that while I had been maintaining the form, I had been destitute of the power of godliness. It is not, however, my intention to enlarge on this part of my narrative. Suffice it to say, that I was gradually led to value more justly, and embrace more cordially, the peculiar doctrines of the Gospel.

My husband is a man of a well-cultivated mind, and amiable dispositions; but, like too many other persons of a similar character, he unhappily imbibed an early prejudice against every thing which *the world* calls *Methodism:* a prejudice, which was considerably strengthened by some offensive singularities, which he had at times witnessed in people who pretended to more religion than their neighbours. It was no wonder then that he should disapprove of the change in my sentiments. Nay, I soon discovered that my new opinions in religion were highly displeasing to him; and that he was disposed to treat them with a degree of severity wholly foreign to his general character. This discovery gave me great uneasiness: and I was, for some time, at a loss what line of conduct to adopt. Having no person whose counsel I could ask (for my friend was removed into a distant part of the kingdom) I prayed, read my Bible, and meditated much. In the use of these means I was led to see, that as I ought not to oppose my husband's prejudices, so I should endeavour to conciliate them: that it should be my object, by an increased attention to every part of my conduct and temper, to evince the power and excellence of the principles which I professed, if happily he might be brought to perceive his error; and so "without the word be won by the conversation of his wife."

In dependence on divine aid, I steadily entered on this plan: and a circumstance soon occurred, which, for a time, put my resolution to the trial, but proved in the issue the great advantage of adhering to it. We had been accustomed to consider ourselves fortunate in having for the rector of our parish a clergyman, whose manner of performing the service was solemn and decorous. His discourses, however, while they enforced the practice of external morality, seldom brought into view the peculiar doctrines of Christianity; and when these were brought forward, they by no means appeared with that prominence and distinctness to which they are entitled. I could not but regret this defect. Now it happened, that within a short period of the time of which I am speaking, the curacy of a neighbouring parish had been undertaken by a young man, whose preaching was reported to be such as coincided with my sentiments, but whose zeal had already procured to him the usual appellation

of Methodist. In my state of mind at that time, I could not but wish to attend occasionally at this gentleman's Church: and since we had no afternoon sermon in our own parish, it occurred to me that, without any impropriety, I might in this respect gratify myself. I therefore ventured to make the proposal to my husband: but I immediately perceived how much it disconcerted him. He did not, indeed, absolutely declare his disapprobation of my project; but he expressed himself in such terms as to leave me in no doubt how unpleasant it was to him. For a short time I experienced a severe struggle between inclination and duty: but the latter finally prevailed; and I was enabled to persevere in my former good resolution. To attend on the preaching of the word is, indeed, one of the appointed means of grace; and as I felt that I stood much in need of instruction, I could not doubt but that the preaching which I was desirous of attending would be profitable to me. On the other hand, however, I reflected that the means of grace are *only* means: that it is the divine blessing alone which renders them effectual: and that if, from a sense of duty, I should forego the probable advantages to be derived from the use of *one* of these means, I might reasonably hope that a diligent improvement of the *rest* would leave me no loser by the sacrifice I was making. These reflections determined my conduct. I took an early opportunity of acquainting my husband, that since I perceived my project did not meet with his approbation, I should with great readiness desist from the prosecution of it. You cannot conceive, Sir, how much reason I afterwards had to be satisfied with what I had done: for from this time I thought that I could date the commencement of a disposition less unfavourable to my religious views.

But not to dwell any longer on these particulars, I will only add, that by a similar conduct, steadily persisted in for the space of two years, very considerable progress was made in removing my husband's prejudices, and I had the satisfaction of seeing many important points accomplished. Family prayers were established, in which my husband himself always officiated. He would frequently attend me to a Sunday School, which I had promoted in the parish, and express his approbation at my mode of proceeding, and take an interest in its success. He had even proceeded so far as to peruse, with much attention, some books which I had watched my opportunity of putting into his hand: and not more than three weeks since he jocularly told me, that if I still retained my inclination for a visit to the neighbouring Church, he did not know but that he himself might some day accompany me thither.

Such was the state of our affairs, when the event which gave rise to my present letter occurred. My husband, on returning home one afternoon, informed me, with an appearance of satisfaction, that our rector, being obliged unexpectedly to leave home, had procured for the ensuing Sunday the assistance of a clergyman who happened to be on a visit in the neighbourhood, and who he thought would exactly suit my taste. I could not conceal the pleasure which this intelligence gave me. With this clergyman's general character, as a zealous minister, and distinguished preacher, I was well acquainted: and I speedily anticipated in imagination all the delight and improvement which I should receive from his discourse. It was chiefly, however, on my husband's account that I rejoiced. The clergyman's mild, correct, impressive, grave, and persuasive manner (for such I had no doubt would be his manner, though I had never heard him,) would, as I trusted, finally dissipate every remaining prejudice, and fully reconcile my husband to that mode of preaching, against which his prejudices had been so strong.

Occupied with these thoughts I impatiently awaited the arrival of the wished-for morning: when, full of expectation, I entered the Church, already filled with a congregation far exceeding the usual number.

Theodosius, for so I will call the clergyman, read the prayers rather indistinctly, and in too low a voice, and, on the whole, they did not appear to greater advantage in his hands than in those of our rector. The Liturgy of our Church had long appeared to me so spiritual a composition, so congenial to the wishes and feelings of the true Christian, and so calculated to elevate the affections, that I

heartily wished he had more clearly marked his sense of its importance. I still hoped, however, that the excellence of his sermon, though delivered, perhaps, like the preceding part of the service, with too little energy and pathos, would make a favourable impression on the mind of my husband. My heart beat when he ascended into the pulpit. Had I known what was to follow, my feelings would have been far more acute, but from a very different cause. For, on a sudden, Theodosius was become quite a new man. His voice was now elevated to a pitch, which penetrated with facility every corner of the Church. Instead of the listless manner displayed in the desk, all was life, and energy, and action. In short, the contrast was too striking not to impress the mind with a conviction that the sermon was regarded by the preacher as the main object for which we were assembled.

He delivered, it is true, an exceedingly good discourse: the arrangement was good, the doctrines were sound, and the discharge of moral duties was distinctly stated and strenuously urged. But then it was delivered in tones of voice, and with gestures so violent, not to say extravagant, as, in my judgment, were calculated to hinder the effect of the best sermon that was ever preached. Energy, tempered by that grave and sedate deportment, that mild and persuasive manner, which I had learned to consider as essential in the christian preacher, would have pleased my husband as well as myself. But the energies of Theodosius had little or no temperament of this kind, and I could see scarcely a trace of some of the most important features in the portrait of a minister of Christ, which is drawn by the masterly pen of our great modern poet Mr. Cowper, who describes him as "simple, grave; plain in manner, decent, modest, chaste, and natural in gesture." I knew not how to sit, nor where to look. Once, indeed, I ventured to raise my eyes upon my husband's countenance, where I too plainly read the confirmation of my fears. Scarcely could he suppress his impatience. My heart sunk within me at the sight: nor ever do I remember to have experienced a relief equal to what I felt, when the congregation was dismissed. Silent and dejected I returned home. My husband saw my confusion, and kindly spared my feelings: nor has a syllable ever passed the lips of either of us on the subject of the sermon.

And now, Mr. Editor, as a Christian Observer, tell me, is Theodosius a fair specimen of evangelical clergymen? Surely it can never be: surely it cannot be, that many of those who dispense the word of life, can injure the sacred cause in which they are engaged by so preposterous a conduct. Theodosius must be almost a solitary instance of such egregious want of judgment. Surely Theodosius must himself be sensible of his error, if it were once plainly set before him. May this letter then, through the medium of your publication, fall into his hands! May it remind him that his *manner*, both of reading the prayers and preaching the Gospel, is a most likely way to strengthen prejudice, to bring a reproach upon religion, and to give an occasion to those who are disposed to sneer and blaspheme. I am informed, on good authority, that in his own pulpit Theodosius is, in general, sober and temperate. Does he imagine that, when in another pulpit, he must make the most of the opportunity he possesses of addressing a congregation of strangers, by giving way to such unmeasured vehemence and such revolting extravagances? If he conceives this to be the way to make a proper impression on those who, as he may justly think, seldom or never hear plain Gospel truths, he is much mistaken. Impress them, indeed, he will, but I am persuaded that the impression will be very unfavourable to the cause he has at heart. The effect on a great part of his congregation, if not on the whole, will be the very reverse of his wishes; and instead of being humbled and softened by his discourse, they will go away hardened and confirmed in their opposition to the truth. Such at least has been the effect which I have to deplore on my husband. His former prejudices are revived in all their force: enthusiasm is still more inseparably than ever connected in his mind with the profession of evangelical principles: and, in short, I have the work, which I had thought almost completed, to recommence, and with greater difficulties in my

way than before. Pity and encourage me, Mr. Editor; and, if you feel it necessary, give me counsel and reproof, which will be thankfully received by your constant reader and admirer,

SERENA.

To the Editor of the Christian Observer.

I AM a young man rather unacquainted with the world, and of a shy disposition, and I find myself under a perplexity which I beg leave to state to the Editor of the Christian Observer.

I lost my father when I was a child, but my mother, who, as I can assure you, is very moral and religious in her way, and is as much attached as yourself to the Church, took great care of my education. There were, however, two things which she was always pressing upon me; the one, that I would avoid the shocking vice and wickedness of the world; the other, that I would take care, at the same time, not to be a Methodist; for the very name of Methodist, as she would often say, was offensive to her.

I can assure you, Sir, that I have laboured hard to fulfil both these precepts of my mother; but as I occasionally find great difficulty in reconciling the duties which they involve, I have resolved to state to you the extreme hardship of my case in the hope that both I, and others circumstanced like myself, may receive the compassionate attention and advice of some of your numerous correspondents.

I hope, Sir, that it will be no diminution of my claim to your notice that I am a person in middling life. Having been intended to be placed out as a clerk in a merchant's counting-house, I was sent, at the age of sixteen, to an academy where young men are perfected in arithmetic. Here my difficulties commenced; for you cannot think how profane, as well as loose, I found the conversation of many of my companions. Now in this, you know, Sir, that it was impossible for me to join, without violating the first precept of my mother; and yet, I assure you, that merely by observing rather more than ordinary gravity when improper things were uttered, and by occasionally expressing my serious disapprobation of such language, I had the misfortune to be termed, by one of the looser lads, a Methodist, a name which, in consequence of my repeatedly acting the same part, was applied to me by a great number of my school-fellows. Finding this to be the case, and considering the appellation to be both unpleasant in itself, and particularly disagreeable to my mother, I made an attempt or two to exempt myself from it, and thought that I had in part succeeded. For example, I went one night to a supper party at a tavern, in the hope of thus retrieving my character. I will not explain to you, Mr. Editor, how much embarrassment I suffered, when I found how very far it was expected that my good fellowship should carry me. Suffice it to say, that though my conscience smote me for seeming, by my silence, to approve too much of some conversation which I witnessed, my friends perceived that I was not altogether of their party. By way of being agreeable in another manner, but at less expence to my conscience, I consented, a few weeks after, to go with some of the same friends to the theatre, a place where I knew that I could only be expected to sit still as a silent spectator. I fancy, Mr. Editor, that the play was an unfortunate one, for I heard in it many oaths, and some licentious allusions which were very shocking; on the occasion of which one of my companions (the very lad that first fastened on me the name of Methodist) always burst out into a good laugh, and evidently enjoyed a great triumph over me. I should mention, by the way, that my mother reckons a good play to be a very moral thing, and by no means forbid my going in moderation to the theatre. She thought, indeed, that the pleasure of the occasional sight of a comedy was the due reward of my exemplary religion and virtue.

Having both accompanied my friends to the theatre, and having also once been with them at the tavern till half past twelve at night, though not till three in the morning as they wished me to be, I now conceived that I had tolerably well repaired my character. I therefore gathered courage, and took occasion, now and then, to assert in public that I was not a Methodist: and one day, in the presence of those very lads who had endeavoured

to fasten the nickname upon me, I remarked that my mother had a particular enmity to Methodism, and that I was exactly of her opinion. "But does not your mother read prayers every day to her family?" said a young graceless boy, who had happened to call on me one day, when we were all at our family devotion. I was a little disconcerted at this unexpected question—"and," (added another boy,) "does she not make you read the Bible to her every morning before she lets you quit her apron strings?"—"How often do you go to chapel on Sundays?" said a third. I felt that I could give a bold answer to this last question, and therefore affirmed loudly that I never went to chapel. "How often do you go to *Church?*" I stood silent. "Twice at least I suppose?" I was forced to admit that both my mother and myself attended afternoon as well as morning service, a practice which, to my no small surprise and mortification, seemed to be considered as an indication of being much more religious than common, and therefore also more religious than any one need to be; and this excess of religion appeared to be unanimously regarded as a shrewd sign of Methodism.

When I left the academy, my simplicity led me to hope that I should now be able to act a religious and moral part, and to fulfil, in this respect, the wishes of my mother; and that I might, at the same time, escape the name of Methodist. "Of my young school-fellows," I said to myself, "some few were loose and many others giddy, and boys are apt, from the mere love of merriment, to nickname every body. But men are more grave and considerate; they know the value of religion; and the great majority at least will approve of the strictness of my morality."

One of my first employments was to attend the weighing of goods at the quays, and to watch that no fraud existed. Having, on one occasion, observed a practice which, though rather common, I thought unfair; and having in my simplicity gone and mentioned it to my employer, the person charged by me had the cunning immediately to affirm, that he was sure I was one of those who were righteous overmuch, and, though he know nothing of my character at school, he ventured, as he was defending himself to my master, expressly to say that he should not be surprised if I should prove, on enquiry, to be some illiberal Presbyterian, or some narrow-minded Puritan, or some sanctified hypocritical Methodist. Happily for me, my employer knew nothing of those religious strictnesses which I have noticed, and therefore my character, in this instance, escaped further censure. In a short time afterwards my reputation was nearly ruined, and, what was still worse, my poor mother's heart was almost broken with grief; for she fancied that I now was really turning Methodist. The case was this. My fellow clerks were not very nice in their morals; for, my employer often sleeping out of town, these young men wandered whereso-ever they pleased when the hours of business were over, and commonly went to the play-house. My mother, I am persuaded, had no idea of the scenes which a party of young men witness in going thither, nor does she suspect the character of our London youths in general; a point by the way on which my natural shyness forbid my talking freely to her. To cut short my story, I, who began to perceive the vices of the town, and the temptations to which all young men, who are not extremely strict, are subject, had resolutely avoided accompanying any of my fellow clerks either to the play, the tavern, or other public places of amusement; and I moreover pursued an ancient practice of our family, taught me by my mother, that of daily reading a chapter of the Bible. Now it happened one evening that my young friends, not being able to gain admission into the theatre, returned home at an unexpectedly early hour, broke suddenly into my room, and caught me in the very act of turning over a page of the New Testament. In vain did I intimate that I only followed an old family custom. My friends evidently thought the occupation very strange, and a certain degree of formality in our intercourse, from this time, followed. We continued, indeed, to treat each other with civility, and even with respect, but it was now plainly understood, on both sides, that there was a rooted difference between us. Indeed, I disagreed with them upon many topics of conversation, as well as several points of con-

duct; and my fellow-clerks, being occasionally wounded by the indications of my being stricter than they, fell at last into a habit of explaining the whole of this difference by the concise and convenient means of denominating me a Methodist.

The rumour of my being a Methodist was spread on every side, and, as I before intimated, it reached the ears of my dear mother. What was to be done? Conceiving the Methodists to be skilled beyond herself in points of doctrine, she resolved to employ a clergyman to talk to me; and finding that I had, exactly like the Methodists, taken up some prejudices against the play-house, a circumstance which strongly confirmed her suspicions, she resorted to a divine whose wife and family went often to the theatre, and who himself, for the sake of compliance and good humour, occasionally accompanied them. I am almost ashamed to tell you, Mr. Editor, how strongly prejudiced I was against this clergyman, on the ground of my knowing that he so much approved of the playhouse. To my great surprise and relief, however, he began by being very grave with me. He commended my regard to morality and religion, and appeared a greater enemy to vice than I had assumed him to be. He concluded, however, by warning me not to carry things too far, and observed how universally I should not fail to be esteemed, if I would but take care to maintain the character of a virtuous young man, without running into any thing which bordered upon Methodism.

I replied, by telling him how wicked I had found the world to be, and how little praise I had hitherto obtained by my religion and morality. Here, however, the frankness of my communications was a little checked by my perceiving that he thought I was overstating facts; "For," said he, "I know one of the young men whom you esteem so vicious, and I have always found him very well behaved when he is in my presence. I am inclined to think, therefore, that you make people to be a little worse than they are; and, perhaps," added he, "you are not sufficiently affable and yielding to your company."

On the whole, however, since I declared that I had never been among the Methodists, my way of defending myself seemed to make some impression on him. I should observe, that my reverend friend, by way of shewing that he came as a man of religion and piety, left with me a printed sermon, "On the Duties of the Young," written, as he told me, by Dr. Blair; and he accompanied it with a small tract against Methodists, which he assured me was extremely excellent.

I read both his little books with much attention. By the one I was confirmed in my dislike of the Methodists: but, by some passages of the other, I was left in much the same difficulty into which I had been led by the conversation of the friend who gave it to me. The sermon recommended "moderation, vigilance, and self-government." It urged "piety to God and reverence for all that is sacred;" as well as a variety of moral duties: but it also told me, that by "pursuing that wise and steady conduct" which it prescribed, "some men attained *distinction*, while others forfeited their advantages." "Bad (said the sermon) as the world is, respect is always paid to virtue." "Whether science or business or public life be your aim, virtue still enters for a principal share into all those great departments of society. It is connected with eminence in every liberal art, with reputation in every branch of fair and useful business, with distinction in every public station."

Alas, Mr. Editor, how has this passage bewildered me! I doubt not that, where the Gentleman who wrote the sermon lives, virtue is exactly as he says, universally respected; but I assure you, Sir, that where I have lived, it is impossible to be very virtuous without being called a Methodist; and to be a Methodist, as you well know, is not the road to distinction and preferment.

But I shall proceed to explain this point by some further illustrations. I have now been somewhat tossed about in life, and, in consequence of circumstances which it is not necessary to explain, have fallen into a variety of situations both in town and country. I became a volunteer at the beginning of this war; for I am as true to the King, as I am to the Church: and, because I was conscious that I knew nothing of my exercise, and imagined the enemy to be immediately approaching, I made no difficulty of drilling, with the rest of my

corps, on Sundays, although, in consequence of it, I missed the afternoon service. When, however, I grew perfect in my exercise, and understood the danger of invasion to be less pressing, I declined any longer to join my brother volunteers in the Sunday exercise. Would you believe, Mr. Editor, that in consequence of this refusal I got the name of Methodist? I will tell you how I was led to take this resolution. One morning, when I was at church, I was much struck by hearing that commandment read, "Remember that thou keep holy the sabbath day. Six days shalt thou labour, but the seventh day is the sabbath of the Lord thy God, in it thou shalt do *no manner of work.*" Now, thought I, is drilling *work*, or is it not? It is unquestionably work, was the answer which my conscience suggested; for I well remembered how much my arm had been fatigued on the preceding Sunday, and I moreover knew, that some of our corps received a shilling compensation for their Sunday toil, in the same manner as for their week-day *labour*. "Well, then," said I, "if Sunday drilling be work, it is a deviation from the commandment justified on the plea of some pressing necessity." Such were the thoughts rising in my mind when I was called upon to pronounce that response of our church, in saying which I thought it was necessary for me to be very sincere. "Lord have mercy upon us and incline our hearts *to keep this law.*" Surely, said I to myself, I shall shew that I am a true churchman by refusing to drill any more on Sundays. And yet it turned out that, in consequence of this proof of my churchmanship, I was suspected of being not only a Methodist but a Dissenter.

I was once, for a short time, a clerk on board of a man of war. You would have been pleased, Mr. Editor, to see with what regularity the prayers were read on a Sunday. I assure you that the responses were most audibly repeated by almost the whole crew, especially that response of "Good Lord deliver us." During the Sunday service we all seemed to be most devout Christians. But what a scene did the ship exhibit when, on our return to port, women were indiscriminately admitted on board! We had, indeed, a few sailors who were of a strict religious cast, but they were only laughed at by the others; and, to my great mortification, I found that these poor fellows were very currently called Methodists.

But, not to detain you too long, I will relate one very particular adventure of my life which has proved instructive to me.

I happened to have a vote at the last general election for a distant borough, and, being then in London, I was invited by a printed letter to meet the other worthy and independent out-voters, at a public-house in town, in order to consider of a proper person to represent the said borough in parliament. Wishing to fulfil my political duty with all due strictness, I repaired, at seven in the evening, which was the appointed hour, to the house in question, hoping there to hear the merits of the several candidates considered. I soon found, however, that this was a meeting in favour of one particular party; for the gentleman in the chair, who it seemed was merely an agent, had nothing to say except in praise of his friend, whom he extolled to the very stars, but in a manner by no means satisfactory to me. I stood up, and expressed a wish to know some more particulars concerning the qualifications of the person who was so much praised, and the comparative merits of any other candidate. I was presently pulled by the sleeve, and, being taken to the furthest corner of the room, I was assured that I should be employed as an agent in looking after the voters, or, at least, that I might make myself sure of being taken on, at the usual terms, as a runner: for it was evidently suspected that I made difficulties, in order that my services might be purchased, which I am sure was far from my intention. No one else inclining to cast the least hindrance in the way of the proceedings, and a hot supper being ready, we made no other speeches, but voted a number of unanimous resolutions in praise of the candidate. During the feast not a word was uttered about the duties either of candidates or electors, but a toast and a song—a toast and a song seemed to be the only business of the whole evening. Some of these songs, Mr. Editor, by no means pleased me, for they were of the loose kind, and exactly reversed some moral lessons of my mother, as well as certain plain precepts of the Bible. And, when the hour grew late, a

few toasts were given by some loose fellows, and were repeated from the chair, which grievously offended me. I walked home with a gentleman of the army, who had attended as the friend and distant relation of the candidate, and I hinted to him, that I did not altogether approve of some things which I had witnessed. I believe he thought that I had accepted the offer of being agent, and that I objected merely to the *policy* of introducing the ribaldry in question; for he made the following answer: "Sir, said he, I agree with you that it was a very foolish thing to press some of those toasts, for, on such an occasion as this, our business was to please every body, and in so very large and mixed a meeting it is always impossible to know whether we may not chance to have among us either some clergyman or some *Methodist*."

I took my leave, Mr. Editor of the whole party; but I was taught, by this observation of an officer well acquainted with the world, how little hope there was of my fulfilling the two-fold precept of my mother, that of at once opposing immorality, and at the same time avoiding the name of Methodist, unless, indeed, I should take one course which this very speech suggested, that of myself entering into holy orders for the sake of thus protecting myself from the offensive language of the vicious, for, though a layman brought himself under reproach by enforcing decency, a clergyman, it seemed, might be moral and yet not a Methodist. But in revolving this subject another thought occurred to me. I said to myself, If I were to become a minister of the Gospel, might not my conscience put me upon some higher aim than that of merely securing a momentary respect to my cloth, and the observance of due decorum in my presence? Might I not be led to deny the Christianity of the generality even of the professed members of the church? Might not my conscience prescribe to me a variety of peculiarities; and might not any strictness that should exceed that of other clergymen bring down upon me reproach from the more lax part of my parishioners, as well as excite a little jealousy on the part of some clerical brethren? And, in short, might I not thus incur the same appellation of a Methodist? I was confirmed in this apprehension by the following circumstance: I went one day into a church where the world was spoken of in the very manner in which I have described it. Religion, instead of being represented as "securing reputation in every branch of business, and distinction in every public station," was described as introducing us into a scene of conflict, and as even involving, now, as in the days of the Apostles, something like persecution. A friend, who was with me, thought this a very harsh doctrine, and was much displeased by the sermon. For my part, I was extremely comforted by it; for I thought that my own case was described; and I was so interested that I resolved to go again to hear the same preacher: for indeed, Mr. Editor, I want much advice and encouragement. I have lately begun to suspect that, instead of carrying things too far, as I am frequently reproached for doing, I may not even be sufficiently strict: and when I examine all the motives of my past conduct, instead of deeming myself better than I need to be, I feel sure that I am a great transgressor. I was, therefore, much pleased when the preacher, towards the end of the sermon, spoke of "a faith which overcomes the world," and of a Saviour who is willing to pardon our iniquities, and who by his Spirit is able to help all our infirmities. I have since, however, had the mortification of being assured, that the clergyman who preached this discourse, though he seemed to me a correct and regular kind of churchman, is reputed to be something of a Methodist.

Pray, Mr. Editor, what must I do? My poor mother now grows old. She knows little of the world, and I am under many difficulties and temptations. My religious acquaintances are very few, which I attribute partly to the circumstance of my having been used to fly from the society even of worthy men, if any body said that they were Methodists. Still, however, I wish you to understand, that I am determined to be a true Churchman. In short I am in great perplexity, and I crave your kind advice in behalf of myself, and others in my condition, how a young man like me may be

A CHRISTIAN AND NOT
A METHODIST.

The following communication, which has just reached us, appears to form a very proper supplement to the above narrative: at least it may serve to throw light on some part of our correspondent's inquiries.

To the Editor of the Christian Observer.

At a Lecture on Moral Philosophy, which was delivered a few weeks ago at the Royal Institution, the ingenious lecturer very pointedly remarked on the evils arising from the ambiguity of some of those terms which are in common use. He dwelt on two expressions, that of "a Democrat" and of "a Man of the World," which served to illustrate his observation. The term Democrat, he said, had no less than eight or ten very different meanings. It signified either, first, a man who was so attached to republican principles, that he would be glad to overturn the constitution under which he lived for the sake of introducing them: or 2ndly, it meant a person who, though he preferred a Republic, would not hazard a revolution for the sake of it: or 3rdly, a man who, living under a mixed constitution, was particularly zealous for the democratical part of it: or 4thly, a person who systematically opposed the existing administration: or 5thly, a man who inclined *a little* to the party of the opposition: or 6thly, one who did not *quite* approve of *all* the measures of government: or 7thly, and this, said the lecturer, is the worst sense of all, it may signify a person who presumes to expose these diversities in the meaning of the word Democrat, and thus endeavours to lessen that injustice which arises from the misapplication of it.

A Man of the World, as the lecturer observed, has no less, perhaps, than thirty or forty meanings; of these, however, a few only were noticed. It signifies either, first, a man who is well acquainted with all the coffee-houses of London: or 2ndly, a gentleman who understands his way into all the public places, and is used to hand the ladies out of them: or 3rdly, a man who is well skilled in buying a horse: or 4thly, one who is without morals or religion: or 5thly, a man who has a clear discernment of his own interest, and is very true to it: or 6thly, one who knows whom he may safely trust.

The general observation of the lecturer appears to me to have been extremely just. We are all, as he truly said, the dupes of certain words; and the full and accurate definition of these is of unspeakable importance to our well being both in Church and State. I beg leave, therefore, to follow up the remark of the lecturer by a third exemplification of it. I mean to treat of the word Methodist, a term than which none, perhaps is more variously and ambiguously used, or more mischievously perverted, the sense, indeed, usually depending on the character of the person employing it. I believe, Sir, that I could easily supply you with a hundred meanings to this appellation, but for the sake of being brief I shall limit myself to exactly thirty-five.

A Methodist is either, first, a person who pays some regard to decency and propriety: or 2ndly, one who possesses some *moral* principles: or 3rdly, one who founds his morality on *religion*: or 4thly, a man who carries his religion *into practice*: or 5thly, any clergyman who does more than the customary duty: or 6thly, and this is the most general definition, any person who is a little stricter than oneself: or 7thly, one who is not satisfied with his own observance of religion, but is for making others as religious as himself: or 8thly, any member of any society for suppressing immorality and vice: or 9thly, a person who does not play at cards: or 10thly, one who never goes to the play-house or other places of public amusement: or 11th, one who is strict in observing the Sabbath, and is an enemy to Sunday-drilling: or 12th, one who will not tolerate a licentious song, countenance a loose or profane jest, or join in an improper toast: or 13th, one who has family prayers in his house: or 14th, one who credits all the things contained in the Bible, and professes to make it the rule of his conduct: or 15th, a man who lays a great stress on faith, and thinks with our Church that a man is justified only by grace through faith: or 16th, a person who conceives that baptism is the sign of regeneration, and not regeneration itself: or 17th, one who is so attached to the doctrines of the Church, that if his parish minister neglects to preach them, he will go to hear them preached in any other regular Church: or 18th, one who will hear sound doctrine out of the

Church, when he is so circumstanced that he thinks he cannot hear sound doctrine in it: or 19th, one who, if he does but hear sound doctrine, is indifferent whether it be in Church or Meeting: or 20th, a follower of Mr. Whitfield who was a Calvinist: or 21st, a follower of Mr. Wesley who was an Arminian: or 22nd, any believer in sudden conversion: or 23rd, any believer in election, reprobation, and final perseverance: or 24th, any person who is for singing hymns instead of psalms: or 25th, any minister who preaches extempore, or any person who attends extempore preaching: or 26th, any pious man who happens to have black hair, an ill cut coat, and a look which is a little melancholy: or 27th, one who is rather forward in talking about religion: or 28th, one who uses coarse, low, or familiar phrases in religion: or 29th, one who, in speaking of religion, uses a scriptural phraseology: or 30th, a religious hypocrite: or 31st, an extravagant person of almost any kind, whether Churchman or Dissenter, whether Independent or Presbyterian, whether General Baptist or Particular Baptist, whether Sublapsarian or Supralapsarian, whether Antinomian, Solifidian, or Mystic: or 32nd, any man who supports or countenances, protects or harbours, any of the persons reputed Methodists: or 33rd, any person who is the husband, wife, brother, sister, uncle, cousin, of any Methodist: or 34th, any person who does not sufficiently despise, hate, vilify, and persecute, all kinds of Methodists: or 35th, and which is worst of all, any person, who, like you, Mr. Editor, "presumes to expose these diversities in the meaning of the word" Methodist, "and thus endeavours to lessen that injustice which arises from the misapplication of it."

A FRIEND TO JUSTICE.

FRAGMENTS.

INFLUENCE OF CLIMATE, &c. ON RELIGION.

The influence of climate and constitution on religion is a favourite method with infidels of depreciating the object of their aversion. Such an influence undoubtedly exists: but it is upon the form and circumstantials of religion, not upon the thing itself. The influence of prosperity and adversity, of health and sickness, is precisely of the same kind. But a real Christian, in the torrid zone, and with the most sanguine disposition, is one and the same character with the most phlegmatic Christian, who inhabits the frigid regions of the arctic circle, in the substantial part of religion; while two natives of the same country, and of the same constitution, the one a Christian and the other not, shall differ as widely from each other, in this respect, as light and darkness.

SUBSCRIPTION TO ARTICLES.

Some modern principles, respecting subscription to articles, may be elucidated by the following lines in Hudibras's Epistle to his Lady, on the subject of Oaths.

> Besides, oaths are not bound to bear
> That literal sense the words infer;
> But, by the practice of the age,
> Are to be judg'd how far th' engage.

MAHOMETAN CUSTOM.

"In the civil and military processions of the Mussulmans, it is customary for a man, riding on a camel richly ornamented, to read the Koran in state as they pass along the streets: but how strange would it appear to us if the troops, as they march to a review in Hyde Park, were attended by the chaplain of the regiment on horseback repeating the 144th psalm, 'Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight, &c.' yet surely this would be no unnatural sight, if our truth were but half so hotly pursued as their error."—Jones's Letter to a young gentleman.

THORNS ENCIRCLING GREATNESS.

The Thorns encircling Greatness have often been exposed, but I think the following letter from Queen Mary to her husband, William III., when absent in Holland, exhibits, in a few words, and in a most striking light, the anxieties of a crown and the misery of dissimulation.

"I never do any thing without thinking—Now, it may be, you are in the greatest dangers: and yet I must see company upon my set days; must play twice a week; nay, I must laugh and talk, though never so much against my will. I believe I dissem-

ble very ill to those who know me, at least 'tis a great constraint to myself; yet I must endure it. All my motions are so watched, and all I do so observed, that if I eat less, or speak less, or look more grave, all is lost in the opinion of the world; so that I have this misery added to that of your absence, and my fears for your dear person, that I must smile when my heart is ready to break, and talk when my heart is so oppressed, that I can scarce breathe."—Dalrymple's Memoirs, Vol. III. p. 23.

DR. MACLAINE.

When Dr. Maclaine was situated at the Hague, he supplied the foreign department in the Monthly Review: but at length he gave up all connection with that publication, as he himself professed, on account of its Socinian principles.

REVIEW OF NEW PUBLICATIONS.

Letters on the Evidences of the Christian Religion. By An Enquirer. First printed in the Oriental Star, afterwards reprinted at Serampore. A new Edition, corrected and enlarged. 12mo. pp. xi. and 132. London, Button. 1804.

This work was written by a person who resided some years in Bengal, in the service of the East India Company. The letters, of which it is composed, appeared originally in an Indian newspaper, called the Oriental Star. They were afterwards reprinted at Serampore. The object of the author was to awaken the attention of his countrymen in Bengal to a subject of the last importance, and too much neglected by them as well as the greater part of the professedly Christian world. The profits arising from the sale of this publication are devoted to the use of the Baptist Mission in Bengal, the only Christian Mission in that province. The author, we understand, is a member of the Established Church.

The circumstance that this is the production of an Indian compiler, as the writer modestly terms himself, will naturally excite curiosity; and it will be regarded, not only with surprise, but as a favourable omen, that the channel by which it was first made public should be a newspaper. In the mother country, in this Christian, this Protestant country, perhaps no Editor of a paper would think it prudent to obtrude upon his readers so unwelcome a subject.

These circumstances, however, are far from constituting the chief merit of this little work. It has compressed the principal evidences of the Christian Religion into a small compass, without injuring their effect; and may be read with considerable advantage, not only by those for whose use it was professedly drawn up, but by the natives, and even the well-informed natives, of this country.

The confirmation accruing to the Mosaic history from the late researches in India are first presented to the reader; but he must be advertized, that the accurate agreement between the Indian and Mosaic account of Noah and his sons, inserted from Lieutenant Wilford's Essay, pp. 23, 24, has lately been discovered to be the result of a forged interpolation in the Hindu Puranas. See the Preface to Lord Teignmouth's Life of Sir William Jones. The argument from prophecy is pursued at considerable length, and placed in a very just and convincing light. This part of the work is, as the author professes, principally drawn from the able performance of Bishop Newton on the Prophecies. In the tenth letter, on the Character of the New Testament Writers, it is shewn, that no hypothesis will solve the known facts relative to Christianity but that of its truth. The eleventh confirms the truth of Christianity from the mode of its propagation: and here the inane sophistry of Hume and Gibbon are sufficiently considered, and properly exposed. The consequences, if Christianity be true, is an important matter. We find one passage in it, which, *for its justice and solemn moment, we shall transcribe, and recommend to the serious consideration of persons professing Christianity.*

"We observed in a former letter, that Christianity is now gaining ground in those parts of the world where it is faithfully preached. But it is no less true, that multitudes, who formerly belonged to the large class of nominal Christians, have, in the present times, gone over to infidelity. Men seem now to be ranging themselves in two parties; and perhaps the day is not distant, when none shall be neutral in the cause of religion, but all shall be distinguished either as decided Christians or determined unbelievers. On this account, the crisis at which we live is peculiarly important; and all Christians are called upon, to make the most strenuous exertions, in defence of that faith which was once delivered to the saints." (p. 118.)

The conclusion, in which are considered the effects of Christianity on the minds of those who embrace it, afforded a full confirmation of the presumptions excited by the preceding part of the volume, that the author is not one of those who imagine, that, when they have convinced their readers of the truth of Christianity, they have done all that is to be done. He has shewn, in a brief but comprehensive outline, what is the great subject of Christianity, and what are the effects, which, at his peril, must be produced upon the mind of him who admits its truth.

We forbear to enlarge upon this interesting little volume; but cannot conclude without recommending it as a very suitable work to be put in the hands of those who have unhappily imbibed the popular principles of infidelity, and are not too hardened to attend to sober argument on a subject of eternal moment.

Letters on the Atonement. By CHARLES JERRAM, A. M. London, Rivingtons, Hatton and Son, Williams; and White, Wisbeach. 1804. 8vo. pp. 124. Price 2s. 6d.

THE doctrine of the atonement is so essential to genuine Christianity, and therefore so universally interesting and important, that notwithstanding the various publications upon this subject, no one which bears any marks of respectability can be deemed wholly superfluous or unseasonable.

In the preface to these letters we are informed, that they owe their origin to the objections of a pretended *advocate of the Atonement*, against the doctrine of "*satisfaction for sin*," as absurd in its principle, and involving direct blasphemy," which appeared, sometime ago, in a periodical publication, that accidentally fell into the hands of the author. In replying to those objections which, if admitted, would have been fatal to the doctrine of atonement also, the author, as his aim was not so much originality as clear argumentation, professes to have availed himself of an excellent anonymous pamphlet printed at Leeds, and ascribed to Mr. Hey of that place, and of the elaborate and masterly work of Dr. Magee. The letters before us made their first appearance in the same magazine, in which the objections against the doctrine of the atonement were stated; but in the present publication, several alterations and additions have been made to them, and the principal part of the notes are now first added.

The letters are four in number. The first, after some preliminary observations, in which, amongst other things, the temerity of criticisms upon disputed passages of the original Scriptures, by mere * sciolists in Hebrew and Greek literature, is justly censured, contains a statement of the question at issue, and answers to sixteen objections to the doctrine in debate. The statement of the question is as follows:—"I believe," says the author to his opponent, "I do not misrepresent your meaning, when I state that the doctrine you maintain is this, 'that God requires no consideration or condition, but his own mercy, to pardon sinners upon their repentance.' This doctrine I oppose; and mean to defend the following: That God has thought it right to require, as a consideration or condition, in order to his pardoning the sins of mankind, something distinct from the repentance of the offender; and that this consideration or condition is the death of our Lord Jesus Christ."

Mr. Jerram then proceeds to state and refute the arguments of his opponent upon this question. It was not to be expected that an anonymous writer in a periodical publication, should produce any thing very new or important upon this much contested subject. Accordingly, the sixteen ob-

* Some pertinent observations upon this subject are also to be found in the second note at the end of Mr. Jerram's publication.

jections to the received doctrine of the atonement which are here considered, have, in one shape or other, been frequently brought forward by other writers, and as frequently shewn to be void of foundation. They chiefly turn upon considerations drawn from a partial view of the divine attributes. Thus, the doctrine of atonement, or, as Socinian writers, for the purpose of misrepresenting and vilifying it, are fond of calling it, of *satisfaction* for sin, is stated to be subversive of the mercy and love of God, to be contrary even to his justice, and to limit him in the exercise of his divine sovereignty. It is questioned also by the objector, whether there could be any such thing as God's pardoning sin, if no sinner be exempted from punishment but on the ground of a substitute's having first suffered all the punishment due to him in his stead, any more than an insolvent man could be said to have all his debts forgiven by his creditors, who would not have set him at liberty at all had they not first received the full amount of what he owed them at the hands of his surety. It is further objected, that by the doctrine of satisfaction the law of God has been placed in a false light; and, moreover, that if it be true, sinners may claim exemption from punishment upon the ground of right. These are some of the principal points of objection which are brought forward by the writer opposed in this publication. They are, for the most part, replied to by Mr. Jerram, if not with novelty, which he modestly disclaims, yet with considerable force and propriety. As specimens of his mode of reasoning, we extract the following observations, in answer to the tenth and fourteenth objections of his opponent.

"10. Let us now advert to your tenth reason. If I mistake not, this is the sum of it: 'A vicarious sacrifice strikes at the foundation of the great love and rich mercy of the Deity,' in 'exhibiting free salvation to a guilty world.'

"I have thus abridged it, because the argument contains some expressions, of which, on cool reflection, I presume you would not again make use. Your argument, sir, if it apply against our system, subverts your own. You suppose that this salvation is not so free, but that *repentance* is a necessary condition of it. But if this be the case, does not '*repentance*, as well as *a vicarious sacrifice*, strike at the foundation of the great love and rich mercy of the Deity, in exhibiting *free* salvation to a guilty world?' To be consistent, you ought to maintain, that it will be freely granted to all, penitent or impenitent; since, according to your ideas, any *necessary condition* of this salvation strikes at the foundation of its freeness. The apostle, however, reasoned differently from you, when he said: 'Being justified *freely* by his grace, *through the redemption that is in Christ*.' St Paul, it should seem, did not think *redemption by Jesus Christ subversive* of the *freeness* of the grace of God, but the strongest proof of it; and he immediately tells us why he had recourse to this expedient of redeeming the world by Christ Jesus; it was *not* that 'his vengeance might be satiated,' according to your dreadful insinuation; but that *he might be just, and the justifier of him which believeth in Jesus.* (Rom. iii. 24—28.) You may see also this *same* apostle contending, in Eph. i. 7, not only that we are forgiven *according to the riches of* divine *grace*; but, that this is in perfect consistence with an important condition, viz. *redemption through the blood of Christ.*

"What should you think, sir, of a criminal, who should object against the *freeness* of his pardon, because, as a condition of granting it, the judge thought it proper that some measure should be adopted, to prevent any injury to the authority of the laws; and that when his own son stepped forward to take this responsibility upon himself, he cordially concurred not in the plan?" (p. 53, 54.)

"You say, 'I have heard it contended that Christ's dying for us must imply that his death was vicarious, and that he died to make satisfaction for our sins: but if so, will it not follow, that when christians are called to suffer for Christ, and to lay down their lives for the brethren, they are called to endure vicarious sufferings, to die in the place and stead of the brethren, to make satisfaction for them; seeing the forms of expression are the same in both places?'

"To this I reply, That Christians are never said to suffer for Christ, nor lay down their lives for the brethren, in the *same sense* as Christ is said to suffer for the sins of the people. Is it any where said, That Christians gave their lives a *ransom* for many, for the remission of sins? (Matt. xxvi. 28.) That God hath set *them* forth to be a *propitiation*, through faith in *their* blood, for the remission of sins? (Rom. iii. 24, 25.) That *they* died for the ungodly? (Rom. v. 6.) That our brethren, *the passover*, were sacrificed for us? (1 Cor. v. 7.) That *they* gave themselves for our sins? (Gal. i. 4.) That in *them* we have redemption through *their* blood, even the forgiveness of our sins? (Col. i. 14.) That *they gave themselves* for us, that *they* might redeem us from all iniquity? (Tit ii. 14.) That by *their own blood* they entered in once into the holy place, having obtained

eternal redemption for us? (Heb. ix. 12.) That much more shall the blood of *St. Paul, Peter*, or *Stephen*, purge your consciences from dead works, to serve the living God? (ix. 14.) That *they* appeared to put away sin, by the sacrifice of *themselves?* (ix. 26.) That *they* were once offered to bear the sins of many? (ix. 28.) That we were not redeemed with corruptible things, but with the precious blood of *the brethren?* (1 Pet. i. 18.) That *the brethren* have suffered for sins, the just for the unjust, that *they* might bring us to God? (iii. 18.) That the blood of *the saints, his sons*, cleanseth us from all sin? (1 John i. 7.) That *they* were slain, and have redeemed us to God by *their own blood?* (Rev. v. 9.)—The very quotation of these passages is, I presume, more than sufficient to answer the above argument." (p. 40—42.)

In his second letter, Mr. Jerram supports the Doctrine of the Atonement by a great variety of texts of Scripture, and makes some general remarks on the qualifications necessary to understand passages of this description. The Doctrine of the Atonement is so interwoven with every part of Scripture, that the difficulty is rather to select than to accumulate passages which relate to it. Mr. Jerram has made a striking and satisfactory collection upon this subject, and appeals for the interpretation of them to the common sense of the candid readers.

The third letter proposes to support the doctrine in question, by eight arguments drawn from the nature of the Jewish sacrifices and priesthood. The offerings and sacrifices of the Jews having been evidently appointed as the necessary means of forgiveness; and the death of Christ being plainly represented in Scripture as having the same relation to the pardon of offences against the moral law, as the Jewish sacrifices had to those against their ceremonial and civil laws, it is justly concluded by Mr. Jerram, that the death of Christ is a necessary and indispensable consideration in the pardon of sin. He then proceeds to observe, that the death of Jesus Christ is spoken of in Scripture in language applied to the Jewish sacrifices; and that the only question is, whether this language be proper or figurative. That it is proper, Mr. Jerram shews from a variety of arguments, which are recapitulated at the conclusion of this letter, and which prove incontestably that the death of Christ is a necessary condition and consideration in order to the pardon of sin, and therefore that his opponent's position, that "nothing but the mere mercy of God, on the repentance of the sinner, is necessary for pardon," is a false and dangerous doctrine.

The subject of the fourth letter is thus expressed, "the doctrine proved to be consistent with our ideas of fitness, and to be that alone which can reconcile forgiveness of sin with the conduct of a wise and benevolent governor." In this part of the subject, Mr. Jerram professes to have proceeded with the greatest caution, knowing that he was treading on awful ground. Whoever, as he observes in the preface, undertakes to explain the principles on which the infinitely wise Creator conducts the affairs of the universe, is in danger of being asked, "Who hath required this at your hands? Who hath known the mind of the Lord, or who hath been his counsellor?" In the present case, the author informs us, that he should have declined entering on this ground of inquiry at all, had there not been a too evident attempt in all which his opponent had written to asperse the doctrine of the atonement, as monstrous and absurd. But he conceives, that no evil can possibly result from this attempt "to justify the ways of God to man," even if his reasoning should be erroneous, because the doctrine in question stands upon the plain and positive declarations of the Word of God; but that, if it will bear investigation, he has deprived the adversaries of the atonement of a weapon which they have always wielded with their mightiest force, and from which they have expected their greatest success. The point of view in which Mr. Jerram considers this very difficult subject is as follows:

"Let it be observed," he says, "that the following arguments are not grounded upon *a priori* reasoning, as if we clearly understood what *ought* to be the nature of God's conduct, and how he should receive sinners, if he had made no revelation of his perfections and government:—but, *taking the character of God as I find it revealed in his word, I shall attempt to prove that the consistency of that character is involved in his executing the penalty annexed to the transgression of his laws; and that there is no absurdity or inconsistency in supposing that that penalty was executed in the death of the Lord Jesus Christ.*" (p. 80.)

After removing an objection, which may be urged against the propriety of reasoning from *human* governments to the *divine*, Mr. Jerram contends, that the laws of God, that is, his *moral* laws, like those of men, were not intended for the good of the individual, in opposition to the general interest of the universe, but to promote the greatest good of the whole, though the happiness of the individual should suffer thereby; that every transgression of a just law is a public injury; that penalties are intended to repair that injury; and that every just and equal penalty does repair it. From these premises the author draws several important inferences*, the substance of which is, that, upon the whole, it appears that the moral government of God, and the welfare of the whole human species, are involved in the execution of the penalty denounced against sin, the *penalty* being of equal importance with the law which it enforces: that repentance, as the ground of forgiveness, is wholly out of the question, as it cannot do away the evil of transgression: that a commuted penalty is not inconsistent with the divine government: and that the death of Christ is such a commuted penalty, being "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," though it by no means follows that all men will be saved by it.

Without entering into a minute examination of the reasoning employed by Mr. Jerram in this part of his subject, which, indeed, appears upon the whole to be correct, we shall content ourselves with briefly expressing our opinion respecting questions of this kind in general. Though we by no means agree with those writers, amongst whom, as to this point, is Bishop Butler, who confine their views, respecting the death of Christ, to the mere consideration of a positive divine appointment; we think it the most safe and satisfactory way to limit our reasonings concerning it to those plain and undeniable intimations, as to the grounds and reasons of it, which are contained in Scripture. Speculation is soon carried far beyond this limit, into the uncertain and dangerous regions of conjecture; and it may be doubted, whether any unbeliever was ever yet convinced, by human reasonings thus extended, of the truth of the Doctrine of the Atonement; or whether any one who had received it upon the simple testimony of Scripture, was, by such reasonings, ever materially confirmed in his belief of it. We have no doubt, from the manner of his introducing this fourth letter, that Mr. Jerram will agree with us in this sentiment. We regret that our limits will not permit us to extract his last inference upon this subject, respecting the folly and danger of expecting happiness in any other way than by the Atonement of Jesus Christ, which we consider as peculiarly excellent and important.

A short recapitulation of the preceding arguments concludes this publication. The view which we have given of it will, in a great measure, enable our readers to form their own judgment respecting it. We have, upon the whole, perused it with satisfaction. It was, indeed, probably, better calculated to answer the particular purposes for which it was originally written, than for general circulation. Thus, the first letter, containing answers to objections which are only briefly stated, is, of necessity, somewhat obscure; and this is particularly the case with the fifth objection, respecting which we have only the assertion of Mr. Jerram, that it was so nearly allied to the preceding one, as to render it unnecessary either to state or refute it. We must also observe, that, notwithstanding the assistance which the author has derived, in his notes, from the elaborate work of Dr. Magee on the Atonement, he does not present his publication to the world as sufficient to give the learned reader a full and complete view of this important subject. And yet the manner in which it is written is by no means sufficiently easy and popular to render it very generally useful. There is, perhaps, throughout this publication, too great an *appearance* of logical exactness and precision in reasoning, and that, in some cases, where the reality may be thought to be doubtful. We think,

* In a note respecting one of these inferences, a defect in Mr. Fuller's View of the Death of Christ, as chiefly intended to support authority and to counteract the prevalence of sinful example, is justly pointed out. A misrepresentation, also, of that excellent author's sentiments on the Atonement, in Mr. Evans's "Sketch of the different Denominations of Christians," is noticed.

however, that these Letters may be read with advantage by those who wish to see the principal objections to the doctrine of the Atonement fairly stated and satisfactorily obviated, within a narrow compass; and the leading proofs in support of it correctly, and often forcibly, brought forward. In this view, therefore, we have no hesitation in recommending it to our readers.

Hayley's Life and Posthumous Writings of Cowper. Vol. III.

(Continued from p. 42.)

In our last we pursued, as far as our limits would allow, the plan which we had adopted, of illustrating, by suitable extracts, the peculiar excellencies of this volume. The quotations already made will serve to prove the justice of our commendation, in attributing to many of Cowper's letters an ease and elegance almost unrivalled. We shall now proceed to a more important part of our functions, which is to exhibit him as the Moralist and the Christian. And, first, it may not be unacceptable to our readers to have an opportunity of witnessing the tender sympathy which he felt for the sorrows and wants of his fellow-creatures; a sympathy which, though it may exist, to a certain degree, independent of true Christian principle, is yet its inseparable attendant. We sincerely wish that the extract may have an effect far beyond that of adorning our pages, or causing a transient admiration of Cowper's sensibility; and that it may serve the purpose of exciting our readers to similar acts of beneficence.

"We are obliged to you for the rugs, a commodity that can never come to such a place as this, at an unseasonable time. We have given one to an industrious poor widow, with four children, whose sister overheard her shivering in the night, and with some difficulty, brought her to confess, the next morning, that she was half perished for want of sufficient covering. Her said sister borrowed a rug for her at a neighbour's immediately, which she had used only one night when yours arrived: and I doubt not but we shall meet with others, equally indigent and deserving of your bounty." (p. 86.)

"You never said a better thing in your life, than when you assured Mr. ——— of the expedience of a gift of bedding to the poor of Olney. There is no one article of this world's comforts, with which, as Falstaff says, they are so heinously unprovided. When a poor woman, and an honest one, whom we know well, carried home two pair of blankets, a pair for herself and husband, and a pair for her six children, as soon as the children saw them, they jumped out of their straw, caught them in their arms, kissed them, blessed them, and danced for joy. An old woman, a very old one, the first night that she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions, of transport on the one hand, and the fear of not being thankful enough on the other." (p. 347, 348.)

The person whose Christian kindness Cowper has here celebrated, evidently looked for no return on this side of the grave; otherwise his name would not have been concealed with so much care. But, supposing him to be now alive, and to have read this passage, few worldly gratifications can be imagined equal to that which he must have felt in the perusal.

The remarks of Cowper on manners, character, and conduct, are highly deserving of notice; for they manifest, as has been already intimated, a discriminating acquaintance with moral subjects, which reflects credit both on his understanding and his principles. A few extracts will serve at once to establish the justice of this remark, and to convey some useful and seasonable lessons to our readers.

"I say amen with all my heart, to your observation on religious characters. Men, who profess themselves adepts in mathematical knowledge, in astronomy, or jurisprudence, are generally as well qualified as they would appear. The reason may be, that they are always liable to detection, should they attempt to impose upon mankind, and therefore take care to be what they pretend. In religion alone, a profession is often slightly taken up, and slovenly carried on, because, forsooth, candour and charity require us to hope the best, and to judge favourably of our neighbour, and because it is easy to deceive the ignorant, who are a great majority, upon this subject. Let a man attach himself to a particular party, contend furiously for what are properly called evangelical doctrines, and enlist himself under the banner of some popular preacher, and the business is done. Behold a Christian, a Saint, a Phœnix!—In the mean time per-

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haps, his heart and his temper, and even his conduct, are unsanctified; possibly less exemplary than those of some avowed infidels. No matter—he can talk—he has the Shibboleth of the true church—the bible in his pocket, and a head well-stored with notions. But the quiet, humble, modest, and peaceable person, who is, in his practice, what the other is only in his profession, who hates a noise, and therefore makes none, who knowing the snares that are in the world, keeps himself as much out of it as he can, and never enters it, but when duty calls, and even then with fear and trembling—is the Christian, that will always stand highest in the estimation of those, who bring all characters to the test of true wisdom, and judge of the tree by its fruit." (p. 106, 107.)

It is impossible for any one to be much conversant with what is called *the religious world*, particularly in London, and probably in all great towns, without feeling the truth and importance of these observations. It has been one object of the Christian Observer to expose such hollow and unsound characters as are here described, in the hope, partly, of correcting the errors of the unhappy persons themselves, but chiefly for the purpose of guarding our readers, whether preachers or people, against this common species of delusion. In the prosecution of this object we are aware that we have given no small offence to many persons: we have even been accused of injuring religion by an indiscreet display of the faults of its professors. But is it not admitted by the discerning Cowper, and by all other persons who reflect deeply on the subject, that those faults have both an extensive prevalence and a most pernicious effect? And is it not at the peril of men's souls that they either adopt or retain them? Would not silence in such a case be treachery? And may it not, indeed, be in some degree inferred from the irritation which is so visible on this subject, that the evils which we have attempted to counteract are of wider extent, as well as more inveterate in their nature, than the mass of superficial thinkers are disposed to allow?

We venture to recommend the following passage very particularly to the attention of ministers of the gospel. We trust, however, that the fault which is here noticed is a decreasing fault in the church. May it decrease more and more, until there shall remain not one clergyman who mistakes colloquial vulgarisms for the plainness and simplicity which become the Gospel, or who hinders and discredits the cause which he professes to advance, either by disgusting coarsenesses of language, or unbecoming levity and familiarity of manner.

"You may suppose that I did not hear Mr. ——— preach, but I heard of him —How different is that plainness of speech which a spiritual theme requires, from that vulgar dialect which this gentleman has mistaken for it! Affectation of every sort is odious, especially in a minister, and more especially an affectation that betrays him into expressions fit only for the mouths of the illiterate. Truth indeed needs no ornament, neither does a beautiful person; but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd: The best proportioned figure may be made offensive by beggary and filth, and even truths, which came down from heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language."—"He that speaks to be understood by a congregation of rustics, and yet in terms that would not offend academical ears, has found the happy medium. This is certainly practicable to men of taste and judgment, and the practice of a few proves it." (p. 169, 170.)

On the subject of *face-painting* Mr. Cowper writes at some length to Mr. Unwin, and we insert his opinion with a view to furnish our fair readers with arguments which may enable them to resist the progress of so unchristian a practice among their relations and acquaintance: for we wish to believe that none who read our work would think of practising it themselves. After, somewhat ironically, remarking, that some apology may be made for the French ladies who use paint;—because their faces having neither white nor red of their own, nobody supposes their colour to be natural for a moment, any more than he would if it were blue or green, and because they do not even attempt an imitation of nature, but besmear themselves hastily and at a venture, anxious only to lay on enough;—Mr. Cowper adds:

"But in England (I am afraid) our painted ladies are not clearly entitled to the same apology. They even imitate nature with such exactness, that the whole public is sometimes divided into parties, who litigate with great warmth the question, whether painted or not? This was remarkably the case with a Miss B———,

whom I well remember. Her roses and lilies were never discovered to be spurious, till she attained an age, that made the supposition of their being natural impossible. This anxiety to be not merely red and white, which is all they aim at in France, but to be thought very beautiful, and much more beautiful than nature has made them, is a symptom not very favourable to the idea we would wish to entertain of the chastity, purity, and modesty of our countrywomen. That they are guilty of a design to deceive, is certain. Otherwise why so much art; and if to deceive, wherefore, and with what purpose? Certainly either to gratify vanity of the silliest kind, or, which is still more criminal, to decoy and inveigle, and carry on more successfully the business of temptation. Here therefore my opinion splits itself into two opposite sides upon the same question. I can suppose a French woman, though painted an inch deep, to be a virtuous, discreet, excellent character. But an English belle must pardon me, if I have not the same charity for her. She is at least an impostor, whether she cheats me or not, because she means to do so; and it is well, if that be all the censure she deserves.

"This brings me to my second class of ideas upon this topic: and here I feel, that I should be fearfully puzzled, were I called upon to recommend the practice on the score of convenience. If a husband chose that his wife should paint, perhaps it might be her duty, as well as her interest, to comply. But I think he would not much consult his own, for reasons that will follow. In the first place, she would admire herself the more; and in the next, if she managed the matter well, she might be more admired by others; an acquisition, that might bring her virtue under trials, to which otherwise it might never have been exposed. In no other case however can I imagine the practice in this country to be either expedient or convenient. As a general one, it certainly is not expedient, because in general English women have no occasion for it. A swarthy complexion is a rarity here; and the sex, especially since inoculation has been so much in use, have very little cause to complain, that nature has not been kind to them in the article of complexion. They may hide and spoil a good one. But they cannot (at least they hardly can) give themselves a better.

"For these reasons I utterly condemn the practice as it obtains in England: and for a reason superior to all these I must disapprove it. I cannot indeed discover, that Scripture forbids it in so many words. *But that anxious solicitude about the person, which such an artifice evidently betrays, is (I am sure) contrary to the tenor and spirit of it throughout. Show me a woman with a painted face, and I will show you a woman, whose heart is set on things of the earth, and not on things above.*" (p. 257—260.)

But the most important and interesting class of extracts still remains: we mean those which contain religious reflections of an useful and edifying kind. It would extend our review to far too great a length were we to introduce to the notice of our readers every passage of this description which we feel a temptation to quote. We must content ourselves with selecting a few.

Mr. Cowper's view of the grace of the Gospel is delineated in the following passage, which is part of a letter addressed to Mr. Unwin, for the purpose of explaining his object in writing the poem called Truth.

"I wrote that Poem on purpose to inculcate the eleemosynary character of the gospel, as a dispensation of mercy, in the most absolute sense of the word, to the exclusion of all claims of merit, on the part of the receiver; consequently to set the brand of invalidity upon the plea of works, and to discover, upon scriptural ground, the absurdity of that notion, which includes a solecism in the very terms of it, that man, by repentance and good-works, may deserve the mercy of his Maker.—I call it a solecism, because mercy deserved ceases to be mercy, and must take the name of justice." (p. 83.)

But the letters addressed to Lady Hesketh, and which are placed together at the end of the volume, possess a peculiar claim to the notice and approbation of the Christian Observer. They were written soon after Mr. Cowper's recovery from the first attack of insanity which he experienced, and his consequent removal from St. Alban's to Huntingdon, in the year 1765. Previous to his quitting the former place, and while he was yet under Dr. Cotton's roof, his religious views underwent a very considerable revolution. We have, on a former occasion, expressed our opinion, an opinion grounded on the facts of the case, that this change, so far from having either produced, or contributed to increase his unhappy malady, as some contemporary critics have affirmed, had a most salutary influence on his mind*. And this opinion seems to derive the most satis-

* His first illness preceded the change to which we allude, and could not, therefore, be the effect of that change.

factory confirmation from the letters now under review. We shall wave, however, any farther observations till we have laid before our readers the various passages which we have selected from these letters for their perusal.

"Since the visit you were so kind as to pay me in the Temple, (the only time I ever saw you without pleasure) what have I not suffered? And since it has pleased God to restore me to the use of my reason, what have I not enjoyed? You know by experience, how pleasant it is to feel the first approaches of health after a fever; but, Oh the fever of the brain! to feel the quenching of that fire, is indeed a blessing which I think it impossible to receive without the most consummate gratitude. Terrible as this chastisement is, I acknowledge in it the hand of an infinite justice; nor is it at all more difficult for me to perceive in it the hand of an infinite mercy likewise, when I consider the effect it has had upon me. I am exceedingly thankful for it, and without hypocrisy, esteem it the greatest blessing, next to life itself, I ever received from the divine bounty. I pray God that I may ever retain this sense of it, and then I am sure I shall continue to be as I am at present, really happy.

"I write thus to you that you may not think me a forlorn and wretched creature; which you might be apt to do, considering my very distant removal from every friend I have in the world—a circumstance, which before this event befel me, would undoubtedly have made me so; but my affliction has taught me a road to happiness, which without it I should never have found; and I know, and have experience of it every day, that the mercy of God to him who believes himself the object of it, is more than sufficient to compensate for the loss of every other blessing." (p. 375, 376.)

"How naturally does affliction make us Christians! and how impossible is it when all human help is vain, and the whole earth too poor and trifling to furnish us with one moment's peace, how impossible is it then to avoid looking at the Gospel! It gives me some concern, though at the same time it increases my gratitude, to reflect that a convert made in Bedlam is more likely to be a stumbling-block to others, than to advance their faith. But if it has that effect upon any, it is owing to their reasoning amiss, and drawing their conclusions from false premises. He who can ascribe an amendment of life and manners, and a reformation of the heart itself, to madness, is guilty of an absurdity, that in any other case would fasten the imputation of madness upon himself; for by so doing, he ascribes a reasonable effect to an unreasonable cause, and a positive effect to a negative. But when Christianity only is to be sacrificed, he that stabs deepest is always the wisest man. You, my dear Cousin, yourself, will be apt to think I carry the matter too far, and that in the present warmth of my heart, I make too ample a concession in saying that I am *only now* a convert. You think I always believed, and I thought so too, but you were deceived, and so was I. I called myself indeed a Christian, but he who knows my heart, knows that I never did a right thing, nor abstained from a wrong one, because I was so. But if I did either, it was under the influence of some other motive. And it is such seeming Christians, such pretending believers, that do most mischief to the cause, and furnish the strongest arguments to support the infidelity of its enemies: unless profession and conduct go together, the man's life is a lie, and the validity of what he professes itself is called in question. The difference between a Christian and an Unbeliever, would be so striking, if the treacherous allies of the Church would go over at once to the other side, that I am satisfied religion would be no loser by the bargain." (p. 377—379.)

"What would I not give that every friend I have in the world, were not only almost but altogether Christians. My dear Cousin, I am half afraid to talk in this style, lest I should seem to indulge a censorious humour, instead of hoping, as I ought, the best for all men. But what can be said against ocular proof, and what is hope when it is built upon presumption? To use the most holy name in the universe for no purpose, or a bad one, contrary to his own express commandment: to pass the day, and the succeeding days, and weeks, and months and years, without one act of private devotion, one confession of our sins, or one thanksgiving for the numberless blessings we enjoy: to hear the word of God in public, with a distracted attention, or with none at all: to absent ourselves voluntarily from the blessed communion, and to live in the total neglect of it, though our Saviour has charged it upon us with an express injunction,—are the common and ordinary liberties which the generality of professors allow themselves. And what is this but to live without God in the world? Many causes may be assigned for this Anti-christian spirit, so prevalent among Christians, but one of the principal I take to be their utter forgetfulness that they have the word of God in their possession." (p. 386, 387.)

"You told me, my dear Cousin, that I need not fear writing too often, and you perceive I take you at your word. At present however, I shall do little more than thank you for the Meditations, which I admire exceedingly; the author of them manifestly loved the truth with an undissembled affection, had made a great pro-

gress in the knowledge of it, and experienced all the happiness that naturally results from that noblest of all attainments. There is one circumstance which he gives us frequent occasion to observe in him, which I believe will ever be found in the philosophy of every true Christian, I mean the eminent rank which he assigns to faith among the virtues, as the source and parent of them all. There is nothing more infallibly true than this, and doubtless it is with a view to the purifying and sanctifying nature of a true faith, that our Saviour says, 'He that believeth in me hath everlasting life,' with many other expressions to the same purpose." (p. 388, 389.)

"My dear Cousin, a firm persuasion of the superintendence of Providence over all our concerns, is absolutely necessary to our happiness. Without it we cannot be said to believe in the Scripture, or practise any thing like resignation to his will. If I am convinced that no affliction can befal me without the permission of God; I am convinced likewise, that he sees and knows that I am afflicted; believing this, I must in the same degree believe, that if I pray to him for deliverance, he hears me; I must needs know, likewise, with equal assurance, that if he hears, he will also deliver me, if that will upon the whole be most conducive to my happiness; and if he does not deliver me, I may be well assured that he has none but the most benevolent intention in declining it. Without this persuasion, every blessing, however we may think ourselves happy in it, loses its greatest recommendation, and every affliction is intolerable. Death itself must be welcome to him who has this faith, and he who has it not, must aim at it if he is not a madman." (p. 392, 393.)

"I have for some time past imputed your silence to the cause which you yourself assign for it, viz. to my change of situation; and was even sagacious enough to account for the frequency of your Letters to me, while I lived alone, from your attention to me in a state of such solitude as seemed to make it an act of particular charity to write to me. I bless God for it, I was happy even then; solitude has nothing gloomy in it if the soul points upwards. St. Paul tells his Hebrew converts, 'Ye are come (already come) to Mount Sion,' to an innumerable company of angels, to the general assembly of the first-born, which are written in Heaven, and to Jesus the mediator of the new covenant.' When this is the case, as surely it was with them, or the Spirit of Truth had never spoken it, there is an end of the melancholy and dulness of a solitary life at once. You will not suspect me, my dear Cousin, of a design to understand this passage literally. But this however it certainly means, that a lively faith is able to anticipate in some measure, the joys of that heavenly society, which the soul shall actually possess hereafter.

"Since I have changed my situation, I have found still greater cause of thanksgiving to the Father of all Mercies. The family with whom I live are Christians, and it has pleased the Almighty to bring me to the knowledge of them, that I may want no means of improvement in that temper, and conduct, which he is pleased to require in all his servants.

"My dear Cousin! one half of the Christian world would call this madness, fanaticism, and folly: but are not these things warranted by the word of God, not only in the passages I have cited, but in many others? If we have no communion with God here, surely we can expect none hereafter. A faith that does not place our conversation in Heaven; that does not warm the heart and purify it too: that does not in short, govern our thought, word, and deed, is no faith, nor will it obtain for us any spiritual blessing here or hereafter. Let us see therefore, my dear Cousin, that we do not deceive ourselves in a matter of such infinite moment. The world will be ever telling us, that we are good enough, and the same world will vilify us behind our backs. But it is not the world which tries the heart, that is the prerogative of God alone! My dear Cousin! I have often prayed for you behind your back, and now I pray for you to your face. There are many who would not forgive me this wrong, but I have known you so long, and so well, that I am not afraid of telling you how sincerely I wish for your growth in every Christian grace, in every thing that may promote and secure your everlasting welfare." (400—402.)

Surely no man, after reading these extracts, will venture to affirm that Cowper's religion, or, if they please, his methodism, for many chuse to give it that name, was the cause of his insanity, or even contributed to its production. That unhappy malady was unquestionably constitutional, and it was so far from having been aggravated at this time by religious feeling, that to his religion may be ascribed under God, the lucid interval of many years which followed what he himself calls, and we think justly, his *conversion*. His own testimony to this point, as it appears in these confidential letters, is express and unequivocal; and it goes to prove that what had been chiefly instrumental in producing the happy state of mind which he enjoyed during his residence at Huntingdon, as well as during the first part of his stay at Olney, was the new view which he had been led to take

of religion. Our readers we trust will excuse our dwelling on this subject so long. We feel solicitous to rescue real Christianity, such Christianity as was that of Cowper at the period to which we allude, from the imputation of melancholy, enthusiasm, or folly. Are these, we would ask, the proper terms by which the dispositions manifested in the above quotations should be designated? Instead of a religion of gloom and perturbation and weakness, do we not there see a religion which enlivens, while it calms and strengthens the mind, and in the place of dark despondency and feverish irritation, fills it with serenity and peace and heavenly consolation: a religion which, placing in its true light the comparative importance of temporal and eternal things, rectifies the corrupt bias that leads us too generally to prefer the former to the latter: a religion which raises the human aim to objects worthy of our best ambition, and gives to the human character a dignity and elevation suited to the relation wherein we stand to God and to Christ; as well as to the hope of heavenly glory which a sense of the divine favour naturally tends to inspire? Who would not be content to be found, at the coming of our Lord, in that frame of mind in which these Letters represent Cowper to have lived at the period of which we speak? Behold in him a lively example of that righteousness, peace, and joy in the Holy Ghost, which constitute the kingdom of God in the hearts of men; of that faith which overcomes the world, and purifies the heart, and which realizing the presence, the providence, the wisdom, and the goodness of the Almighty, in all his dispensations however trying to flesh and blood, produces a tranquil submission to the will of God, and a cheerful acquiescence in his appointments; of that deadness to the world and to sin; of that poverty of spirit; and of that fervent love to God and man, which are the distinguishing features in the character of a real Christian. It is worthy of notice that, under the influence of this benign religion, even his insanity, which in ordinary cases would have formed a subject of the most painful recollection, is regarded with complacency. It is spoken of by him not only with calmness and composure, but even with expressions of the most fervent gratitude, as the happy instrument of making him acquainted with God and with his own heart*. Could a stronger proof than this be given of the soundness and sobriety of his religious views, and of their tendency to subdue improper feelings, and to bring every thought into subjection to the law of Christ?

But we must close this discussion for the present. We shall have occasion perhaps to resume it in our next, when we come to consider the unhappy declension in piety which evidently marked some of the later years of Cowper's life.

(To be continued.)

Twenty Sermons on miscellaneous Subjects. By the late Rev. John Williams, A. B. Rector of Begelly, in the county of Pembroke. London, Hatchard. 1805. 12mo. pp. xx. and 339.

We have two motives for noticing this volume of Discourses; the first, that the profit of them, we understand, belongs to the widow of the deceased; the other, that they are very plain, serious, and practical.

When we term them practical we must however be understood only to mean that they are doctrinal Sermons handled in a practical manner, for few or none of them treat professedly or entirely on those subjects which are commonly denominated points of practice: and we take this occasion of expressing our regret that preachers of the same serious class with Mr. Williams so seldom bestow a whole Sermon on practical topics;—on such topics for example as Christian charity or love—the forgiveness of injuries—Christian contentment—bounty to the poor—the regulation of the temper—the government of the tongue—the observance of relative duties—the due subjugation of the body—the doing to others as we would they should do unto us—and the general duty and necessity of good works. We are more particularly led to make this remark by our perceiving that these Sermons are announced to be on *miscellaneous* subjects.

* This circumstance of itself, unless it be asserted that Cowper was still under the influence of mental derangement, completely disproves what has been affirmed respecting the effect which religion had in producing his malady.

The doctrine which these sermons teach is clear and strong. For our own part we are not friends to an extremely guarded mode of stating doctrines in a popular discourse, since it often degenerates into coldness; and we apprehend that in a *Welch* congregation something more than English warmth is usually to be expected. The following passage will furnish a fair and somewhat favourable specimen of the pious zeal and earnestness, and of the simplicity and plain dealing which characterize this Welch preacher. The extract is taken from a Sermon on drawing nigh to God that he may draw nigh to us, one of the most practical in the volume.

"But another question ariseth here. 'How are we to draw nigh to God through his Son Jesus Christ.' We are to draw nigh to him in all the ordinances, all the ways and means of grace, which he hath appointed. We must draw nigh to him in private prayer, and in reading and meditating on his holy word in private. We must draw nigh to God in public prayer, and in hearing his word publicly read and preached. We must also draw nigh to God in receiving the Sacrament of the Lord's Suppor. These are the ways in which God hath commanded us to draw nigh unto him. And when we draw nigh to him in either or all these ways, we must rely upon the merits and blood of Christ for our acceptance. As the priests of old were obliged to wash their hands and feet, before they entered into the temple to worship God; even so we, when we worship him in any of these ordinances, must be washed in the blood of Christ before we can be accepted. We must depend upon the merits of our great High-Priest, who is in Heaven interceding for us."

"That God may draw nigh to us, we must draw nigh to him, not only in one or two of the ways which he hath appointed, but in all of them. If I pray and read at home, but do not pray and hear in public, whenever I have an opportunity; I have no reason to think that God will draw nigh to me. Again, if I pray, and hear the word read and preached in public, but do not pray and read in private; I have no reason to expect his blessing. If we pray and read and hear, in public and in private, yet neglect the ordinance of the Lord's Supper; we have no reason to hope that God will bless us. In order that God may draw nigh to us with *all his blessings*, we must draw nigh to him in all his ordinances: and that not sometimes, now and then, when it suits our convenience, and nothing else comes in the way; but we must attend them constantly and regularly, never suffering little trifles to be an excuse for our not attending upon God in any of his means of grace. If we despise any of the Lord's ordinances, he will also despise us. Remember, then, my friends, if we wish that God should draw nigh to us and bless us, we must draw nigh to him, through Christ, the Mediator, in all his ordinances, constantly and regularly, when it is in our power; and we must not let small matters be a sufficient excuse for our not attending. Farther, a simple attendance on God in these ordinances, as a matter of form or custom, will not do. If we draw nigh to God with our lips, while our hearts are far from him; we offer unto him the sacrifice of fools, and bring upon our heads a curse instead of a blessing. When we draw nigh to God, then, we must draw nigh to him with our hearts and affections; with holy fear and reverend love; with hearts eagerly panting and thirsting for God and the blessings of his salvation, and resolved to forsake sin. If we thus draw nigh to God, through the blood of the cross, he will draw nigh to us." (p. 59—61.)

An excellent doctrinal use (that of proving the necessity of the atonement) is made of the parable of the unprofitable servant.

"I will suppose (says the preacher) that you have a servant to whom you have given a certain task of work to perform: but the servant, instead of doing *all* the task, does only half of it; and instead of doing the other half, has spent the time in doing something for another man, who is your enemy. Will you reward this servant for doing half your work, and spending half his time in serving your enemy? Assuredly not. How, then, can we be so foolish and mad as to expect to be rewarded by God for doing our duty by halves? Nay, we have not done half our duty. We have not done the hundredth part of it; but have been chiefly serving the devil, who is God's enemy, as well as the enemy of our own souls? Some of you will perhaps say (what I have heard many others say) namely, 'I have never done any harm in my life.' This is a downright falsehood: for God, who is truth itself, hath said, '*all* have sinned.' To sin, surely, is a harm, and a *very great harm*: it is rebellion against *God* and his government. But let me suppose, that you have done no harm. Yet even then you have not fulfilled your duty, unless you have also done all the good which God requires of you. Remember the barren fig-tree, it did not bear any bad fruit. Yet hear the sentence pronounced against it. 'Cut it down, why cumbereth it the ground?' Lord, why cut it down? I see no bad fruit on it, 'Three years have I been seeking fruit upon it, but have found none.' I have found no *good* fruit: therefore cut it down; why cumbereth it the ground? Again, remember the parable of the talents.

He that received one talent, went and hid it: and when his master came to reckon with him; he brought it back to his master as he had received it. He had not squandered it away, nor used it to evil purposes. He had done no evil with it. What is the sentence he receives from his master? 'Take the unprofitable servant, and bind him hand and foot, and cast him into outer darkness, there shall be weeping and gnashing of teeth' for ever." (p. 90, 91.)

The preacher then proceeds to say, that if we stand upon our own goodness and worthiness we shall be miserable to all eternity. "What shall we then do?" "Believe on the Lord Jesus Christ and thou shalt be saved."

We occasionally meet with somewhat low and very familiar illustrations; such for example as the allusion in this Sermon to the substitute for a militia man. In page 36, the union between Christ and the believer is said to be set forth in Scripture by the union that subsists between a husband and wife. Is it not rather the converse which is affirmed in Scripture, we mean, is it not the love due from a husband to his wife which is recommended by the pattern of the love of Christ to his whole Church? "Husbands love your wives even as Christ also loved the Church." We deem the following passage very exceptionable. "You know a husband is obliged to pay his wife's debts. Even so Jesus Christ has paid the debts of his *spouse* the church; the debts of every individual believer who is joined to him." "He hath borne their griefs and carried their sorrows." We can however assure our readers that passages falling so much below the dignity of the pulpit do not occur very frequently.

The following passage appears to us to be much too harsh. "Yea have not some of you instead of listening attentively to these gracious proposals *insolently affronted God by falling asleep in this place?*" This expression seems to pass a heavy condemnation on every one who even in an unguarded moment, or through the weight of some bodily infirmity, may have dropt asleep in Church. We would recommend to all those who, under an idea of being faithful, too much indulge a disposition to severity, the following excellent passage from one of the letters of Cowper the poet: "No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be stroked though he will growl even under that operation, but if you touch him roughly he will bite."

We wish that in the Sermon on coming to Christ, and in some others, the meaning of the term "coming to him" had been more largely and comprehensively explained. We are persuaded that many well disposed and enquiring persons are much perplexed by the language often used on this subject. They are conscious that they are not so unwilling to "*come*" as they are represented to be; but they are unable fully to understand in what this duty consists, *and what are the means of fulfilling it which ought to be used on their part.* Mr. Williams indeed has enlarged on the doctrinal explanation of this subject. He has shewn with force and clearness that we must feel ourselves to be lost before we can come to Christ that we may be saved; and that we must then believe and rejoice in him, renouncing our own righteousness and strength: and in this consists the great excellency of his discourses. We think however that he does not sufficiently combine the idea of at the same time coming to Christ as a teacher who is to instruct us, and as a king who is to rule over us. We admit indeed that he strongly insists on the duty of obedience. We complain chiefly that he seems always brief on this subject. The text of the Sermon of which we now speak is, "Come unto me all ye that labour and are heavy laden and I will give you rest," and the words which immediately follow are, "Take my yoke upon you and *learn* of me, &c." expressions which seem to imply that we are to come to Christ the teacher and the law-giver as well as to Christ the atonement.

A short account of the life and character of Mr. Williams is prefixed to these Discourses. He is represented as having been, on his entrance into the Church, "without either gifts or grace for that important office, and without a knowledge of the way of redemption through faith in a crucified Redeemer." Such is the account taken from Mr. Williams's own diary, where also the levity with which he entered into holy orders is dwelt upon. It were earnestly to be wished that all

who engage in the sacred ministry would bear in their serious consideration the confessions of this kind, which, from time to time, are made by persons, who, however superlatively strong may be their language of contrition, are not likely to misrepresent the general circumstances of their own case. Mr. Williams is spoken of by his anonymous biographer, as having been considered a few years after this time as "a very decent well behaved young man, but by no means an *awakened*, and much less a *converted* person." Two years after this period "the precariousness of his health is said to have given rise to that *awakening*, and those convictions, which afterwards led to a real conversion of heart." The phraseology which is here employed, and which seems intended to mark a complete distinction between awakened and converted, appears to us to be borrowed from the modern school of Mr. Whitfield and Mr. Wesley, rather than from the Scriptures. The term *awake* is occasionally used in the sacred writings, but it is employed either in a more generally metaphorical, or in a more practical, sense than is common with those who now most abound in the use of it. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light; awake to righteousness and sin not."

It is also worthy of observation, that the term converted, in the cases in which it occurs in the New Testament, is used not so much to denote a change in our views of doctrine, as the turning of the heart from unbelief to the exercise of faith, from pride to child-like humility, and from the practice of sin to holiness: "I have prayed for thee that *thy faith fail not*."—"When thou art *converted* strengthen thy brethren."—"Except ye be *converted*, and *become as little children*, ye shall in no case enter into the Kingdom of Heaven."—"He that converteth a sinner from the *error of his ways* shall save a soul from death, and shall hide a multitude of sins *."

* We object to the quotation of the term "spiritual loredom" from the Diary of Mr. Williams. Surely it is desirable that a religious publication should be such that a young woman may read it aloud in company without having her feelings wounded. Expressions of this kind acquire a new degree of indelicacy, in proportion as the age becomes refined.

We were, however, pleased to see that the biographer does not omit to describe his deceased friend as exhibiting the portrait of an exemplary Christian in the several characters of a minister, a husband, and a master; as also discharging well all his relative duties, and as having his temper, which was naturally warm, so subdued by divine grace, as seldom to give the least uneasiness to any but himself. He died in April 1802, in the fortieth year of his age.

On the whole, we have no difficulty in recommending this volume as abounding in sound doctrine, and as applying that doctrine closely to the conscience and the heart; and as having also the great merit of being remarkably plain and intelligible. It is well adapted to the use of families, supposing only some alterations to be made which it may be easy for the reader to introduce. We should undoubtedly consider a course of divinity to be imperfect, which should not enter into a much fuller delineation of many duties; but masters of families, by sometimes resorting to the sermons of other authors, may supply this defect.

The Guide to Domestic Happiness. Sixth Edition. 12mo. pp. 222. London, Button. 1804. Price 5s.

The sixth edition, while it evinces the popularity of a work, proportionably supersedes the necessity of any extended review of its contents; unless it should be a work of a vicious tendency, and then its popularity furnishes a more urgent motive to endeavour to counteract its effect.

The little volume which we now notice, is intended to direct its readers in one of the most important transactions of human life, the forming a matrimonial connection. The illegality, as well as impolicy, of an unequal union between believers and unbelievers is strongly insisted upon from scriptural authority, and the ordinary pleas for such an union are refuted. The author not only instructs the unmarried what course they are to pursue, in order to secure a happy event to that important revolution which gives them a partner for life; but carries on the consideration to the period when they have entered upon that state, and urges an attention to the

peculiar duties which the connection requires, and without which happiness cannot reasonably be expected. That part of the work is entitled to serious consideration, which displays the discord, mutual dissatisfaction, sacrifices of conscience, difficulty or restraint in the performance of religious duties, diversity of ultimate pursuits, distresses arising from opposite plans in the education of a rising family, and various other momentous evils, almost necessarily consequent upon the choice, in either party, if religious, of an irreligious associate. The violence of passion too frequently urges religious persons to this precipice; and they too often flatter themselves, that the conversion of the object of their choice will remove all the formidable objections which prohibit their union, without perhaps once reflecting upon the probability that the conversion may be on their own side, and that, as the Israelites, by marrying strange wives, were seduced to idolatry, by a similar alliance with formalists or infidels, they may become formalists or infidels themselves.

A passage concerning discontent, pp. 100—102, is just and impressive. The observations concerning the duties of persons in trade, in the seventh letter, addressed to Philetus, appear peculiarly applicable to the manners and temptations of the present times.

The style is such as is generally approved in works of a similar character; and is, perhaps, better adapted to attain its end than one more compressed and argumentative.

A Reply to the Dissenter's Reasons for separating from the Church of England; in a Letter to John Gill, D. D. Editor of them. By the Reverend Spencer Cobbold, A. M. late Fellow of Gonville and Caius College, Cambridge. 8vo. pp. 46. Ipswich, and London, Rivingtons. 1804. Price 1s.

This pamphlet originated in the laudable endeavour to counteract the effect of a plentiful diffusion of the "Dissenter's Reasons" in the parish of the author. We recommend it, notwithstanding some minor defects, to the perusal of those who may be influenced by *such "reasons"* as their editor, no doubt, esteemed the best which the cause would admit. These troops, in the service of non-conformity, received but recently a severe repulse from some regulars under the command of the Rev. Mr. Hart, of Bristol, from which they have not yet recovered, and it seems probable they never will. In order, however, to remove as far as possible from the scene of their former defeat, they have travelled from the western to the eastern extremity of the island to see what impression they can make there.

The author labours under a mistake with respect to Dr. Gill, whom he supposes to be now alive, but who has been dead many years.

Sacred Hours, or Extracts for Private Devotion and Meditation, comprehending the Psalms arranged and classed under various Heads, together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture: the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement. 2 vols. 12mo. London, Ginger. 1804. pp. 312 and 339.

This compilation we understand to be the work of a lady, (the daughter of a baronet, well known in fashionable life) who thought that she could not better employ those seasons of seclusion from the world, which a state of very infirm health has afforded her, than in contributing her assistance towards the cultivation of regular habits of devotion and meditation, habits which are essential to the support of true religion. This object it is impossible not to commend: and we add with pleasure, that, in the manner in which that object is pursued, we meet with nothing which calls for the severity of critical censure.

The nature of the work does not admit of originality: indeed all praise on that ground is formally disclaimed by the authoress. Her plan has been to select and arrange, under different heads, those parts of the sacred writings which are more peculiarly calculated for devotion, meditation, and instruction, including the psalms, which are also classed in the same manner, upon the plan of Bishop Horne. A few occasional prayers, and

hymns, and some pieces of devotional poetry are added. The prayers are chiefly from Bishop Taylor, Dr. Johnson, and Merrick. A considerable number are inserted from manuscript, but they appear to us inferior to the others. The poetical part is taken principally from Dr. Young, Thomson, Addison, Merrick, and Smart. On the whole, these volumes may safely, and profitably, be used as a convenient manual of private devotion.

If there is any thing in this work which we feel an inclination to blame, it is the dedication. We can make all due allowance for the warmth of filial piety, which leads the fair writer to regard an affectionate father as "the best of parents, and the most exemplary of men:" but when she adds, that he "has never known a selfish wish," she asserts what she has no means of knowing, and what, though it were stated of the most perfect human being who ever lived, we should not believe.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press, *A Dictionary of Chemistry and Mineralogy*, with their application to Arts and Manufactures; in 2 vols. 4to; by Messrs. C. and R. Aikin.—The *Works of Dante*, with a *Translation* in Blank Verse, Notes, and a new Life of the Author; by the Rev. H. F. Cary.—The Fourth Edition, revised; with Improvements, and a Life and Portrait of the Translator; of the *History of the Peloponnesian War*, translated from the Greek of Thucydides, by William Smith, D. D. Dean of Chester.—*Designs for Cottages, Cottage Farms, and Rural Buildings*, in 1 vol. royal 4to; by Joseph Gandy, Architect, A. R. A.—A Series of *Remarks on Female Charity Schools, Friendly Societies, and other Subjects connected with them*; by Mrs. Cappe, of York.—*Experiments and Discoveries respecting Ice, Heat, and Cold*; by the Rev. James Hall, M. A.—A superb Work on *India*, by Mr. Orme, containing Two Volumes of *Views of the Country*; and One of *Portraits of the different Castes, Dresses, and Occupations of the Natives*; accompanied by a *Brief History of India*, by F. Blagdon, Esq.—A new Edition of Burn's *Justice of the Peace and Parish Officer*, with the Statutes and Reports of adjudged Cases brought down to the present time.—A new Edition of some of the scarce *Latin Pieces* of the celebrated Rahnkenius, by Mr. Lunn.

Preparing for the Press, a Work by Mrs. West, on the *Characteristic Duties of Women*, entitled, *Letters to a Young Lady: —An Inquiry into the Nature of the Greek Definitive Article*, with illustrative Notes, by the Rev. Mr. Middleton.—*The Code of Health and Longevity*, by Sir John Sinclair, detailing, 1. The circumstances which necessarily tend to promote health and longevity, independently of individual attention. 2. The rules, which, if observed by an individual, have a tendency to preserve health and existence, even where these independent circumstances are wanting; and 3. The regulations, by which the health and safety of a great community are protected from the various injuries to which they are likely to be exposed.—A new Work, entitled, the *New Annual British and Asiatic Register*; or, a View of History, Politics, and Literature, for the year 1804; conducted on the Plan and Principles of Dodsley's celebrated Work; to comprehend also the information contained in the Asiatic Register.—*Sketches; General, Literary, and Scientific*; in Natural and Civil History, Antiquities, Biography, Agriculture, &c. drawn from accurate Observations, made in several Parts of England, Scotland, and Wales; in 2 vols. royal 4to; with numerous Plates; by Mr. Charles Fothergill.

Dr. Drake has begun a Series of *Essays, Biographical, Critical, and Historical; illustrative of the Spectator, Tatler, and Guardian*; and particularly designed as a Companion to the highly ornamented Edition of these Works lately published by Mr. Sharpe, under the care of Dr. Drake.

We proceeded on misinformation when we stated in our last, that a Second Volume of Sermons would shortly appear from the pen of Mr. Cooper.

The Fourth Edition of the *Encyclopædia Britannica* began to be published, the first day of this month. A half volume will appear every six weeks, handsomely printed on fine yellow wove paper, demy 4to., with new Plates, price 15s. in Boards. This edition will be greatly enlarged, and the new Articles incorporated in their proper places. The Plates will amount to upwards of five hundred.

Professor CROTCH has been prevailed upon to publish the *Musical Lectures*, which he recently delivered with general approbation, at the Royal Institution, with the *Musical Examples* at large.

Dr. SMITH's two prizes for the best proficients in Natural Philosophy and Mathematics, at Cambridge, are this year adjudged to Messrs. THOMAS TURTON, of Catherine Hall, and SAMUEL CHRISTIE, of Trinity College, Bachelors of Arts; and it was at the same time determined by the Examiners, that the merits of these two gentlemen were so near, that they perceived no distinction between them. The Rev. WILLIAM COCKBURN, M. A. Fellow of St. John's, has obtained Mr. BUCHANAN's prize for his English Prose Dissertation—*On the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World*; and Mr. CHARLES GRANT, M. A. Fellow of Magdalen, that for the English Poem on *the Restoration of Learning in the East*.

The EARL OF CARLISLE has presented to the Dean and Chapter of York, for the embellishment of the Minster, a fine *Window of painted Glass*, purchased, during the troubles, from the Church of St. Nicholas, at Rome. The subject is the Visitation of the Virgin Mary. The figures are as large as life, admirably drawn; and always considered to have been designed either by SEBASTIAN DE PIOMBO, or MICHAEL ANGELO.

The opening of the Rochdale Canal took place on the 21st of Dec. This undertaking is of great national importance; as it unites, by means of inland navigation, the German Ocean with the Irish Sea.

A grand aqueduct, constructing over the vale of Ponte-Cassylta, in Denbighshire, to perfect the Junction Canal from Chester along the River Dee, will be completed, it is thought, by Midsummer. It is one of the most extraordinary efforts of art; consisting of nine-teen pair of conical pillars, fifty-two feet asunder, the centre of which is one hundred and twenty feet in height; each pair of pillars supporting a kind of elliptical bridge of cast iron; the whole covered with immense sheets of cast iron, rivetted and cemented together, so as to form an Aqueduct of sufficient width to allow the canal barges to pass one another.

Mr. H. LAWSON, in a Letter to Mr. Tilloch, see Phil. Mag. Vol. XX. pp. 362—364, has thrown out a hint on the subject of *rendering Assistance to Persons in Danger of Drowning*, which may deserve attention. Even good Swimmers sometimes feel it difficult to relieve persons in this situation, from their endeavouring to grasp whatever body may come in their way; but if the swimmer could take with him into the water any thing that would support from five to ten pounds weight, he would be able, perhaps, to render assistance without endangering himself. *The proper application of a man's hat and pocket handkerchief* might answer this desirable end. Spread the handkerchief on the ground, and place the hat, with the brim downwards, on the middle of the handkerchief; tie the handkerchief round the hat as you would tie up a bundle; keeping the knots as near the centre of the crown of the hat as may be. Now by seizing the knots in one hand, and keeping the opening of the hat upwards, a person, who even does not know how to swim, may fearlessly plunge into the water with what may be necessary to save the life of a fellow-creature. If two hats were used, and the two ends of a walking stick tied into the knots of the handkerchiefs, and the stick seized by the middle, a buoyancy equal to at least fourteen pounds would be obtained; or if as many hats were tied upon the stick as it would hold, which would not be less than four, a buoyancy would be acquired equal to twenty-eight pounds or more; without the risk, in either case, of the hats filling with water. A common sized hat, such as is now worn, will support even more than ten pounds weight; but, with a weight of seven pounds, it would not be liable to ill, even if there were a little ripple on the water. The handkerchief, applied as above directed, covering the open part of the hat, prevents its being readily filled by the splashing of the water; and as it is well known that the human body is of nearly the same specific gravity as water, it must be evident that a buoyancy of seven pounds, will, if properly managed, keep the head sufficiently above the surface till more effectual assistance can be procured. If any person, therefore, who falls accidentally into the water, had sufficient presence of mind to snatch his hat instantly from his head, and, placing his fingers within side the crown, should hold it firmly top downwards, he would support himself till he might be extricated from peril even though he could not swim.

THE CONTINENT.

The English language is making considerable progress on the Continent. In all the new Russian Institutions, and in most of the German Universities and Academies, there is a master appointed for teaching it. A number of Elementary Books, and Selections from the writings of the best English Authors, have been lately published. British Publications, indeed, occupy a considerable portion of the Periodical Reports of Literature in the Journals of the Continent; and there are few works of importance among us, which are not speedily translated into some continental language; often into several languages.

FRANCE.

M. LAUDON has undertaken, in Paris, an interesting Work, entitled, *The Lives and Works of the most celebrated Painters of every School*; a classical Publication, containing a complete Collection of the Works of the most eminent Painters, with their Portraits: Twelve Plates from the Works of each Artist of the second Rank; and One from the Works of each of those, who, though of an inferior class, have acquired a certain degree of celebrity. These Plates will be reduced and engraved from the Prints in the National Library. To which are added, the Lives of the Greek Painters, and a Selection of the finest Ancient Paintings. Each vol. in 4to. will contain, besides the text, seventy-two Plates, price £1. 16s. in boards. The first volume, containing the Portrait, Life, and Works of Dominic Zampieri, called DOMINICHINO, is published; and the second, containing the remainder of his Works, with the Portrait, Life, and entire Works of CORREGIO, is nearly ready. Each volume will be translated into English, as the Work proceeds; and will be published in London, with the original Plates. The first has already appeared.

A Bible, enriched with some valuable Manuscript Commentaries, by BOSSUET, has been lately presented to the National Library.

The difficulty of procuring Mahogany and various precious Woods, and the consequent exorbitant prices demanded for the ordinary articles of family convenience, have occasioned chemists to turn their attention to a subject particularly calculated to promote domestic convenience at a moderate expence. An application has been, in consequence, discovered, which renders any close grained wood so nearly like mahogany in its texture, density, and polish, as to deceive the most experienced judges. This operation is now much practised in France. The surface of the wood to be stained, must be first made as smooth as possible; and afterwards rubbed over with diluted nitrous acid, as a preparative to the reception of the subsequent application. An ounce and a half of dragon's blood dissolved in a pint of spirits of wine, and one-third of that quantity of carbonate of soda, are then to be mixed together and filtered, and this fluid is to be rubbed, or rather dextrously laid on the wood, with a soft brush. This process must be repeated; and the wood will, in a little time, acquire the appearance above described. When the staining has been executed judiciously, the surface will resemble a mirror; if, however, the polish should lose its brilliancy, it may be easily restored, by the use of a little cool drawn linseed oil.

GERMANY.

According to an Imperial Edict of Oct. 13th last, issued at Vienna, all Lectures in that University, on Logic, Metaphysics, Practical Philosophy, and Physics, are to be delivered in Latin. By another Edict, all private teaching, without a licence from the Heads of the University, is forbidden; and those who are taught in this manner, and without a licence, are disqualified from standing a competition for any situation which is to be decided by the literary attainments of the candidates.

SWEDEN.

The King of Sweden manifests great zeal in the establishment of a proper system of education in his dominions. A Board, appointed for the purpose of superintending public instruction in that kingdom, has commissioned a young Swede, named BROBEMAN, who had distinguished himself by some critical pieces and a treatise on education, to make a tour through several parts of Europe, in order to collect information on the subject. He had an audience of the King, who pointed out to him several things, which he thought would prove of especial utility to Sweden; and enjoined him, above all, not to be too easily led away by untried novelties.

Baron HERMELIN, who has already published Maps of many of the Swedish Provinces, intends to publish a *Geographical and Statistical Description of Swedish Lapland*, by Mr. WAHLENBERG, of the Cabinet of Natural History at Upsal.

RUSSIA.

Several Periodical Works have very recently commenced in Russia. One, entitled *Notices of the North*, is to be edited by M. MARTIONORO, well known for his Translation of Longinus; and will exhibit the History of Learning and Civilization in Russia, with the lives of its most illustrious men. Another Journal appears at Moscow, under the direction of M. KUTOSOF, ancient Curator of the University, entitled, *The Friend of Illumination; or, Journal of the Sciences and Arts.*

More accurate and complete details respecting GEORGIA, than the public at present possess, may be soon expected. Besides the expedition undertaken by order of the Russian Government, and conducted by Count PUSCHKIN, who was accompanied by several scientific men; the Baron of BIBERSTEIN, who has already published a work relative to the west coast of the Caspian Sea, is now travelling in Georgia, to examine every thing relative to the culture and commerce of silk. Three engineers have likewise been recently dispatched into that country, to collect further information.

AMERICA.

A descendant of William Penn, the founder of Philadelphia, and the original colonist of Pensylvania, has late'y presented to that city a large sum of money. to be employ'ed in erecting a statue to his illustrious ancestor.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Faith and Hope of the Righteous; a Sermon preached at Bath, December 2, 1804, on Occasion of the Death of the Rev Archibald Maclaine, D.D. late Minister of the English Church at the Hague. By the Rev. Dr. Gardnier. 1s.

The Forbidden Tree; a Sermon preached at the Church of St. Lawrence, Reading, on Tuesday, Oct. 2, 1804, at Archbishop Laud's Lecture, and published at the request of many of the Clergy and others who were present. By the Rev. Nathaniel Gilbert. 1s.

MISCELLANEOUS.

A Poem on the Restoration of Learning in the East, which obtained Mr. Buchanan's prize, by Charles Grant, Esq. M.A. Fellow of Madgalen College. 4to. pp. 29.

Travels to the Westward of the Allegany Mountains, in the States of the Ohio, Kentucky, and Tennesse, and Return to Charleston through the Upper Carolinas. With a Map of the States in the Centre, West, and South of the United States. Translated from the French of F. A. Michaux, M.D. 8vo. 7s. boards.

Narrative of a Voyage to Brazil, in the Years 1802 and 1803; with general Sketches of the Country, and a Description of the City and Province of St. Salvadore and Port Segaro. By Thomas Lindley. 8vo. 6s. boards.

An Alphabetical Key to Propria quæ Maribus, Quæ Genus, and As in Præsenti; containing all the Examples, declined and translated, with the Rules quoted under each, and Numerical References to the Context. By J. Carey, LL.D. 2s. 6d.

The Trials of Thomas Price and Matthew Crosse, for Perjury, in voting at the late Middlesex Election. 2s.

The Statutes at large. By Pickering. Volume 45. Part I. 13s. boards.

The Edinburgh Medical and Surgical Journal, exhibiting a concise View of the latest and most important Discoveries in Medicine, Surgery, and Pharmacy. By a Society of Gentlemen in London and Edinburgh. No. I. (To be continued quarterly.) 3s.

A Reply to Mr. Edlin's two Cases of Gout, said to have terminated in Death, in consequence of the external Use of Cold Water. To which are added, an Instance of the fatal Effects of encouraging Gout; with Observations, &c. By Robert Kinglake, M.D. 2s. 6d.

Duncan's Annals of Medicine, for the Years 1803-4. 8vo. 9s. boards.

The Society of Friends, or People commonly called Quakers, examined. By John Bristed. 8vo. 6s.

A Letter to the Members of the Proclamation Society, and the Society for the Suppression of Vice. 1s.

A Letter to a Member of the Society for the Suppression of Vice; in which its Principles are examined and condemned. 2s.

A General Treatise on Cattle; comprehending the Breeding, Management, Improvement, and Diseases. By John Lawrence. 8vo. 12s. boards.

The Triumph of Music. By William Hayley, Esq. 4to. 10s. 6d.

Specimens of scarce Translations of the Seventeenth Century, from the Latin Poets. To which are added, Miscellaneous Translations from the Greek, Spanish, Italian, &c. By Robert Walpole, Esq. B.A. 8vo. 4s. boards.

RELIGIOUS INTELLIGENCE.

MISSION TO TARTARY.

The Directors of the Edinburgh Missionary Society have lately received letters from their Missionaries. The principal intelligence which these letters contain will be found in the following extracts.

Your letters of the 8th March, the 2d April, and the 16th of May, came all *safe to hand.* We delivered to Abdy (the *priest of the village*) the letter that was inclosed for him. When it was translated *to him he expressed the greatest satisfaction at receiving it, and soon after wrote you an answer, with which we are persuaded you would have been pleased; but by that time, the plague had begun to make*

its appearance in the neighbourhood of Karass, and all communication was stopt betwixt the natives, and the town from which the post sets out for Petersburgh. Early in the summer this dreadful malady broke out in Georgia, from whence it spread in various directions. The Russians knew nothing about it till they heard of it from us, and at first they gave no credit to our report. At last one of us wrote to the general who commands at Constantingorskie, who sent some officers with a party of Kozaks into our neighbourhood to endeavour, if possible, to ascertain the real state of the case; but the Tartars and Circassians denied stoutly that they knew any thing about it, although at that very time it was raging in a village at no great distance, to which Mr. Brunton directed them, and where numbers died of it every day.

This unhappy country has been visited with another calamity. A war has broken out betwixt the Russians and Circassians. Many of the Russians have been murdered by the Circassians in various places. They have repeatedly come to an agreement, but the latter are regardless of their oaths, and continually break them. It is reported that the Russians are collecting an army to reduce them completely. Hitherto, in our opinion, they have dealt too gently with these fierce barbarians, but it is probable that they will now be provoked to use stronger measures. In the mean time the Tartars favour the Circassians, and the inhabitants of several large villages have gone to the other side of the Kuban, (the boundary betwixt the Turks and the Russians.) A considerable body of armed Kabardians came and pretended to carry them off by force. Their number has never been ascertained, but it is probable that it would by no means have been equal to the enterprise, had the Tartars not agreed to go along with them. On the 12th of July, when we rose in the morning, we saw the whole country to the north of us covered with smoke. On enquiry, we found that it had arisen from the Tartar villages, which either the Tartars themselves, or the people who came to carry them off, had set on fire. Some of these villages are within a few miles of us. Owing to the circumstance just mentioned, some Armenian merchants have lost a great deal of property. There is scarcely one of them that was settled among the Tartars, but has sustained a heavy loss. Several of them have been carried beyond the Kuban, and forced to profess the Mohammedan religion. The natives, both Tartars and Kabardians, have behaved to them in a cruel and oppressive manner.

These events, you may believe, produced in our minds a considerable degree of alarm. As soon as the people of this village heard of what was going on, they made preparations for departing, and certainly would have departed had it not been for their Sultan, Islam Gerry, who had the penetration to foresee and to dread future consequences. However, had it not been for the plague on one side, and a party of Russians on the other, it is doubtful if even Islam Gerry himself would have hesitated to go away. Be this as it may, he and his people have behaved well to us. They assured us that should the village be attacked, they would defend us to the utmost, and should there be any danger of their being forced from Karass, they would endeavour, all in their power, to put us in a place of safety, under the protection of the Russians. Every day brought us unpleasant reports. Frequently we were alarmed in the night: men, women, and children sometimes slept with their clothes on, ready to fly in case of danger, and oftener than once, the dread of an immediate attack drove us to the woods. On one occasion a plundering party of Kabardians carried off three of our horses, and expressed, as we were told, a great desire to get our native children into their possession.

This disturbed and unsettled way of living began to affect the health of some of us, at a season, when every precaution was necessary for its preservation. On that account it appeared to be our duty to remove, for a time, to some place of security. The same thing occurred to the people in our village. They were afraid of the consequences, should they be actually called to defend us, and made Abdy write us a letter in their name, advising us to leave Karass till the country should be in a peaceable and quiet state. After much consideration, it was resolved to go to Georghievsk; but as none are permitted to enter that place without a passport, Mr. Brunton went to Constantingorskie to solicit one from the Russian general who commands there, and who has uniformly behaved to him with the most friendly attention since he came to Karass. You may guess what was Mr. Brunton's disappointment, when he found that the general had gone to the Kuban on business of importance, and had left the strictest orders with the commanding officer, not to grant a passport, on any account whatever, to any person coming from the Tartar villages. In the perilous and pressing circumstances in which our family was placed, Mr. Brunton determined to leave no method untried to provide for our safety, and taking Gillorum Harrison along with him, he proceeded to Georghievsk without a passport. When they got near the fort, they found an officer with a guard under him, stationed on purpose to prevent persons from the country where the plague prevailed from entering the fort. The officer forbad them to come nearer, and ordered them to return the way they came. After some conversation Mr. Brunton pre-

vailed with him to inform the Commandant of his arrival and object, who knowing Mr. Brunton, and relying on his assurances of the healthiness of our village, gave him permission to bring the whole family to Georghievsk.

On their return to Karass, we lost no time in preparing for our departure. Having packed up all our most valuable effects, we put the place under Islam Gerry's protection, and left the man whom we had ransomed to take care of the cattle, and of such articles as we did not think proper to carry with us. You can scarcely conceive the concern which the people of the village discovered at our going away. Though they were sensible of the propriety of the measure, yet it seemed to give them great distress. We told them that we expected the present calamities would not continue long, and that we hoped soon to return, and to live among them in peace and comfort. Nine Tartars with carts went with us to Georghievsk, and their Sultan Islam Gerry accompanied us almost the whole way. On approaching the fort Mr. Brunton went before us to wait on the Commandant, and having given him the strongest assurances that the Tartars whom we had brought along with us were not infected with the plague, he obtained liberty for them to enter along with us. These poor people asked nothing for their trouble, but we thought it right to make them some acknowledgment.

To provide accommodation and necessaries for so large a family, in such a situation, it was easy to foresee, would be attended with much inconvenience and embarrassment, unless we had a house to ourselves. We could not therefore but regard it as a fresh instance of the gracious care of that kind Providence which hath watched over us, and preserved us amidst innumerable dangers, that at this very time there happened to be for sale a pretty comfortable house with three small gardens belonging to it, besides offices. The price asked for it was seven hundred roubles, which we were then told, and have since reason to think, was not too much. We accordingly made the purchase and took possession of it immediately.

When we entered our new habitation we were full of thankfulness to find ourselves once more in a place of safety, free from the anxiety and alarms with which we had been daily harassed for a long time. We had not been long in Georghievsk till almost all of us had more or less of sickness. The fever and ague was the prevailing disorder. It was particularly severe on those who had been ailing before. Mrs. Paterson's constitution had been much impaired, while she was at Karass. The fever and ague brought her fast down, and on the 3d October she departed this life. We were permitted to carry her corpse to Karass, and saw it decently interred in our own burying ground. The people of the village were much affected, and many of them shed tears on that occasion. Islam Gerry the Sultan wept much. Her death is a great loss to the mission. No person could be more interested in its success than she was. She was singularly useful among us in various respects. She kept the two Circassian boys whom we first ransomed, and took as great care of them, and seemed to have as much pleasure in them as if they had been her own children. She was possessed of a very superior understanding, and had an uncommon talent for learning languages. Besides the Tartar, which she spoke fluently, she understood the Kabardian language (which is very difficult to learn) better than any of us. She bore her trouble with the greatest patience. Nothing like a murmur was heard from her lips. Her concern for the success of our mission continued to the last. Her love to her Saviour, and her zeal for the advancement of his kingdom, seemed to grow stronger, as that event approached that was to remove her to his presence. She expressed the firmest reliance on his atoning blood, and died in the assurance of being happy with him for ever. Now, we doubt not, she is before the throne of God, rejoicing with those 'who hazarded their lives for the name of our Lord Jesus Christ;' not regretting the hardships that she met with in his service, but praising him that she 'was counted worthy to suffer for his name.'

VIEW OF PUBLIC AFFAIRS.

FRANCE.

On the 4th of February a communication was made by Bonaparte, to the Legislative Body, of the letter which he had written to the King of England, and of the reply which Lord Mulgrave addressed to M. Talleyrand. In his letter, Bonaparte, who addresses the King, "*Monsieur mon frere*," states, that his first wish is peace, and that he considers it as no disgrace to make the first step. "I conjure your Majesty," he says, "not to deny yourself the happiness of giving peace to the world. This moment once lost, what end can be assigned to a war which all my efforts will not be

able to terminate. Your Majesty has gained more within ten years than the whole extent of Europe. Your nation is at the highest point of prosperity; what can it hope from war? To form a coalition on the continent? A coalition can only increase the preponderance and continental greatness of France? To renew internal troubles? The times are no longer the same. To destroy our finances? Finances founded on a flourishing culture can never be destroyed. To take from France her colonies? They are only a secondary object to France: and does not your Majesty already possess more than you know how to preserve? If your Majesty would but reflect, you must perceive that the war is without an object. Alas! what a melancholy prospect to cause two nations to fight for the sake of fighting. The world is sufficiently large, and reason sufficiently powerful to discover the means of reconciling every thing, when the wish for reconciliation exists on both sides."

Lord Mulgrave, in replying to this letter, states, that there is no object which his Majesty has more at heart than such a peace as may not be incompatible with permanent security, and the essential interests of his states; but that such a peace is not to be attained but by providing at the same time for the future safety and tranquillity of Europe; that therefore his Majesty cannot reply particularly to the overture which has been made him until he shall have communicated with the continental powers, with whom he is confidentially connected, and particularly with the Emperor of Russia, who has given the strongest proofs of the wisdom and elevation of the sentiments with which he is animated, and the lively interest which he takes in the independence of Europe.

The above communication was followed by reflections on England of so very acrimonious a nature, as prove incontestably that the overture was made not in the spirit of friendship but of enmity: for what is there in Lord Mulgrave's reply which could give any just occasion for the violence of invective or menace, unless it be, that, instead of styling him Emperor, he is styled, "the head of the Government of France?" The whole frame and structure of Bonaparte's letter, indeed, no less than the tenor of those reflections which followed its communication to the Legislative Body, are adverse to the idea that his intentions were pacific. One of his objects, no doubt, was, to render himself popular at home, and to throw the odium of continuing the war on Great Britain: and this effect may, to a certain degree, be produced by it. But the mode of its transmission, the tone of insolence which pervades it, the departure from established forms in addressing it to the King personally, the cautious avoidance of every thing specific, and the implied threat which one part of it contains, plainly prove that reconciliation was little thought of by him. Politicians who have been used to watch the motions of Bonaparte, are disposed to think this overture a prelude to some great attempt, to which, should it be successful, it will be thought to add a lustre. The rumours of invasion are, partly on this ground, renewed, and partly on the ground, that more vigorous movements than usual have lately been made in the ports of France. The Rochfort squadron has made its escape, but its destination has not yet been ascertained. The Toulon fleet is also reported, though on less authentic grounds, to have put to sea. And the Brest fleet is said to be perfectly ready to avail itself of the very first opportunity of sailing which the relaxation of the blockade may afford. Doubtless Bonaparte will not be disposed to pass the approaching campaign in the same inert way in which the last was consumed. But whether Jamaica, the East Indies, Egypt, or Ireland, or even England, be his object, time only can discover; and it remains, perhaps, even in his own mind, to be determined by circumstances.

The French Ambassador, Marshal Brune, has, at length, quitted Constantinople, a sufficient proof that the sentiments of Russia continue hostile to France.

According to the French Budget, the total of the expenditure for the year amounts to £28,500,000 sterling. The ways and means are not yet specified.

It appears that the idea which has been for some time entertained, of erecting a kingdom in Italy, for one of the branches of the Bonaparte family, is well founded. A deputation from the Italian Republic has made a formal tender of the crown of Lombardy to His Imperial Highness Prince Joseph Bonaparte. A condition is established, that the crown of Lombardy and that of France shall never be united in the same person. This is by way of providing that the excessive aggrandisement of France may give no cause of jealousy to its neighbours. It is stated that more sovereignties are intended for the remaining branches of that *illustrious family*; and from what we have seen, the statement is by no means improbable.

SPAIN.

Our Government, highly to their honour, have issued orders that no neutral vessel going with supplies of grain to Spain shall be molested, during the present distress of that unfortunate country, even though the grain should belong to our enemy. An order has likewise been issued that all the private property belonging to the officers and men of the captured Spanish frigates, whether in money or goods, shall be restored to them.

The result of this year's enumeration of

the population of Spain is said to be most afflicting, since it shews, what we have some difficulty in believing, that that country has lost, within a twelvemonth, through earthquake, pestilence, and famine, one million of her people.

Spain is represented as becoming gradually warm in the war against us; and her grandees, we are told, are making magnificent sacrifices for its support. The resources of such a fund, however, if the industry of Spain does not yield a more certain aid, will soon be exhausted.

GIBRALTAR.

Letters from Gibraltar, dated the 25th December, represent the fever as having almost disappeared. General Fox was using every possible exertion for removing those loads of filth and rubbish which had accumulated in the streets of the town, and from which the disease had undoubtedly acquired much of its malignity; and for completely extirpating the contagion in that garrison.

PORTUGAL.

Lord Robert Fitzgerald, our minister at the court of Lisbon, presented on the 25th of January last, a paper to the Secretary of State, remonstrating in strong terms against the publication in the Gazette of Lisbon of the manifesto of the Prince of Peace to which we alluded in our last; as containing a gross libel on our Government, which it accused of starving prisoners to death and forcing them to take up arms against their own country. The effect of this remonstrance is not yet known.

HOLLAND.

Some very spirited discussions have taken place in the Batavian Legislative Assembly, on the occasion of a fresh demand from the State Directory of a contribution which should cover the deficiencies of last year. A M. Van Hasselt, in particular, who spoke at great length, arraigned the conduct of the Directory in the strongest terms; and earnestly urged their taking measures, in conjunction with their *High Ally*, which should ease them of their present insupportable burdens, by reducing their expences, at present unnecessarily enormous, within proper limits. Such freedom of speech cannot be very palatable either to Buonaparte or his minions, unless indeed it be used at his suggestion, in order to discredit the Directory, and pave the way for bestowing the Government of that unhappy country on some branch of the imperial family. M. Van Hasselt exposes, in very affecting terms, the wretched state to which Holland is brought; but then he ascribes it not to its proper cause, the French government, but to the extravagance and waste of the Batavian Directory.

RUSSIA.

There are strong reasons for believing that both this power and Sweden are about to join us in a confederacy against the French. Yet there appear no movements on their parts sufficient to justify the hope of a very early and active co-operation.

EAST INDIES.

The war against Holkar still raged at the date of the last dispatches. Our troops had as usual been successful in almost every encounter. The fort of Hinglais Cheer, which had been in the possession of Holkar's family for fifty years, and was considered as one of the strongest forts in his dominions, being surrounded by a deep natural ravine 250 feet wide, and 200 deep, was taken by assault on the 2d of July, with very little loss on our part. The fort of Rampoora had been carried on the 16th of the preceding May in the same manner, after a smart action in the adjacent plain. Our loss on this occasion was 12 killed and 55 wounded: only one officer and three other Europeans were among the latter.

By the official account published by the Right Hon. the Governor in Council at Madras, it appears that 145,840 persons have been inoculated with the vaccine, at the Presidency and subordinate stations, without any casualty.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

The discussion of the question respecting the WAR WITH SPAIN was delayed till the 11th instant in consequence of the great number of papers which were called for by both Houses of Parliament. These papers have certainly served to place the measure on less questionable grounds, and have left no wish for information unsatisfied. In that view the postponement of the discussion has been attended with considerable advantage to the public.

In the House of Lords, the justice and propriety of the proceedings of Government were attacked by Earl *Spencer*, Lord *Darnley*, Lord *King*, and Lord *Grenville*, and defended by Lord *Mulgrave*, Lord *Hawkesbury*, Lord Viscount *Sidmouth*, the Earl of *Westmoreland*, and the *Lord Chancellor*. On a division the numbers were—in favour of an address approving of the war 114, against it 36.

In the House of Commons the discussion occupied two days. It was begun by Mr. *Pitt*, who, after going through the papers

on the table for the purpose of proving both the justice and the policy of the steps which had been taken, moved an address to his Majesty, thanking him for the communication of the papers relative to hostilities with Spain, and expressing the satisfaction of the House at observing that he had acted throughout the whole negotiation with the greatest moderation and forbearance, and consistently with the honour of his crown and the security of his dominions. Mr. *Grey* endeavoured to prove that all the arguments employed by the Chancellor of the Exchequer were unfounded and fallacious; and that ministers had been guilty of a gross breach of faith towards Spain. On this ground he moved an amendment to the address, the substance of which was, that the House witnessed with regret in what had taken place, the mischievous effects of an undecided, equivocal and contradictory policy; but that while they point out the errors of ministers and their fatal consequences, his Majesty may be assured of the support of the House in every measure necessary to assert the rights and vindicate the honour of his crown, objects which can never be successfully pursued by negligent and undecided councils, nor attained by the violation of engagements on which those with whom we treat, have rested their security. Mr. *Grey's* proposition was supported by Lord *Temple*, Mr. *Raine*, Mr. *Johnstone*, Dr. *Lawrence* and Mr. *Fox*; and opposed by Lord *Castlereagh*, the *Advocate General*, Mr. *Banks*, Mr. *Hiley Addington*, the *Master of the Rolls* and Mr. *Pitt*, whose reply closed the debate. The speeches of the two last were peculiary able and convincing. The impression made on our minds by a careful perusal of the papers which were laid on the table, and by the discussion which took place upon them, was that war with Spain could not well be avoided; and that, with respect even to the capture of the treasure ships previous to a formal declaration of war, which formed the principal ground of censure, it admitted of a fair justification on the ground that there had been a conditional declaration of war on our part. It had been distinctly stated by our minister, that unless Spain would communicate to us her treaty of subsidy with France, a communication which, considering her professions of amity, it was incumbent on her to make; or if she made any attempt to fit out a naval force; we should consider her neutrality as at an end, and proceed to take those measures of precaution which might be necessary to guard against the effects of her hostility. Spain, however, refused to make us acquainted with the particulars of her treaty with France. She proceeded also to make considerable armaments without intimating to us her purpose, and she admitted of the passage of French seamen and soldiers through her dominions with the view of reinforcing the French squadron shut up in Ferrol. These were causes of war entirely independent of the enormous subsidies paid by Spain to France, subsidies far more than equivalent to any succours which the latter had a right to claim by virtue of the treaty of St. Ildefonso; and they served only to place in a more striking point of view the moderation and forbearance of our government. We certainly think, under all the circumstances of the case, that had government acted otherwise than they did; had they allowed the Spanish armaments to go on, and the treasure ships to enter Cadiz; had the Spanish ships in Ferrol, in consequence of this forbearance been in a condition to join the French squadron shut up there; had that squadron thus strengthened been able to force its way into Rochefort, and with the accession of the Rochefort squadron, and perhaps also of the Brest fleet, to proceed to Ireland; ministers would have had a much worse case to lay before Parliament. We cannot help thinking at the same time that an indecision and a want of explicitness are visible in the instructions given to our envoy at an early period of the war with France; and that the conduct of our Charge d' Affaires towards the close of the negotiations, particularly in admitting that there had been a convention of neutrality between this country and Spain, when there had in fact been no such convention, bore the stamp of weakness and indiscretion. On the whole, however, we are of opinion that a good case is made out by ministers: and a large majority of the House was of the same opinion; for on a division the numbers were for the original address 313. Against it 106.

A petition has been presented to the House of Commons against the late return for Middlesex, which has been submitted to the consideration of a Committee.

By the accounts laid on the table of the House of Commons, it appears that the produce of permanent taxes, in the year ending January 5, 1805, amounted to the sum of £29,312,483. 10s 5¼d. The war taxes in the same year produced £11,448,874. 2s. 1½d. Grand total of permanent and war taxes for the last year £40,751,357.12s.7¼d.

The following are the estimates which have been moved for the military service of the ensuing year, viz. guards, garrisons, &c. 145,920 men, £4,945,920; forces in the plantations, 47,000 men, £1,424,920; India forces, 20,000 men, £471,461; general and staff officers, £288,857; embodied militia and fencibles, 103,229 men, £2,663,752; clothing and contingencies for them, £264,485; foreign corps 17,366 men, £851,350; barrack department, England, £1,052,182, Ireland, £483,698; allowance to innkeepers, £476,099; half-pay and military allowances, £465,698;

recruiting and contingencies, £201,271; offices, £191,838; in and out pensioners, hospital expences, and royal military asylum, £345,930. The estimates for the ordnance service of Great Britain and Ireland amounted to 4,462,071. The addition made to our military force in the last year has been 4,046 cavalry, 898 artillery, 6,465 infantry, and 4,290 militia.

In a Committee of Supply the following sums were also granted to his Majesty, viz. £.1,441,000 for the extraordinaries of the navy; £.1,536,000 for building and repairing ships: £.975,000 for the transport service; £.552,000 for prisoners of war; £.414,000 for settling differences with America; £.135,721 for American loyalists: £.91,600 for convicts, law charges, and police offices; £.61,600 for foreign establishments; £.10,400 for the British Museum; £.12,470 for emigrants; and £.21,000 for the stationary of both Houses of Parliament.

A bill for renewing the suspension of the Habeas Corpus Act in Ireland has been carried through both houses of Parliament; though not without considerable opposition.

On the 15th instant a motion was made in the House of Lords, by Lord *Darnley*, for leave to bring in a bill to repeal the Additional Force Act which was passed at the close of last session, on the ground of the absolute inefficiency of that measure. The number of men to be raised by the act was 16,000 who were also to be immediately raised; but seven months had elapsed, and not 3,000 had been raised. In some counties where 500 were to have been raised, the number actually raised amounted to fourteen. It was also, he said an unequal and oppressive tax, being calculated to raise money instead of men, at the same time that it acted as a hindrance to the recruiting of the regular army. On these grounds the motion for a repeal of the act was supported by Lord *King*, Earls *Suffolk*, and *Spencer*, the Duke of *Clarence*, and Lord *Grenville*. The speakers against the repeal were Earl *Camden*, Earl *Westmoreland*, Lord *Mulgrave*, Lord *Hawkesbury*, and the *Lord Chancellor*; and the arguments which they employed were, that though the numbers produced by the act were not so great as were expected, no objection could thence be deduced to the principle or utility of the measure in question, sufficient time not having been given to ascertain its operation; that if the act were repealed, the impolitic system of ballot, and the high bounties to which the army of reserve had given birth must again be resorted to; whereas if it were continued, all the effects might be expected from it which were at first promised, the act being framed not for temporary purpose merely, but with a view of forming a depot for insuring supplies of men to the regular army; and that the delay which had occurred in the operation of the act was attributable not to any inherent principle of inefficiency, but to the difficulty of ascertaining the deficiencies in the militia and army of reserve, a difficulty however which had at length been removed. Lord Viscount *Sidmouth* spoke also against the repeal; for though it could not be supposed that he approved of the measure as the best that could be devised, yet as it had been sanctioned by the wisdom of Parliament, he thought it right that its effect should be fairly tried, which it had not yet been. It will be recollected, that it was this very measure which was the occasion of that noble lord's retiring from office. During the course of the debate there was a more than ordinary share of personal attack and recrimination on the score of inconsistency and dereliction of principle in the junctions which have lately been formed between Mr. *Pitt* and Lord *Sidmouth* on the one hand, and Lord *Grenville* and Mr. *Fox* on the other. The former coalition it was no difficult matter to vindicate, because, whatever difference of opinion might have existed as to particular points of detail, in the leading features of their political systems Mr. *Pitt* and Lord *Sidmouth* were perfectly agreed. But it is not very easy to conceive that a cordial union should have taken place between Lord *Grenville* and Mr. *Fox* without some sacrifice of principle on one side or the other. Having expressed such an opinion we deem it but fair that Lord *Grenville*'s vindication of himself should be heard. Our readers will judge of its validity. "I am accused," said his lordship, "of having passed my life in terms of intimacy with a person of great weight and high rank, and having acted for many years with him against an opposition, comprehending persons of great ability and consideration in the country. To this accusation I plead guilty—I have lived from early years in habits of the warmest friendship with the Right Hon. Gentleman alluded to—and I do not think there is any thing in the present situation of affairs that is likely, either on his part or on mine, to dissolve that friendship. As to that part of the accusation which refers to my present concurrence with persons from whom I formerly differed upon some points, which are now no more: is there any one so little acquainted with human affairs, as to suppose it a fair subject of censure, that a man should avail himself of the co-operation of any person from whom he can derive honourable support in the attainment of great and desirable public objects? If this principle required illustration, to whom should I look with more confidence than to the example of the man who has been alluded to (Mr. Pitt) who acted for many years in opposition to several noble Persons with whom, on the arrival of that cri-

sis, the commencement of the last French war, he did not hesitate to form a coalition. Nay more, has he not sought to establish a co-operation in the government of the country with that very party, or rather that individual, for my present connection with whom I am censured? When the country had been brought to the brink of ruin, by a weak, incapable, and inefficient administration, it was the wish of all good men that an administration should be formed, comprehending all the talent, ability and influence, which the country furnished, in order to save the state in the great crisis that menaced it, and which, in my judgment, is still far from being removed. Upon this subject, there seemed to be a perfect concurrence among all independent men in Parliament, and it was notoriously the expectation and desire of nine-tenths of the people. No one more cordially embraced the opinion than my Right Honourable Friend (Mr. Pitt) and if I am accused of an intimate connection with the Honourable Person alluded to (Mr. Fox) what is to be thought of my Right Honourable Friend, who did all in his power to introduce the same person into his Majesty's cabinet? Is it dishonourable in me to act with this Honourable Person on points in which we completely agree, while it is deemed honourable in my Right Honourable Friend to have gone into his Majesty's closet to advise his sovereign to appoint the same person to one of the highest offices in the state?"—He added that he had refused to connect himself with any arrangement which would sanction those principles of exclusion, which afforded an opportunity for the operation of private pique, and thwarted at the same time the wishes of Parliament and of the country, for a broad and efficient administration.

Lord *Darnley's* motion was lost by a majority of 113 to 45.

In the House of Commons on the 15th inst. Mr. *Wilberforce* obtained leave to bring in a bill for the abolition of the slave trade at a time to be limited. The bill was read a first time on the 19th, and ordered to be read a second time on the 28th inst. This measure has as yet given rise to no discussion. The West Indian planters and merchants threaten however to give it the most vigorous opposition in every stage of its future progress, and petitions are preparing with great industry against it. We very cordially wish that this opposition may prove utterly unavailing, and that the time may at length come which will put a period to this scourge of Africa, this opprobrium of the civilized world.

On the 18th inst. Mr. *Pitt* opened the budget. We shall give a short abstract of its contents.

SUPPLY.

Navy	£14,645,630
Army	12,616,897
Ordnance	4,846,894
Miscellaneous	1,450,000
Probably wanted to subsidise some of the great continental powers	5,000,000
	44,559,521
For Ireland	5,393,506
	£.39,166,015

A million would also be wanted to liquidate a debt to the India Company; £.2,800,000 to make good the deficiencies last year; and £.414,000 to pay American claims, making with some other articles a sum total of £.43,690,000.

WAYS AND MEANS.

Malt and Personal Estate Duties	£.2,750,000
War Taxes	8,300,000
Property Tax	6,300,000
New Property Tax of 1½ per cent.	1,150,000
Surplus of Consolidated Fund	4,000,000
Do. of Ways and Means, 1804	1,192,115
Lottery	300,000
Loan	20,000,000
	£.43,992,115

The terms on which the loan had been negotiated were for every £.100 advanced £.150, 3 per cent. consols, and £.92, 3 per cent. reduced, being £.10 per cent. less than last year. The annual charge incurred by this loan, together with the provision for the Loyalty loan, would be £.1,537,000. The means proposed for defraying this were, an addition of one penny on each letter sent by the general post, and of one penny on two-penny post letters sent beyond the delivery of the general post, estimated at £.230,000; an addition of five shillings per bushel on salt consumed at home, and of sixpence per bushel on salt exported, estimated at £.566,000; an addition of one-fifth to the tax on pleasure horses, and of seven shillings and sixpence on those used in husbandry, taking the two at £.430,000; and an addition to the tax on legacies estimated at £.530,000. Total 1,556,000.

On the 21st inst. Mr. *Windham* brought forward a motion for going into a committee on the state of the national defence, on the ground that it had been neglected. The motion was opposed by Mr. *Canning*, and rejected by the House, 96 voting for it, and 243 against it. This debate deserves notice chiefly on account of many momentous suggestions that fell from Mr. *Windham* in the course of a speech which without fatiguing the House lasted about four hours. The volunteer system was assailed by him with all his former arguments, but those it will be unnecessary to repeat. It appeared however that there had been a great reduction of that species of force in consequence of the ballot having been

withdrawn. The system of ballot by which our militia had hitherto been formed he reprobated as in the highest degree pernicious. Its effect, during the American war, had been to raise bounties from one guinea to ten, and more recently even to fifty and seventy. And with all this enormous encouragement, so calculated was the principle of ballot to exhaust itself, that a measure (the Army of Reserve Bill) framed to produce 50,000 men could not be made to produce more than 37,000. The Additional Force Act had been almost wholly unproductive, 2,300 men being the whole number hitherto raised by it. In nine months an increase had been made of 11,000 in foreign corps; but the losses in that time at home and abroad had been 16,000. In short there were at this moment (including foreign troops amounting to 30,000) only 47,000 regular soldiers for internal defence and for continental operations. The first remedy proposed by Mr. Windham was to make it an object for men to enter into the army: in that case men would be as easily procured for the army as for a cotton manufactory. There was no want of men for the most unwholesome trades: why should there be for the army? Let government make the profession desirable, and they will have men enough. He would recommend to clear away in the first place all parish recruiting, and all competition, and one step would be gained; not that he wished to put an *entire* period either to the militia, or to the ballot; in a limited degree both might be profitably retained. He would next clear away that profusion of military honours which had been diffused over the country, and which had detracted from the respectability of the military profession. He would recommend also recruiting for a limited time instead of for life, and part of the bounty might be kept till the time of a man's discharge. Subaltern officers should be made comfortable. The horrid system of drafting should be renounced. The natives of the colonies should be employed to protect them with a very small mixture of Europeans, which would obviate the terrors of a West India service. The degrading punishment of whipping should be abolished in the case of trivial offences. Recruiting for a limited time, he remarked, would prevent desertion: and if limited service was unfriendly to discipline, what would be said of our militia?

Mr. *Canning* argued that the main object of the additional force act was to form a source of permanent supply for the army, an object which not having been tried could not be said to have failed. Its failing immediately to produce the effect which was expected was to be ascribed, partly, to the exhausted state of the country in consequence of the ballot of reserve and supplementary militia acts, and partly, to a report which had been industriously circulated of the probability of its repeal, and which damped exertion in carrying it into effect. The penalties under the army of reserve act not having been exacted, parishes might flatter themselves to escape on this occasion also, and thus become indolent. Under these circumstances it was plain that the measure had not had a fair and impartial trial. The measure had certainly this advantage, that it did away high bounties, and also the evil of competition. Mr. *Canning* expressed his approbation of the idea of colonial corps, and even of black troops; but thought the introduction of a limited time and place of service into the regular army would be attended with many difficulties. He then stated the whole force of this country. On the first of Jan. 1805, the whole of our disposeable force was 154,000, of our limited 21,000—so that we had 12,000 more disposeable troops than in the preceding January. Upwards of 306,000 volunteers had withstood all the temptations of example, exhortation, and opposition, and of that number of effective men 160,000 were reported fit for service. Besides which we had a militia of 70,000 men.

NAVAL INTELLIGENCE.

LOSS OF THE EARL OF ABERGAVENNY EAST INDIAMAN.

On the 1st. instant she sailed from Portsmouth, with some other ships, under convoy of his Majesty's ship Weymouth. In going through the Needles, that ship separated from the convoy, on which it was deemed expedient to run into Portland Roads to wait her arrival, particularly as the wind had become rather unfavourable.

At half past three P. M. on the 5th inst. the Earl of A. bore up for Portland Roads, when on a sudden the wind slackened, and the tide setting in fast drove her rapidly towards the Shambles. The nearer she approached, the less she was under management; and being at last ungovernable, she was driven on the Rocks, off the Bill of Portland, about two miles from the shore, where she remained for some time beating. At 4 P. M. the shocks became less violent, and soon after she cleared the rocks. The sails were immediately set, with an intention to run for the first port, as the ship made much water; but the leak increased so fast, that the ship would not obey the helm. Signals of distress were now fired: the danger did not, however, appear to those on board sufficient to render it necessary for the boats to be hoisted out.

At 5 P. M. the leak increased fast. All endeavours to keep the water under were found in vain, and night setting in rendered the situation of all on board melancholy in the extreme: the more so, as it was then ascertained that the ship had received considerable damage in her bottom, immedi-

ately under the pumps. All hands took their turn at the pumps, alternately baling at the fore hatchway. At eight o'clock their situation became still more dreadful, for then it was found impossible to save the ship, which was sinking fast. Signal guns were again discharged incessantly. The purser, with the third officer, and six seamen, were sent on shore, in one of the boats, to give notice of the distressed state of the ship and crew. At this time a pilot boat came off, and five of the passengers, embarked for the shore, notwithstanding a dreadful sea, which threatened them with almost instant destruction.

The general attention was diverted for a few moments in observing the boats leave the ship; but the crew were soon reminded of their fate, by a heavy swell, which baffled almost every attempt to keep the ship above water. The dreadful crisis was now approaching; every one seemed assured of his fate, and notwithstanding the unremitting attention of the officers, confusion now commenced on board: some gave themselves up to despair, whilst others endeavoured to collect themselves, and employed the few minutes they had left in the best of purposes—that of imploring the mercy of their Creator. At 10 P. M. several sailors entreated to be allowed more liquor, which being refused, they attacked the spirit-room, but were repulsed by the officers, who continued to conduct themselves with the utmost fortitude till the last. One of the officers, who was stationed at the door of the spirit-room, with a brace of pistols, at which post he remained even while the ship was sinking, was much importuned by a sailor, while the water poured in on all sides, to grant him some liquor. "It would be all one with them," he said, "an hour hence." The officer, however, true to his trust, repulsed the man, and bid him go to his duty, observing, that if it was God's will they should perish, "they should die like men."

At half past ten the water had got above the orlop deck. All on board were now anxiously looking out for boats from the shore, many wishing they had taken refuge in those that had already left the ship, as their destruction appeared inevitable. Unfortunately, in the distress of the moment, the ship's boats, in which every soul on board might have been saved, were not hoisted out. At eleven o'clock, a fatal swell gave the ship a sudden shock, and she sunk almost instantaneously, in twelve fathom water, two miles from Weymouth Beach. Many clung to loose spars, and floated about the wreck, but the majority took refuge in the shrouds. The severe shock of the ship going down, made several let go their hold, whilst others by the velocity of the ship's descent, had not power to climb fast enough to escape the water.

When the ship touched the ground, about 180 persons were in the tops and rigging: their situation was beyond description wretched: the yards only were above water, and the sea was breaking over them at the dead hour of a frosty night. In a short time their spirits were revived, by the sound of several boats at a small distance; but, not one of them came to their assistance. By twelve o'clock their numbers had much decreased: the swell had swept some off, whilst others were unable from the cold any longer to retain their hold.

About this time a sloop which had heard the signal guns came to an anchor close by the ship. The weather was now so moderate, that the sloop's boat was able to proceed to the wreck, and to take off every person who remained. The boat returned three times. Nothing could be more correct than the conduct of the crew on this occasion: they coolly got into the boat, one by one, as they were named by their officers.

When it was supposed that every one was brought off, and the boat was about to depart for the last time, a person was observed in one of the tops: he was hailed, but was so exhausted with the cold that he could not answer. Mr. Gilpin, the fourth officer, returned and brought him down on his back to the boat. Every possible care was taken of him, but to no effect: he died about twelve hours after he was landed. The sloop having now, as was supposed, taken on board all the survivors of the ship, sailed for Weymouth. She had not, however, proceeded far, before it was perceived that Mr. Baggot, the chief officer, was close astern. The sloop immediately lay to for him; but at that moment Mr. Baggot perceiving Mrs. Blair, a fellow-passenger, floating at some distance from him, instead of providing for his own safety, went to her rescue. He succeeded in coming up with her, and sustained her above water, while he swam towards the sloop; but just as he was on the point of reaching it, a swell came on, and his strength being exhausted, he sunk and never rose again. The unfortunate Mrs. Blair sunk after him. The wind being favourable the sloop soon reached the port.

On mustering those who had landed, it appeared that only 139 persons had reached the shore out of 402 who had embarked*!

Captain Wordsworth, who commanded her, was a man of mild manners and pleasing conduct. As soon as the ship was going down, Mr. Baggot, the chief officer,

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* It was at first feared that nothing would be saved from the wreck; but if the weather continues moderate, hopes are entertained even of raising the ship. The cargo of the ship was estimated at £300,000, besides which she had on board dollars to the amount of 470,000 ounces, and is supposed to have been one of the richest ships that ever sailed for India.

went and told the captain, "that all exertions were vain; the ship was rapidly sinking." Captain W. who no doubt expected it, stedfastly looked him in the face, and, with every appearance of a heart-broken man, faintly answered: "Let her go! God's will be done."—These were the last words he uttered: in a few moments the ship sunk: many who were climbing the shrouds endeavoured to save him, but without success: he sunk with his ship, and was seen no more.

The whole of the preceding account is highly affecting; but there is one part of it which is peculiarly melancholy: we mean that in which some of the sailors are stated to have attempted to force their way into the spirit room, in order to procure a supply of intoxicating liquors. Almost at the very moment when the ship was sinking, one of them is represented as importuning his officer for spirits, on the ground that "it would be all one with them an hour hence." We believe that this practice of endeavouring to break into the spirit room of a ship, when danger becomes imminent, and the souls on board are on the point of launching into eternity, is by no means uncommon. We remember, for instance, that the same thing happened when the Guardian was lost; and that Captain Riou, the commander, was wounded in the arm, in a contest very similar to that which occurred on board the Abergavenny. We are unwilling to dwell on so painful a topic, but we cannot help deducing from it a general remark, which we deem of the utmost importance. The frequent recurrence of such a circumstance, points out the utter want of true Christian faith which prevails among many of the lower orders of men in this country. We call ourselves Christians; we assume that as a nation, we are in this respect highly distinguished; and we profess to dread the introduction of French atheism: but we should do well to enquire whether, in our army and navy, as well as in our manufacturing towns and populous cities which furnish the supply of sailors and of soldiers, practical infidelity does not prevail in a far greater degree than it is convenient to every one to admit. This is a crying evil, and our clergy in particular are loudly called upon to lay the axe to its root. The want of a more religious education of the poor, the too common neglect of the great duty of catechising, the indisposition of English ministers to visit the poor from house to house as is periodically done in Scotland, are undoubtedly among the causes which contribute to the general prevalence of a merely nominal Christianity. Faith also, we mean that faith which is a lively active principle, ought to be more insisted on: and in those places where this is not done; in other words, where the Gospel is not zealously preached, our clergy must not be surprised if their "tack of services" should be supplied, so far at least as the poor are concerned, by the irregular zeal of more active, though much more unlearned teachers. How plain is it that, in the case of the seamen, which we are contemplating, that faith was utterly wanting, "which is the substance of things hoped, and the evidence of things not seen." How evident is it also that such a faith would have had the practical effect of preventing this outrage? We add with regret, that the language even of the officers, as reported in the preceding narrative, does not sound in our ears as Christian. "To die like men" is better undoubtedly than to die like brutes; but it is best of all to die as becomes sinners, who, though conscious of their sinfulness, know that they are redeemed by the precious blood of Christ," and derive from that consideration the blessed and enlivening hope of everlasting life.

The Jamaica homeward bound fleet was dispersed by a storm, but most of them have arrived in port.

The French squadron, consisting of four sail of the line, one a three decker, and three frigates, has been able to steal out of Rochefort without the observation of our fleet. What course it has steered is at present unknown. The Toulon fleet is reported also to have made its escape, but this report is not fully confirmed. Both squadrons are said to have a great many troops on board.

Several rich Spanish prizes have been made by our cruizers in the course of this month, and our blockading ships have succeeded in capturing a few of the French gun-boats. Several of their privateers have also fallen into our hands, both in the West Indies and in Europe. Some of our merchant ships have on the other hand been captured by the enemy.

DOMESTIC INTELLIGENCE.

Dr. Charles Manners Sutton, late Bishop of Norwich, has been elected Archbishop of Canterbury, in conformity with his Majesty's Conge d'elire and recommendation, in the room of Dr. Moore, deceased.

A proclamation has appeared in the Gazette, cautioning the inhabitants of the coast against any intercourse with vessels from the Mediterranean, and ordering the utmost vigilance to be used in cases of quarantine; adding that there is no good ground for believing that the comparative coldness of this climate will afford any obstacle to the introduction and progress of contagion in this kingdom. A Board of Health it is said is to be established.

Some alarm has been excited by the appearance of infectious fever among the cadets at Woolwich; but there is reason to hope that it is nothing more than the common typhus, to which one or two individuals have fallen victims.

A foreign expedition is said to have been

preparing for some time on a large scale, and to be now nearly complete. Its destination does not appear to be at all known.

The loan which has just been negotiated has proved profitable to the contractors. The premium on it has fluctuated from three and a half to five and a quarter per cent.

OBITUARY.

ACCOUNT OF THE REV. DR. MACLAINE.

The following account of the Rev. ARCHIBALD MACLAINE, D. D. whose death we announced in a former number, is taken from a funeral sermon preached on the 2d of December last, by the Rev. JOHN GARDINER, D. D. and which has since been published by Hatchard.

Dr. Maclaine was a native of Monaghan, and son to a worthy dissenting minister, who dying while he was young, some relations sent him for education to the University of Glasgow. Thence he repaired in 1746 to the Hague, to be an assistant to his uncle, Mr. Milling, minister of the English Church in that place, whom he succeeded in his office. He married the daughter of M. Chais, a distinguished minister of the French Church, by whom he had four children; three of whom, two sons and a daughter, are now living.

The memory of this divine is well entitled to the attention of Christians, since, of a very long life, he devoted near half a century to the discharge of the functions of the Christian Ministry, and was always regarded as an ornament and a blessing to that part of Christ's flock over which he presided. During that long period, viz. from 1746 to 1796, he persevered steadily in the same uniform course, free from ambitious views, contented with his lot, revered and beloved by all around him. But when the French Revolution had carried its ravages into Holland, he found himself compelled to abandon a situation which was peculiarly congenial to his habits and pursuits, and to dissolve those ties, strengthened by the length of their duration, which bound him to the circle of his friends, but especially to his flock, who viewed him not only as their teacher, but as their guardian and their father.

In this country, where he found a cordial and hospitable reception, he had no opportunity of fulfilling those ministerial duties in which he took so much delight. He was anxious, however, to employ the knowledge which he had derived from experience, in admonishing the inhabitants of this kingdom of their danger and their duty, and with this view he wrote, in 1797, a tract, entitled, "The solemn Voice of Public Events considered," which was printed by Hazard.

But it was not by his writings alone that he endeavoured to benefit his fellow-creatures, but also by his example. He was distinguished by the faithful discharge of his duties both to God and man. As a parent, a master, a neighbour, and a friend, he stood eminently high. And the cheerfulness and assiduity with which he frequented *the courts of the Lord's House*, and the fervour and solemnity with which he joined in our offices of devotion, as well as the humility with which he, who was so well qualified, and had been so long accustomed, to instruct, took his place on the bench of instruction, were the subjects of general observation.

"Brought up in the Presbyterian form of ecclesiastical government, if he continued to give it a preference, it was such as was exempt from the slightest tincture of bigotry—he was far from considering his own communion as infallible in order to issue a sentence of condemnation on all others, leaving them to the uncovenanted mercies of God—this his enlightened mind and liberal heart equally forbad—he sincerely deprecated all such illusory attempts as tending to commute a superficial attachment to a *form of godliness* for the inherent substantial *power* thereof, and as calculated to irritate and strengthen the cause of discord rather than to conciliate and promote that of union or peace. He was a sincere friend to our episcopal Church, admired its services, espoused its most essential doctrines, joined in its communion, and associated with some of its highest and brightest ornaments."

Dr. Maclaine was conspicuous for his zeal in the various branches of his duty. He was deeply convinced of the truths of our holy religion, and he knew how to defend them from the open or the insidious attacks of their enemies*. He laboured incessantly to dispel the mists of prejudice and error, to strengthen the upright, to

* His *Letter to Soame Jenyns* exposes with perspicuity and vigour, and yet with moderation, the vague assertions and loose reasonings of that paradoxical, though, in some respects, valuable writer. His *Translation of Mosheim's Ecclesiastical History* is executed with taste and judgment, and the notes which he has added are peculiarly valuable. His last publication, a Volume of Sermons, was also well received by the public.

comfort the feeble minded, and to bring sinners to repentance; and in order thereto, *not handling the Word of God deceitfully*, or lukewarmly, *but by manifestation of the truth commending himself to every man's conscience in the sight of God.* He was unwearied in every office of benevolence, pouring alms into the lap of the indigent, oil into the wounds of the sick, consolation into the bosoms of the afflicted.

His scientific attainments were very considerable. His talents and dispositions rendered his society at once improving and engaging. Courteous, affable, and communicative, no one ever quitted his society without a desire to profit by it again. We will not, however, dwell on these perishable parts of his character, we wish to exhibit him, in the words of Dr. Gardiner, as the venerable pastor, the faithful and humble Christian, going out of the world as a penitent reconciled to his God, and thus *having hope in his death.* Penetrated with a sense of his imperfections, confessing himself unworthy to appear before a tribunal of justice, if he approached with confidence a throne of mercy, it was in leaning on that cross which is the sole strength of our salvation. If he presented to his Sovereign Master the sacrifice of a *broken and contrite spirit*, it was in a reliance on the promises of Eternal Truth that it would be accepted, knowing that He who *breaketh not a bruised reed* would hear his prayer and would help him. Conducted by hope, he waited for his deliverance in tranquillity and a profound resignation to the order of providence—and if languor or pain of body ever extorted from him any ardent desires, they were that he *might depart and be with Christ.*

In proportion as infallible symptoms announced the approach of his dissolution, his soul possessing the *peace of God* was fortified against the terrors of death; and he more and more felt the efficacy of that faith which he had so earnestly inculcated on others. When satisfied that the awful summons was issued, *set thine house in order for thou shalt die;* he received it in saying, "You remember *Socrates*, the wisest and best of heathens, in this state could only express a hope mingled with anxiety and doubt; but, blessed be God, though a grievous sinner, in retiring to that bed from which I shall rise no more, *I know whom I have believed:* death cannot separate me from the love of Christ: in him *to die is gain.*" Nothing but the most solid and intimate conviction could produce the energy and warmth with which these words were spoken. On his last bed also he afforded a noble example of the Christian's triumph. The divine goodness was eminently displayed towards him in an exemption from acute pains, and in the preservation of his intellectual powers. Of these blessings he entertained the most lively and grateful sense; and he profited by them chiefly to be engaged in heavenly meditations on the nature of the awful change which he was about to undergo, the kind of society which he was to join, the manifestations that would be made to him of the works and ways of Providence in nature and grace, the scenes of glory and felicity which would open to his astonished view. To the discourses of others on these subjects he would listen with animation and delight when read to him, and he would dilate on them himself with a peculiar earnestness and solemnity of manner. But though he thus rejoiced, on descrying the promised land which he was so soon to possess, he could not look back to the wilderness through which he had passed with indifference or unconcern for the welfare of his brother pilgrims. He bewailed most pathetically the effects of those sins which had so evidently brought down the divine judgments on the earth; he shuddered at the ignominious bondage and persecution under which so great a portion of his fellow-creatures now groaned; he regretted bitterly the disorders, the feuds, and insurrections, which had disgraced his native country. Far from envying those who were to sojourn in this world long after him, he considered it as an additional subject of gratitude to God that he should take him to himself in times like the present—times, which, on a general view, of things he frequently and emphatically pronounced to be awful and tremendous.

Hence a general reformation of manners, and the deliverance of his country from the dangers which she had too justly incurred, formed a part of his prayers; and most fervently also did he implore the blessings of Heaven on his relations and friends. Ejaculations of this kind, and of thankfulness for the attentions he received in his helpless state were constantly issuing from his lips—but it was to the divine goodness that his heart overflowed with a gratitude which was unspeakable, and which tears could alone express. Christ Jesus, salvation and eternal life, were ever in his thoughts—the glory of a future world was constantly in his view.

The doctrine of the sleep of the soul till the general resurrection he had maturely and thoroughly investigated, and the result of his studies obliged him to declare it not less uncomfortable, than unphilosophical and unscriptural: and now one of his sweetest reflections was that his understanding in the vigour of health obliged him to adopt this decision. He derived a high pleasure from a conviction that instantly on leaving the body the righteous would enter on a state of happiness perfect in its kind, though not in that degree which he will experience at the final consummation of all things. In dwelling on these topics, especially in mentioning his early and habitual attachment to piety, he would sometimes fear that the warmth of his feelings

had betrayed him into too much self complacency, and he would check himself by exclaiming, "God forbid that I should boast: is this a time of boasting for sinful dust and ashes in a situation like mine, my bodily frame dissolving, my memory gone, the light of reason expiring? No, it is a joy mingled with the profoundest humility and awe, it is in a sense of my own unworthiness and the all-sufficient efficacy of Christ's sacrifice that I cherish the hope of laying hold of eternal life, that crown incorruptible which God reserves for those who love him:" and he could give no stronger proof of the persevering firmness and vivacity of his own faith than by gently reproving his mournful attendants for the deficiency of theirs in these the last words which he uttered, "Weep not for me, O ye of little faith."

It was in these happy sentiments and dispositions that when the dust returned to the earth, his spirit returned to the God who gave it. It is thus that the respectable minister of Christ, after having spent so long a life in instructing and consoling mankind by his example, his writings, his precepts and exhortations, edifies them in his last moments by possessing the hope of the righteous, by displaying the happy experience which he had of the influence of faith. Blessed, for ever blessed be the author and finisher of a faith which produces such glorious effects! What consolations does it not afford to sinful and imperfect beings like us whose life at most is but a span, and who know not how soon it may terminate? This faith is the only lamp which can enlighten our steps in the path of felicity and glory. Shall we not then walk by its help in this path? In reflecting that our latter end is constantly advancing, shall we not think on rendering it happy like that of the righteous? Shall we not cultivate those sentiments and dispositions which were so fertile in consolations to one who, we hope and trust, is now in possession of a far more substantial reward? For this purpose let us never forget that meditations on a future state, to be invigorating and consoling on a death bed, must not be then introduced for the first time—they must have been habitually cherished in health and the vigour of life. It was this circumstance alone which rendered our deceased brother's situation so tranquil—it was, as he often said, a steady and familiar acquaintance with death in his brightest and happiest days, which now on a bed of languor and pain deprived this enemy of his sting. We cannot indulge a hope, like the righteous, of obtaining hereafter a glorious reward, unless our last end resembles his; and to die like him we must endeavour to live as he does. Let this then be in future our earnest resolution; and may that God who delights to see his creatures thus commit their souls into his hands, confirm us in this resolution, assist us in the execution of it, and crown it by his grace with the desired success!

THE LATE ARCHBISHOP OF CANTERBURY.

On the 18th of January, about four in the morning, at his palace at Lambeth, after much severe illness, in his 74th year, died His Grace John Moore, D. D. Lord Archbishop of Canterbury, Primate and Metropolitan of all England. This amiable Prelate was a native of Gloucester. His father's circumstances were inadequate to afford him a liberal education. He was, therefore, brought up at the free-school of that city, and, on account of his becoming conduct and promising talents, some friends procured him a situation in Pembroke College, Oxford, whence he afterwards removed to Christ Church in that university. He there applied himself with such assiduity and effect to his studies, particularly the mathematics, that he was recommended as a proper person to fill the office of private tutor to the Marquis of Blandford. On his first entering the Duke of Marlborough's family, he received from the haughtiness of the Duchess some mortifying treatment. Her Grace, however, did not continue to keep him at the same degrading distance, but, on the death of her lord, she offered Mr. Moore her hand, which he, from conscientious motives, declined. The young Duke was so sensible of the disinterestedness of his conduct that he settled an annuity of £. 400 a year on him, and speedily obtained for him valuable church preferment. In 1766 he was made Prebendary of Durham; in 1771 Dean of Canterbury, and in 1775 Bishop of Bangor. In 1783, on the death of Dr. Cornwallis, the archiepiscopal see of Canterbury, after having been declined by Bishops Hurd and Lowth, was given to Dr. Moore, who, it is said, had the unconcerted recommendation of both these venerable prelates. Whilst occupying the first station in the church, his Grace uniformly conducted himself with an exemplary moderation, neither taking a part in political disputes, nor resorting to any of those intemperate measures, with respect to religious differences, which, while they would have raised him more highly in the estimation of bigots, would have fatally compromised the peace and unity of the church. His Grace married a sister of the present Lord Auckland, by whom he has four surviving sons, the youngest born since his advancement to the archbishopric, and the only child, it is said, ever born to an archbishop of Canterbury. Two of his Grace's daughters died of consumption within the last seven years.

☞ *The Deaths and Ecclesiastical Preferments are unavoidably deferred.*

ANSWERS TO CORRESPONDENTS.

In our last we acknowledged the receipt of the letter of Clericus Anglicanus. As he has not chosen to afford us the satisfaction we requested, we shall proceed to notice a few particulars in the letter which he addressed to us. He wishes to know whether we approve of all the sentiments expressed by a Clergyman in our Number for Dec. p. 722. We beg to repeat a remark which has frequently fallen from us, viz. that we do not consider ourselves to be responsible for every expression contained in the communications which we insert; and certainly we think with him, that an objection may be fairly made to some modes of expression employed in the paper to which he alludes. We approve, however, of the *general spirit* of that paper: and this is more than we can say, with truth, respecting the letter of Clericus Anglicanus, the *general spirit* of which we greatly disapprove: for besides that the reasoning which it contains is extremely loose, and the terms indefinite, there appears in it, as we conceive, a temper of mind very far removed from the meekness and humility of Christian wisdom, and very nearly allied to the spirit of pride and self-righteousness. He assumes that we are led by the fear of man to avoid asserting the peculiar doctrines of Calvinism. Does he then know our hearts? Is he sure that we believe those doctrines? May it not at least be possible, that we really conceive the question between the Calvinists and Arminians to be that which we have uniformly represented it to be, a question far surpassing the human powers, not unequivocally decided by our Church, and left still more undetermined in Scripture? His observation, that the publications of Bishops are frequently selected, and "every opportunity taken to load them with commendation," is false in point of fact. Two reviews of the works of Bishops occur to us at this moment, on which we perhaps too strongly animadverted, and another, on which the commendation we bestowed was perhaps more than sufficiently qualified. We forbear to quote the terms which he applies certainly to these prelates, and, if we rightly interpret his ambiguous words, to all our other bishops. Does he recollect, if he has not assumed a false appellation, that he has solemnly engaged to pay submission to those bishops? And is he not bound, as a Christian at least, to treat them with candour and respect? "The Gospel," says this writer, "is an offensive thing." But has he never reflected on the passage, "Woe to him by whom the offence cometh?" Instead of labouring to lessen, he would have us to increase the offence, at least his language would imply it; and certainly his example confirms this interpretation, for he has contrived to make religion wear a most ungracious and repulsive air. We earnestly recommend it to our Correspondent to busy himself less with the niceties of controversy and the religious character of his superiors, and to look more anxiously into his own heart, where, if this letter be a fair specimen of his ordinary temper, he will find much useful employment. In the mean time, unmoved by any thing which has fallen from him, we shall make it *our* study to cultivate more and more, in the conduct of our Work, that candour and moderation of which he speaks with so much contempt.

A. B.; H. T.; λ.; and C. L. have come to hand, and are under consideration.

Osiandra's communication has been received. All that we can say with respect to his former piece is, that we have not yet determined on its insertion.

We beg to inform J. D. M. F. that his complaint has been attended to. We wish that we could *please* every body, but we find it impossible. In compliance with the wishes of many country correspondents, and with a view to their accommodation, we ordered the Appendix of the last year to be prefixed to the first Number of this. But the measure was so loudly clamoured against by some individuals, (who we suppose intended to give up the work at the end of the year) as an unjust imposition, that we were induced, on the eve of publication, to alter the plan.

It would be endless to state all the reasons which actuate us in leaving some books unreviewed. Our plan, it is evident, admits of only a limited selection. No author however has any *right* to complain, who knows that he has not transmitted to us his work.

Honestus has been received.

The Sermon transmitted to us by H. will not suit our publication.

ERRATA IN THE LAST NUMBER.

Page 6, col. 1. line 26, for *else* read *less*.
—, —, line 36, for *judgment* read *judgments*.
Page 7, col. 1. line 13, for *morals* read *models*.
8, col. 2, line 31, for *resolutions* read *resolutions*.

THE

CHRISTIAN OBSERVER

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Religious Communications.

SOME ACCOUNT OF THE WRITINGS OF ST. IRENÆUS.

THE following are the works of this holy man mentioned by Eusebius as extant in his time; but of which few or no traces now remain, viz.

1. A book *against the Gentiles concerning Knowledge*, which Eusebius describes as very concise and highly useful.

2. *A Description of the Apostolic Preaching*, addressed to a brother named Marcian.

3. A book *of various Tracts*, in which are quoted some sentences from the Epistle to the Hebrews.

4. A letter to Victor, Bishop of Rome, *concerning Easter*, of which a fragment is preserved by Eusebius. The substance of it is given in the last number, p. 68.

5. A letter to Blastus *concerning Schism.*

6. A letter to Florinus *concerning Monarchy*, (*i. e.* the government of one God) and *that God is not the maker of evil.* It is in this Epistle that Irenæus gives that account of his intimate converse with Polycarp, which is quoted in the number for January, p. 1.

7. A book entitled, *concerning the Number Eight*, which Eusebius states to have been written for the benefit of the same Florinus, who had unhappily embraced the Valentinian heresy. In this work Irenæus spoke of himself as having lived in the first succession after the Apostles. At the close of it he inserted the following note. "Whoever thou art that shalt transcribe this book, I adjure thee, by our Lord Jesus Christ, and by his glorious coming to judge the quick and the dead, that thou compare what thou shalt transcribe, and correct it diligently according to the copy from which thou transcribest it, and that thou also transcribe this adjuration and annex it to thy copy."

Besides these works, which now live only in the pages of Eusebius, Irenæus is supposed to have written the account of the persecution at Lyons, contained in a letter from the Churches of Lyons and Vienne to their brethren in Asia and Phrygia. An abstract of this letter will be found at page 2. The only work ascribed to Irenæus now extant, and which can with certainty be pronounced to be his, is that entitled *Against Heresies, or the Confutation and Overthrow of false Science* or Gnosticism. The object of this work was to analyze and expose to view the various heresies which then infested the Christian Church; and, as has been already observed, the manner in which Irenæus has dissected these fanciful and absurd systems, and pointed out their fundamental errors and pernicious tendencies, shews him to have possessed unusual patience and laboriousness of investigation, as well as very acute reasoning powers. The treatise was originally written in Greek, and we may presume, from fragments of his other works which have reached us, with much plainness and perspicuity: but the Latin translation, which has alone been preserved, is executed in a peculiarly uncouth and barbarous style.

In this work, Irenæus, taking the Scripture for his guide, contends with the whole host of heretics who had risen up in succession from our Saviour's time to his own, beginning with Simon Magus. This apostate had the boldness, among his other impieties, to represent himself as the Almighty God, and his concubine Selene as the supreme mind. His disciple, Menander, baptized, not in the name of Jesus, but in his own, and denied with Simon Magus that the world was made by God, but by angels. Saturninus, of Antioch, fixed the number of angels engaged in this work at seven: and Basilides, of Alexandria, besides

monstrous opinions which [illegible]d to these, invented a su[illegible]me God whom he called Abraxas. Nicolaus likewise denied that God was the framer of the world. Then came a set of men who paid worship to a serpent, and uttered some strange absurdities respecting Æons, or inferior deities, which were afterwards matured into a system by Valentinus. Capocrates, who may be considered as the founder of the Gnostic sect, succeeded: he, as well as most of the heretical leaders, exercised magical arts. Cerinthus followed, who also denied that God made the world, and affirmed that Christ was the son of Joseph, and that the law was given not by God but by angels. Ebion differed from him in so exalting the law as to subvert the Gospel. Next arose Valentinus, who, in consequence of his superior parts and eloquence, proved the most mischievous of them all. Having failed in his view of obtaining the episcopal dignity, and ill-brooking that another should be preferred to himself, who had confessed Christ even in torments, he applied his mind to the consideration of the most effectual means of disturbing the Church: with that view he laboured to perplex and confound the whole Christian doctrine by turning it into a mere fable or allegorical representation. Ptolomæus, Secundus, and Heracleon improved on the scheme of Valentinus, adding to it some new absurdities. Marcus and Colobarsus, while they adhered in the main to the Valentinian heresy, ridiculously pretended to extract the mysteries of faith from the Greek alphabet, which they used in the way of magical numbers. Cerdon maintained that there were two Gods, a good and an evil, and that by the latter the world was created. He rejected the whole of the law and all the Gospels excepting that of Luke, as well as many of St. Paul's Epistles, the Acts of the Apostles, and the Apocalypse; and he taught that Christ, the Son of the good God, had come only in appearance, and that he had neither been born nor put to death. He held the resurrection of the soul, but denied that of the body. Marcion differed little from Cerdon, except in forbidding Christians to marry: and yet he himself was extremely licentious in his conduct, and had been excommunicated on account of his criminal indulgences. Apelles, the disciple of Marcion, rejected some of his master's dogmas, and substituted others not less extravagant. Politus and Basiliscus, meanwhile, affirmed the existence of two principles, somewhat after the manner of Marcion: but Syrenus, going still further, affirmed the existence of three. Tatian succeeded, and gave new life and vigour to the pestilent doctrines of Valentinus and Marcion. Last of all, came Montanus, who, setting aside all other authorities, declared himself to be the Holy Spirit promised by Christ, who should lead men into all truth: he closes the catalogue of the heretics who preceded Irenæus.

It would serve no purpose of practical benefit to follow Irenæus through all the laboured course of argumentation he has employed to overturn these absurd and impious systems, which he shews to have generally originated in pride and presumption, and to have almost invariably led to a conduct the most licentious. The plan which the heretical leaders commonly pursued was to attach themselves to weak persons, particularly of the female sex, whom they persuaded, by working on their feelings, and heating their imaginations, and flattering their vanity, to believe themselves favoured with some *divine afflatus*, and endued with extraordinary spiritual gifts. If they succeeded in these arts of seduction, they would next proceed to the practice of the most abominable vices, without conceiving that that claim to *perfection*, which they boldly preferred, was at all weakened thereby. On the contrary, they imagined that they were equalled by none in the magnitude of their spiritual attainments; nay, that they even surpassed Paul, and Peter, and every other Apostle; and that they alone were possessed of some mystical inexplicable gift of grace which raised them above all other persons *.

Many of the heresies which are here exposed, Irenæus shews to have derived great support from the perversion and misinterpretation of Scripture. Men who were more curious than wise laboured to extract from va-

* It might be invidious to trace any points of resemblance between these ancient and some modern heresies. We leave our readers, therefore, to institute the comparison themselves.

rious passages of Holy Writ, and particularly from the parables of our Lord, a mystical, remote, and far-fetched sense, while they wholly overlooked that which was plain and obvious. As this practice, which Irenæus considers to have been a fruitful source of error in his day *, has unfortunately obtained too wide a prevalence in our own, no apology will be necessary for treating the subject at some length; it being obvious that the consideration of past occurrences is of little use, except as we can apply it to the correction of existing errors, and to the direction of our own conduct.

It may be safely affirmed, that scarcely any practice has proved more injurious to the interests of true religion, than that wild licence of interpretation, which Irenæus so justly reprobates, and in which even some good men among us have unhappily indulged. It is not necessary, in order to confirm this representation, that the doctrines which the practice in question is employed to inculcate should be heretical: let it be admitted, that they are perfectly scriptural and orthodox: we shall still, even on that favourable supposition, see sufficient cause to conclude, that such a mode of interpretation is pregnant with incalculable mischief. It is a dangerous departure from the simplicity of the Gospel. It sanctions a principle liable to great abuse, and which may be employed with equal advantage in the propagation of truth and error. It converts one of the ordinances of religion, from a mean of spiritual edification, into a mere amusement. It vitiates the religious taste, producing a disrelish for "the pure milk of the word," and exciting a morbid longing for ingenious explications, mystical meanings, and forced and far-fetched inferences and resemblances. And it discredits the plain, sober, practical application of scriptural truth to the hearts and consciences of men.

Interpretations of this sort will naturally be admired by the persons to whom they are addressed in proportion to their ignorance: and when a preacher, by the aid of fanciful expositions, has captivated the imaginations of the uninformed part of his audience, it is not to be expected that they will afterwards relish plain and unsophisticated exhortation[illegible] ently endure the language of a[illegible]nition, expostulation, or reproof. On the contrary, he who spiritualizes with the most amusing novelty and dexterity will be deemed the most enlightened and spiritual preacher: while he who stedfastly rejects such pernicious methods, not merely of courting popularity, but even of conveying truth, will scarcely obtain credit for at all understanding the Gospel. It would doubtless, for example, prove highly gratifying to many, to hear the doctrine of the Trinity deduced from the circumstance of Abraham having been visited by three persons, as he sat at his tent door in the plain of Mamre: but is such a method of establishing doctrines, however essential they are, consonant to sobriety and good sense?

The mode of interpretation here objected to is particularly injurious in cases, where, while the fancy is amused, the moral, which the passage was intended to convey, is thrown into the shade, or wholly forgotten. When our Lord directed Peter to cast his hook into the sea, and told him that in the mouth of the fish first caught, he should find a piece of money, with which he might discharge the demand of the tax-gatherers, he evidently intended to inculcate the duty of cheerfully and readily paying tribute to whom tribute is due. But what becomes of this practical lesson in the hands of one who is racking his invention to discover a hidden, and what he would call a spiritual, sense in the plainest narrations? In his hands, the fish taken by St. Peter is made to represent carnal man, who, when caught by the Gospel hook, becomes dead to the world; and as the fish opens its mouth and drops a piece of money into Peter's hand, so he opens his heart to more generous views, parts with his former selfish and covetous principles, and devotes his money to the service of God, to the support of Missionaries and the extension of the Redeemer's kingdom.

Equally contrary to every rule of sound interpretation are the explanations, for instance, of the parable of the Good Samaritan, which have been attempted even by men of some name in the Church †; but who in their eager pursuit of a mystical sense have too

* See particularly Book II. chap. xlvi.

† Particularly Mr. Jones of Nayland.

...ight of the grand duty ... it was the manifest design of ... parable to recommend. When a minister gravely tells us, that the Good Samaritan means our blessed Lord himself; the half dead and wounded traveller, Adam and his sinful race; the Priest and the Levite, the moral and ceremonial law; the oil and the wine, pardon of sin and sanctification; the two pence, the two ordinances of baptism and the Lord's Supper; the inn, the Church; and the landlord, a pious minister of the Gospel; or whatever other device equally ingenious may be substituted for these; we may admit the evangelical soundness of his creed, but we shall see great reason to regret the costly price at which that admission is obtained—no less than the violation of the common, but invaluable, rules of sound interpretation, and the sacrifice of obvious usefulness in omitting a favourable opportunity of enforcing that very duty which our Lord intended to teach. Besides, what hope is there, after the ears of an uninformed auditory have been tickled by such conceits as these, that they will attend with patience and satisfaction to the sober practical preacher of the Gospel, who endeavours, from the same passages, to inculcate a due regard to the precepts there enjoined? Will they not rather be disposed to regard him as a man comparatively ignorant of the Gospel, destitute perhaps of spiritual light, a stranger at least to that key which is to unlock the hidden treasures of God's word?

But the evil by no means stops here. This licentious mode of interpretation being once permitted, what security can we have for the purity of evangelical truth? By employing the same licence for other purposes, every corruption may be sanctioned which a weak or wicked heart might aim at introducing. And is this an imaginary evil? On the contrary, does not every day's experience prove the reality of its existence, as well as its injurious effects? Is Antinomianism to be propounded as the only true edition of the Gospel? The champion of that system draws around him a circle of novel and remote and mystical meanings, and at his spiritualizing touch every thing practical and preceptive vanishes from Scripture, and Christianity is left, without a rule to guide those who profess it, a compound of undefinable feelings and unfounded assurances. Does the Socinian, on the other hand, wish to reduce the Gospel to a mere system of ethics? He treads, in some measure, in the same steps. He shakes his allegorizing wand, and forthwith the most lucid declarations of Scripture are involved in mystery, and fiction, and figurative representation: Christianity is bereft of every ground of hope or consolation: the precious blood of the covenant loses all its value; the spirit of grace his existence: the Lord of all is degraded to a creature: and the awful denunciations of divine wrath become the bugbears only of children and fools. The followers of Emanuel Swedenberg, adopting a similar latitude of interpretation, take a still bolder flight, and soar completely beyond the reach of vulgar apprehensions. The very language which they employ often conveys no meaning to any who have not been instructed in the strange jargon that serves to shroud, from common view, the stranger tenets which they profess to extract from the Word of God. Thus are the fair proportions of Christianity marred and distorted. Thus is the Gospel disgraced in the eyes of reflecting and sober persons: while the Deist maliciously smiles at the utter uncertainty in which the language of Scripture is involved, by its sincere, perhaps, but misjudging friends; and the Papist is furnished with fresh arguments for the necessity of an infallible head of the Church, who shall have the sole right of spiritualizing as he pleases.

It is not here intended to censure that fair and sober accommodation of the historical and parabolical parts of Scripture to present times and circumstances, or to the elucidation of either the doctrines or precepts of Christianity, which is sanctioned by the Word of God. Such an accommodation is perfectly allowable, and may be highly useful. Let every truly pious man, however, be aware of the danger of extending this principle beyond its natural and obvious application; lest they should wander themselves, and lead others also astray, from that clearly traced and well beaten path in which we are assured that even "a wayfaring man, though a fool, shall not err." Let no temptations which vanity, a desire of po-

pularity, or the more specious, but equally fallacious, plea of usefulness, may present, seduce him from this tried way. On the contrary, let him adhere with jealous care to the plain and unforced dictates of the Word of God, lest, by departing from the simplicity of the Gospel, he should inadvertently contribute to the adulteration of Christianity, and to the consequent injury which must thence arise to the spiritual interests of his fellow-creatures.

But it is time to consider what were the sentiments of Irenæus himself, respecting the leading doctrines of Christianity. This is an important inquiry, inasmuch as it will afford the means of ascertaining what were the opinions generally held in those days by the sound and orthodox part of the Church. Then, as now, there may have existed differences on some inferior points: but in all the grand and essential articles of a Christian's belief, we cannot doubt that Irenæus was in agreement with the great body of the faithful who were contemporary with him.

On the subject of Church Government the testimony of this writer has already been adduced and fully canvassed in the Christian Observer: and if the reader will take the trouble to refer to the number for January, 1804, he will find an unanswerable proof deduced from the work under consideration, (a proof which it seems scarcely possible either to contradict or elude) *of the existance of episcopacy as a distinct order in the first century.* It will be unnecessary to repeat the arguments which are there employed to establish this point. The sentiments of Irenæus respecting the sinfulness of schism are also well known, and need not be detailed in this place.

In an early part of his work, Irenæus gives a succinct "account of the truths promulgated by the Apostles and preserved by the Church," a translation of which may not prove unacceptable to the generality of readers. His statement is as follows.

"The Church planted throughout the world, and reaching even to the ends of the earth, has received from the Apostles, and their immediate followers, that faith which consists in believing in One God, the Father Almighty, who made heaven and earth, the sea and all that in them is; and in one Jesus Christ, the [redacted] who became incarnate for our salvation; and in the Holy Spirit who by the prophets foretold the divine dispensations, the coming of our beloved Lord Jesus Christ, his being born of a virgin, his suffering, his resurrection from the dead, his ascension into heaven in the flesh, and his future advent in the glory of the Father, for the purpose of reviewing all things, and raising the bodies of the whole human race: to the intent that to Christ Jesus our Lord and God, our Saviour and King, according to the will of the Father whom no eye hath seen, every knee should bow, both of things in heaven, and things on earth, and things in hell, and that every tongue should confess to him; and also that just judgment should be executed on all:—wicked spirits and fallen angels, together with such men as were either apostates, or impious, or unjust, or wicked, or blasphemers, being sent into eternal fire; while such as have been righteous, and have kept his precepts, and persevered in his love, some indeed from the beginning of their course, and some from the time of their repentance, should obtain life, and be rewarded with unfading blessedness, and surrounded with eternal glory *."

This faith, Irenæus proceeds to observe in the next chapter, the Church which is spread over the whole earth diligently guards, and believes, and teaches, and transmits to others, as if it were one family, and had only one heart and soul and mouth. For whatever dissimilarity may be found in their languages, in doctrine and faith there is a perfect agreement among all the Churches, whether they be planted in Germany, or in Gaul, or in the East, or in Egypt, or in Africa, or in the middle of the world. Like the sun, that one and the same Gospel illuminates all who desire to come to the knowledge of the truth. There are even many, he adds in another place, who have received this faith by tradition, without Scripture, "and who, though barbarians as to their manner of speaking, as to their sentiments and behaviour, are, through faith, very wise and very agreeable to God, continuing in the practice of wisdom, justice, and temperance. And if any one were to preach to

* Book I. chap. ii.

retical inventions, they immediately stop their ears, flee far off, and would not even endure to hear such blasphemies*."

From this statement it clearly appears, that the purity and simplicity of Christian doctrine had not yet been injured by nice refinements and metaphysical distinctions. The system here laid down is plain and intelligible to the meanest capacity, while it embraces all those grand points of evangelical belief which are essential to man's salvation. We have here the divinity of Jesus Christ, his becoming incarnate and dying for our salvation, unequivocally asserted: he is our Lord and God as well as our Saviour and King. This doctrine receives abundant confirmation from many other parts of the work, in which Christ is represented as uniting God to man; as God assuming manhood for the purpose of conquering man's spiritual enemies, of mediating between God and man, and of reconciling them to each other†. The Apostles, Irenæus says in another place‡, instructed the nations that they should look for the coming of his Son Jesus Christ, who redeemed us from our apostacy with his own blood, to the end that we might be a holy people. And after noticing, in strong terms, near the beginning of the fifth book, man's universal apostacy from God, he observes, But the Lord redeeming us with his own blood, and giving his soul for our soul and his flesh for our flesh, and pouring out the spirit of his Father upon us, thus united us to God, and made us partakers of eternal life. He frequently calls Christ *the Word of God*, and he states him to have become what we are, in order to make us what he is §.

On the subject of predestination the sentiments of Irenæus seem to be nearly allied to those which have recently appeared in Freylinghausen's Abstract of Christian Doctrine, reviewed in the Christian Observer for December, 1804. He distinctly affirms that the human will is free, through grace, to chuse good and evil; and that God does not employ force in determining its choice. He explains, on this principle, the hardening of Pharaoh's heart, as a judgment for his unbelief and disobedience. Irenæus, however, is very far from falling into the error of many modern assertors of human liberty, who magnify man's natural powers in such a manner as derogates from the grace of God. Man's universal apostacy he clearly maintains. The very liberty which he assigns to him he represents as wholly the gift of grace; and all right use of that liberty as entirely the effect of divine agency on the heart; as the sole fruit of the operation of the Holy Ghost, whose personality, it ought also to be remarked, is obviously maintained and inculcated in this treatise.

Q.

* Book III. chap. iv.
† Book III. chap. xx.
‡ Book III. chap. v.
§ Preface to Book V.

For the Christian Observer.

Heb. iii. 13. *But exhort one another daily, while it is called, to-day; lest any of you be hardened through the deceitfulness of sin.*

Whatever difficulty we may find in understanding some parts of the Scripture, or in reconciling them with others, the serious and humble believer will see abundant reason to admire and adore the wisdom and goodness of God in the revelation which he has made of his will to mankind. And while he sees the excellency of what is made clear and plain to him, and blesses his heavenly Father for the harmony that subsists between the several parts which he understands, he believes it is owing to his own ignorance and want of more divine light, that the Scriptures, in general, and in every particular, do not *appear* to contribute to the great design in view, and to form one beautiful, uniform, and consistent whole. The plan of salvation, and the great and essential truths of religion are clear and plain to every one who is disposed diligently to search for them, and to receive and embrace them when discovered. And the consistency of the doctrines of grace with the precepts and exhortations of the Word of God is evident to those who have a right view of both, and who do not, through prejudice, and a wrong bias of mind, make the one to clash with the other. We are saved by grace without our own works or deservings, and yet we are exhorted to attend diligently to the duties of religion, to obey the commands of the

moral law, and to abound in the works of righteousness. These things are certainly consistent; and, properly connected with each other, and rightly enforced, they tend to remove all objections of self-righteousness on the one hand, and of antinomianism on the other. Those who maintain the absolutely free grace of the Gospel are not to be considered, on that account only, as denying the necessity of holiness and good works. Nor are such as enforce duties upon the Gospel plan, and insist on the absolute necessity of inherent holiness and personal obedience in every believer, to be esteemed legal and self-righteous. The great difference lies in the principle, and in the view with which this is done. Precepts and exhortations to duty are, perhaps, more frequent in the Scriptures, even of the New Testament, than declarations of mere grace and favour: and the great Apostle of the Gentiles, who insists most of all upon salvation by the free sovereign grace of God through Jesus Christ, is altogether as urgent and pressing upon believers to seek after, and grow in, personal holiness, and to maintain good works, as any other of the Apostles are; and he declares positively and expressly, that without it no one can see the Lord. And he would have this urged, not only by ministers on the people, but by professing Christians in general on each other. This is his object in the passage of Scripture before us, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, to-day; lest any of you be hardened through the deceitfulness of sin."

We learn from this Scripture, that one part of the nature of sin, and that in which its sinfulness very much consists, is its *deceitfulness*. Hence it is said, "The heart is deceitful above all things," because it is full of sin, as it immediately follows, "and desperately wicked, who can know it?" Hence arises our danger from sin. It is deceitful, and imposes upon us with false colours, leading us to form wrong judgments of things, and to call them by improper names. To this point that Scripture in Isaiah is applicable, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight." By this deceitfulness of sin it is, that "the prince of the power of the air," that subtle, malignant spirit, works in the hearts of "the children of disobedience," leading them to walk "according to the course of this world in the lusts of the flesh, fulfilling the desires of the flesh and of the mind." Thus have they their "understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." And as we are in danger in general from the deceitfulness of sin, so the peculiar tendency of this property, in its nature, is to harden the heart. This is another thing to be noticed in the Scripture under consideration, where the Apostle says, "Lest any of you be *hardened* through the deceitfulness of sin." Sin not only deceives us frequently, but renders us every time we commit it less and less sensible of its deceitful nature, and so more and more liable to be deceived by it. It is a common saying, that "people learn wisdom by experience;" and it is true, in general: but it will not hold good in the case under consideration. Such is the deceitfulness of sin, that it prevails the more easily, in its future attacks, upon those on whom it has the most frequently prevailed before; because it renders them more stupid, blind, insensible, and secure, less capable of perceiving its deceit, and less careful in guarding against it; a very alarming consideration, and one that shews us the extreme danger of trifling with sin! As a proper means to guard against this evil, the Apostle prescribes to professing Christians *mutual, frequent*, and *timely* exhortation. They were to exhort *one another*, they were to do this *daily*, i. e. as often as the case required, and they were to attend to this duty *without delay*, considering the importance of the thing, the shortness and uncertainty of life, and the *danger* of delay; "Exhort one another daily, while it is called, to-day."

Mutual exhortation is a duty plainly inculcated in the Scriptures upon professing Christians, as a means under God of keeping each other from sin; of exciting to repentance those that have

arding the work of God, ding one another up in their holy faith. The hope of success in the use of this means arises from a consideration of God's goodness to his people, his promises in Christ Jesus, and the connexion between the means and the end. It may be farther remarked, that exhortation here includes *reproof*, a duty that is no less difficult to perform than to submit to; it being as frequently given as received improperly. To give reproof, in a proper manner, requires much wisdom, caution, tenderness, and regard for the person's welfare in spiritual things, and also his reputation in the world: and to receive it properly, it is necessary we should possess some degree of humility, a sense of the evil and deceitfulness of our own hearts, a desire to be kept from every evil way, and to be directed and assisted in our heavenly course. Where these things are possessed, in any measure, on both sides, by the giver and the receiver of reproof, the duty may be performed with good effect, and Solomon's words very pleasingly exemplified, "a word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." But as there is generally something wanting in the qualities of the reprover, and in the manner in which he gives reproof, or something in the person reproved that prevents his receiving it in a proper manner, it very rarely happens that the end is answered, or that reproof is attended with the good that might be wished or expected from it. This, indeed, is to be deplored; but it is a consideration that by no means takes off the obligation to the duty. It should rather excite us to greater care and diligence in it, and more earnest prayer that our endeavours may be crowned with success. We must be found in the use of the means, and leave the event to God. We may ourselves be blessed in the attempt to do good, though it fail to procure a blessing to others.

The remainder on this subject must be reserved for a future communication.

C. O. T.

To the Editor of the Christian Observer.

In a former letter, I pointed out the disadvantages under which the clergy of the established Church labour, in their endeavours to adopt their sermons to the capacities and attainments of the lower classes, which, in a vast majority of instances, form the bulk of their parishioners; and I gave it as my opinion that, in general, they were not aware how ill their style and language are calculated for their congregations. Unless they are convinced of the truth of this last position, they will greatly underrate the extent of the evil which it is my wish to point out to them, and will not be disposed to make adequate exertions for remedying it. I will, therefore, in corroboration of what I before advanced on this subject, beg their attention to the letter of your correspondent F. in your number for October, 1804, in which is contained a paper, composed, I presume, by himself, and put into Bibles which are to be given away to the children of a charity school. I hope your very respectable correspondent will not think me guilty of any disrespect in noticing his paper in this manner; but rather be inclined to take a hint from me, if he should think my remarks just. He certainly must have been of opinion, that that paper was very intelligible to poor children, or he would not have distributed it among them. And yet I am convinced, by the experience which I have had, as an occasional instructor in a charity school, that many parts of it would be very ill understood by the generality of poor children who attend such schools; and that many of the important truths which it contains would, from this circumstance, fail of making an impression answerable to the good intentions of F. The paper is as follows:—"The Bible is one of the richest treasures which you can possess; and, if seriously perused, will make you wise to salvation. It describes the *Gospel of our Lord and* Saviour Jesus Christ as the greatest blessing God ever bestowed upon mankind. It informs you how guilt may be cancelled, God reconciled, and immortality obtained. The fallen state of man by nature, and his recovery by grace, are the two grand truths to which every other truth of the Bible points. Pray, then, that

your understandings may be enlightened to perceive, and your hearts opened to embrace them. The more you read your Bible, on these principles, the more you will love it; and the more you love it, the holier and happier you will become. Read it, therefore, daily; and make its doctrines the constant rule of your faith, and its precepts the constant rule of your practice. It will be a sovereign remedy for all the evils of life; it will deprive death of its terrors, and give you a well-founded hope of happiness beyond the grave. Pray to God every morning and evening. Never do any thing which you cannot ask him to bless. Avoid as much as possible bad thoughts, bad words, bad actions, and bad company. Never tell a lie, nor make light of the smallest sin. Be humble. Be modest in your general behaviour, respectful to your superiors, kind to your equals, and condescending to your inferiors. Always do to others what you would have others do to you. Learn to rest contented with the situation in which Providence has placed you. By a life formed on the preceding principles you will obtain the affection of the good, the esteem even of the bad, and the blessing of Almighty God."

Plain and perfectly intelligible as this paper may appear to many, because its language is similar to that in which they are accustomed to express their ideas, let them call around them eight or ten poor children in a village school, and ask them what is meant by perusing, cancelling, doctrines, precepts, principles, sovereign, preceding; and I am much mistaken if he does not find that few, if any, of these terms belong to their vocabulary, and that those which do are very ill understood. Again, let him enquire what is meant by truth *pointing* at any thing, by *embracing* a truth, by perusing *seriously*, by the understanding being *enlightened*, by being fallen by nature, and by being recovered by grace. He will discover in the two first instances, that they do not understand the terms *point* and *embrace* in their metaphorical application; that the sense affixed to the word *seriously* is far more limited than that in which it is used by F.; that, unless they have made considerable advances in religious knowledge, they will not know what is meant by enlightening the understanding; and that *the compendious expressions in the two last instances convey either no ideas, or very confused ones. They* will find that the excellent matter contained in F.'s address ought to have been expressed in a different manner, for that the children have not in that address, as it now stands, what F. intended to furnish them with, a familiar memento, which should require no explanation. I subjoin the address, altered, as I think it might be with much advantage: but I do not flatter myself, that the dress in which I have put it is so good as that which it might have received from the hands of many of your correspondents. My alterations extend to several points in addition to those I have mentioned; and though many of them will probably appear trifling to your correspondent F. and to others, let it be recollected, that when instruction is to be given to uncultivated minds, it very frequently happens, that mere trifles (as we think them) are found to be the great obstacles in the way of their comprehending what is said: and if some of the corrections should at first appear useless, perhaps a further acquaintance with poor children in their schools may change that opinion. One thing, at least, is clear. It is much safer, for those who impart instruction to such children, to err on the side of taking pains to be understood, than on the opposite.

F.'s address altered according to my ideas would stand thus:—"The Bible is one of the richest treasures which you can possess; and if it is read carefully, and with prayer to God that you may understand it, it will make you wise and happy for ever. It shews you that the Gospel of our Lord and Saviour Jesus Christ is the greatest blessing which God ever gave to mankind. It tells you how your guilt may be pardoned, how God may be reconciled to you, and how you may get to live for ever in heaven. The fallen state of all mankind, through the sin of Adam and Eve, and the mercy of God to them through Jesus Christ, are the two great truths of the Bible. Pray, then, that God would enable you both to understand these truths, and to love him for having made them known to you. The more you read your Bible with prayer to God, the more you will love it; and the more you love it the holier and

happier you will be. Read it, therefore, every day; believe all that it tells you, and do all that it commands you. It will be a certain cure for all the evils of life: it will make you not afraid to die, and it will give you a good hope of happiness after you have been laid in the grave. Pray to God every morning and evening. Never do any thing which you cannot ask him to bless. Keep as much as possible from bad thoughts, bad words, bad actions, and bad company. Never tell a lie, nor make light of the smallest sin. Be humble. Be modest in your behaviour to every one; be respectful to all above you; be loving to your equals; and be kind to all below you. Always do to others as you would have others do to you. Be contented in the state of life in which God has placed you. If you live such a life as this, good men will love you; even bad men will respect you; and Almighty God will give you his blessing."

A comparison of the above with the original address will shew your readers, that in my alterations I have had the following objects in view: to avoid all words which are not in common use among the poor; to abstain from using words in metaphorical senses; to avoid compendious expressions of a general nature, on a subject with which poor children are usually very little acquainted; and to insert copulatives, &c. wherever they are required, instead of taking for granted that the children will have intelligence enough to supply them.

Many of your readers may think, that as it is my object to lead the clergy to consider how far their sermons are sufficiently intelligible, I ought to have produced a passage from a sermon as the subject of my remarks, rather than a paper which is merely an address to children. It would have been very easy to have extracted, from almost any volume of sermons, a passage that would have appeared evidently ill calculated for the lower orders; but it is not so easy to fix on a volume from which it would be fair to have made an extract. The *readers* of sermons are the higher and middling orders; and consequently it is to be supposed, that printed sermons are composed, or at least altered, in such a manner as to suit them and not the poor, unless the author avows the contrary.

I do not at present recollect any sermons expressly published for the use of the poor, except Burder's Village Sermons: and these, though not without some faults, especially in the eyes of a sincere friend of the Church of England, (I speak of the three first volumes, the only ones I have seen) combine with other great merits that of being so well calculated, in their style and general structure, for the lower classes, that if a passage not sufficiently intelligible could be found in them, it would be invidious to point it out.

However I flatter myself that the paper of F., to which I have called the attention of your readers, though not part of a sermon, will answer the purposes I had in view in quoting it. Children and adults, among the lowest classes, are far less removed from each other in their knowledge of language than in the higher classes: and a clergyman, who does not adopt proper terms and a suitable style in addressing poor children, will be very unlikely to compose sermons sufficiently intelligible to poor men and women; especially to such as are irreligious, (by far the greater part of his parish it is to be feared), and whose minds are therefore not opened by religious reading and meditation. And as he would be less likely to take pains to accommodate the style of his sermons to the knowledge and understandings of ignorant adults, than that of such a short address as I have noticed to the case of poor children, whose inability to understand any language which is not extremely simple must be at once apparent, it is probable that his discourses from the pulpit would be still less understood, by a great part of his flock, than his address to children would be by the charity school.

An address to grown up persons would certainly not have called for the very same remarks and alterations, which have been suggested by F.'s address to children. Poor children are at the bottom of the scale of knowledge and intellect in a parish, and in proportion as the other descriptions of persons in it rise in that scale, the language addressed to them may make approaches towards that used by persons of education. Still, however, let it never be forgotten, that a clergyman will always be tempted by his habits, his taste, an attention to his

own ease in composing, and a wish to stand well with the upper classes in his parish, and with his neighbouring brethren in the ministry, to raise his style higher than he ought. Let him, therefore, be far more jealous of erring on this side than on the other.

I must refer what I have further to offer on this subject to another opportunity, and remain, &c.

B. T.

To the Editor of the Christian Observer.

At a time when separation from the Established Church is by numbers no longer considered as an evil, it may not be unseasonable to introduce to the knowledge of your readers what were the recorded and published sentiments, on this important point, of two men, who hold a high place of the estimation of many separatists in the present day: I mean Messrs. John and Charles Wesley. These sentiments are contained in a small tract which lately met my eye, entitled, "*Reasons against a Separation from the Church of England*, by John Wesley, A. M. printed in the year 1758," and which I send for insertion in your valuable work. It seems the more important to republish this deliberate expression of the opinions of these founders of Methodism on this subject, because I believe the tract to have been excluded from the latest edition of Mr. Wesley's works, and to be now entirely out of print. It is almost unnecessary to remark, that there are in this tract many things which cannot be approved by

A Sincere Friend of the Church of England.

Whether it be lawful or no (which itself may be disputed, being not so clear a point as some may imagine) it is by no means expedient for us to separate from the Established Church.

1. Because it would be a contradiction to the solemn and repeated declarations, which we have made in all manner of ways, in preaching, in print, and in private conversation.

2. Because (on this as well as many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and his truth.

3. Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder their receiving so much, perhaps any farther, benefit from our preaching.

4. Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

5. Because it would occasion many hundreds, if not some thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

6. Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

7. Because, whereas controversy is now asleep, and we in great measure live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength, in enforcing plain, practical, and vital religion, (O what would many of our forefathers have given, to have enjoyed so blessed a calm!) this would utterly banish peace from among us, and that without hope of its return. It would engage me for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons of my conduct, and to defend those reasons against all opposers) and so take me off from those more useful labours, which might otherwise employ the short remainder of my life.

8. Because to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom and greater depth and extensiveness of thought, than any of us are masters of.

9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, such as prejudice against the clergy in general; and aptness to believe ill of them; contempt (not without a degree of bitterness), of clergymen as such, and a sharpness of language

toward the whole order, utterly unbecoming either gentlemen or Christians.

10. Because the experiment has been so frequently tried already, and the success never answered the expectation. God has, since the reformation, raised up from time to time many witnesses of pure religion. If these lived and died (like *John Arndt, Robert Bolton,* and many others) in the Churches to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein; they spread the leaven of true religion far and wide, and were more and more useful, till they went to paradise. But if upon any provocation or consideration whatever, they separated and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

11. Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion, that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved: but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his Providence in sending us out, is, undoubtedly, to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, whether it be lawful *in itself* or no, that it is lawful *for us*: were it only on this ground, that it is by no means expedient.

II. It has indeed been objected, that till we do separate, we cannot be a compact united body.

It is true, we cannot till then be a compact united body, if you mean by that expression, a body distinct from all others. And we have no desire so to be.

It has been objected, secondly, "It is mere cowardice and fear of persecution which makes you desire to remain united with them."

This cannot be proved. Let every one examine his own heart, and not judge his brother.

It is not probable. We never yet, for any persecution, when we were in the midst of it, either turned back from the work, or even slackened our pace.

But this is certain: that although persecution many times proves an unspeakable blessing to them that suffer it, yet we ought not willfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it, so far as we lawfully can; when persecuted in one city, to flee into another. If God should suffer a general persecution, who would be able to abide it we know not. Perhaps those who talk loudest might flee first. Remember the case of Dr. Pendleton.

III. Upon the whole, one cannot but observe, how desirable it is, that all of us who are engaged in the same work, should think and speak the same thing, be united in one judgment, and use one and the same language.

Do we not all now see ourselves, the Methodists (so called) in general, the Church and the clergy in a clear light?

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; (it is the farthest thing from our thoughts:) but as messengers of God, to those who are Christians in name, but heathens in heart and in life, to call them back to that from which they are fallen, to real genuine Christianity. We are, therefore, debtors to all these, of whatever opinion or denomination: and are consequently to do all that in us lies, to please all, for their good, to edification.

We look upon the Methodists (so called) in general, not as any particular party; (this would exceedingly obstruct the grand design, for which we conceive God has raised them up) but as living witnesses, in and to every party, of that Christianity which we preach; which is hereby demonstrat-

ed to be a real thing, and visibly held out to all the world.

We look upon England as that part of the world, and the Church as that part of England, to which all we who are born, and have been brought up therein, owe our first and chief regard. We feel in ourselves a strong Στοργη, a kind of natural affection for our country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar concern for our brethren, for that part of our countrymen, to whom we have been joined from our youth up, by ties of a religious as well as a civil nature. True it is, that they are, in general, without God in the world: so much the more do our bowels yearn over them. They do lie in darkness and the shadow of death: the more tender is our compassion for them. And when we have the fullest conviction of that complicated wickedness which covers them as a flood, then do we feel the most (and we desire to feel yet more) of that inexpressible emotion, with which our blessed Lord beheld Jerusalem, and wept and lamented over it. Then are we the most willing to spend and to be spent for them, yea, to lay down our lives for our brethren.

We look upon the clergy, not only as a part of these our brethren, but as that part whom God, by his adorable Providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these then neglect their important charge, if they do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express, either contempt or bitterness towards them, betrays an utter ignorance of ourselves, and of the spirit which we especially should be of.

Because this is a point of uncommon concern, let us consider it a little farther.

The clergy wherever we are, are either friends to the truth, or neuters, or enemies to it.

If they are friends to it, certainly we should do every thing, and omit every thing we can with a safe conscience, in order to continue, and if it be possible, increase their good-will to it.

If they neither further nor hinder it, we should do all that in us lies, both for their sakes and for the sake of their several flocks, to give their neutrality the right turn, that it may change into love rather than hatred.

If they are enemies, still we should not despair of lessening, if not removing their prejudice. We should try every means again and again. We should employ all our care, labour, prudence, joined with fervent prayer, to overcome evil with good, to melt their hardness into love.

It is true, that when any of these openly wrest the Scriptures, and deny the grand truths of the Gospel, we cannot but declare and defend, at convenient opportunities, the important truths which they deny. But in this case especially we have need of all gentleness and meekness of wisdom. Contempt, sharpness, bitterness can do no good. *The wrath of man worketh not the righteousness of God.* Harsh methods have been tried again and again (by two or three unsettled railers) at Wednesbury, St. Ives, Cork, Canterbury. And how did they succeed? They always occasioned numberless evils; often wholly stopt the course of the Gospel. Therefore, were it only on a prudential account, were conscience unconcerned therein, it should be a sacred rule to all our preachers, "No contempt, no bitterness to the clergy."

2. Might it not be another (at least prudential) rule, for every Methodist preacher, "Not to frequent any Dissenting Meeting?" (though we blame none who have been always accustomed to it.) But if we do this, certainly our people will. Now this is actually separating from the Church. If therefore it is (at least) not expedient to separate, neither is this expedient. Indeed we may attend our assemblies, and the Church too; because they are at different hours. But we cannot attend both the Meeting and the Church, because they are at the same hours.

If it be said, "But at the Church we are fed with chaff, whereas at the Meeting we have wholesome food:" we answer, 1. The prayers of the Church are not chaff: they are substantial food for any who are alive to God. 2. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, 3. In almost all the sermons we hear there, we hear many great and

important truths. And whoever has a spiritual discernment, may easily separate the chaff from the wheat therein. 4. How little is the case mended at the Meeting? Either the teachers are new light men, denying the Lord that bought them, and overturning his Gospel, from the very foundations: or they are Predestinarians, and so preach predestination and final perseverance, more or less. Now whatever this may be to them who were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shews it is not wholesome food: rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self-denial and the daily cross; and to complete all, wholly separate from their brethren.

3. Nor is it expedient for any Methodist preacher, to imitate the Dissenters in their manner of praying: either, in his tone: all particular tones both in prayer and preaching should be avoided with the utmost care: nor in his language; all his words should be plain and simple, such as the lowest of his hearers both use and understand: or in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon. One might add, neither should we sing, like them, in a slow drawling manner: we sing swift, both because it saves time, and because it tends to awake and enliven the soul.

3. Fourthly, If we continue in the Church not by chance, or for want of thought, but upon solid and well weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein. We ought never to make her blemishes matter of diversion, but rather of solemn sorrow before God. We ought never to talk ludicrously of them; no, not at all, without clear necessity. Rather, we should conceal them, as far as ever we can, without bringing guilt upon our own conscience. And we should all use every rational and scriptural means, to bring others to the same temper and behaviour. I say, all; for if some of us are thus minded, and others of an opposite spirit and behaviour, this will breed a real schism among ourselves. It will, of course, divide us into two parties; each of which will be liable to perpetual jealousies, suspicions, and animosities against the other. Therefore, on this account likewise, it is expedient, in the highest degree, that we should be tender of the Church to which we belong.

5. In order to secure this end, to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shews. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

6. Lastly, Whereas we are surrounded on every side, by those who are equally enemies to us and to the Church of England; and whereas these are long practised in this war, and skilled in all the objections against it: while our brethren, on the other hand, are quite strangers to them all, and so on a sudden know not how to answer them: it is highly expedient for every preacher to be provided with sound answers to those objections, and then to instruct the societies where he labours, how to defend themselves against those assaults. It would be therefore well for you carefully to read over the *Preservative against unsettled Notions in Religion*, together with *Serious Thoughts concerning Perseverance* and *Predestination calmly considered*. And when you are masters of them yourselves, it will be easy for you to recommend and explain them to our societies: that they may no more be tost to and fro by every wind of doctrine; but being settled in one mind and one judgment, by solid scriptural and rational arguments, may grow up in all things into him who is our head, even Jesus Christ.

JOHN WESLEY.

I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England, are mine also. I subscribe to them with all my heart. Only with regard to the first, I am quite clear, that it is neither expedient, nor *law-*

ful, for *me* to separate: and I never had the least inclination or temptation so to do. My affection for the Church is as strong as ever; and I clearly see my calling; which is, to live and to die in her communion. This, therefore, I am determined to do, the Lord being my helper.

I have subjoined the Hymns for the lay-preachers *; still farther to secure this end, to cut off all jealousy and suspicion from our friends, or hope from our enemies, of our having any design of ever separating from the Church. I have no secret reserve, or distant thought of it. I never had. Would to God all the Methodist Preachers were, in this respect, like minded with

CHARLES WESLEY.

To the Editor of the Christian Observer.

SIR,

As the season approaches in which the Church solemnly commemorates the Death and Resurrection of our blessed Saviour, it may not be useless to insert a few reflections on the manner in which those events ought to be commemorated by sincere Christians.

No one can consider the busy scenes in which almost all mankind are engaged, and reflect on the tendency of temporal things to engross the mind, and captivate the affections, without perceiving the propriety of having the thoughts forcibly recalled to better things, by the recurrence of stated solemnities and holy ceremonies. With this view the Church has been anxious frequently to set before her members the chief objects of faith, in such a mode as may best tend to interest their feelings, and fix their attention. The principal events in our blessed Saviour's life constitute so many æras in the year: with these all other dates, being in some measure connected, the important transactions, to which they refer, are perpetually recalled to our notice; and the more surely to accomplish her design they are made the subjects of particular public services. The mind is thus necessarily compelled to reflect upon them, and an opportunity is given to her ministers of explaining and improving them. With this view, four Sundays are set apart as a preparation for duly celebrating the incarnation of our Redeemer. His circumcision, his manifestation to the Gentiles, his ascension, and his communication of the Holy Spirit, are also marked by appropriate services: but when the anniversary of his death and resurrection approaches, no less than six weeks are set apart and distinguished as a season of extraordinary humiliation, preparatory to the solemn commemoration of events so peculiarly important and interesting. We may observe here how truly evangelical our Church is, ever placing before our view the Redeemer in his sufferings or his triumphs, as the only hope of man, the centre of all his thoughts, the ever present object of faith, of desire, and of love.

This appointment of the Church to prepare, with solemnity, for celebrating the Anniversary of the Death and Resurrection of our Lord, will be observed with various degrees of attention according to the disposition of her members. The great bulk of the vitious and corrupt will pay no regard to it whatever. The more decent part, who, under a fair exterior, conceal a mind entirely worldly, will plead their respective employments in the civil terms of the antient excuse, and go away, one to his farm, and another to his merchandize. Mere formalists will observe with punctuality the letter, but pay little regard to the spirit of the ordinance. A few will gladly embrace the opportunity of improvement which is afforded to them, and endeavour, to the best of their power, to profit by the excellent advice of the Church.

There is, however, a considerable class of persons religiously disposed, who, misled by prejudices, or biassed by false reasoning, pay little or no attention to this ordinance—"It is necessary," they will tell you, "to make a marked distinction between the ordinances enjoined by God and those appointed by men; ceremonies of human institution are apt, while they entangle the conscience, to degenerate into empty forms which are worse than useless, because they tend to establish an opinion of making a compensation for sin, and lead the mind from a simple confidence in the

* These hymns are framed with a view to inculcate the duty of adhering to the Church.

Saviour to rely upon human righteousness. Besides, a voluntary and stated repentance is not in our power, and the attempt to produce it either reduces religion to a mere mechanical habit, or makes the mind revolt at the compulsion which is attempted to be practised upon it." These principles, it is obvious, are a branch of those which are chiefly used to justify dissent from the Established Church; but they are often held in a slighter degree by religious persons within her pale, who are not directly aware of their tendency, and in whom they do not produce any effect, more than that of lessening their attachment to particular forms.

In the objections thus made to a strict compliance with the ordinances of the Church, there is, as in most other objections, some mixture of truth. It is true, that there is an essential difference between ceremonies ordained by Christ, and those appointed by the Church. It is true also, that forms have been, in many cases, greatly abused, and substituted in lieu of the vital part of religion, to the great injury of the interests of piety. But does the abuse of an institution destroy its proper use? To question the benefit of forms and ceremonies, under proper restrictions, argues an ignorance of the state of the human mind. Religion, though in itself of a pure and spiritual nature, requires, on account of the infirmity of the flesh, to be embodied in forms and ceremonies; and to reject these as useless would be to reject the sabbath, to dissolve the bond of social worship, and even to dispute the propriety of the appointment of the only two ordinances which our blessed Lord has enjoined: a length to which some persons have actually pushed their dislike of forms.

All forms are means; means to produce a given end. If the end be right, the only question remaining is, whether the means be wisely adapted to produce that end. The end proposed by our Church, in the appointment of Lent, is to produce that knowledge of sin, and unfeigned repentance for it, which will excite faith, and kindle love to the Redeemer. For this purpose a particular season is set apart for reflection and humiliation. To deny that such an appointment may be useful, is to deny the utility of all appointed fasts; which are only days appropriated to serious reflection and humiliation. What are sabbaths, but days set apart for religious reflection; and what objection can be made against the appointment of Lent, which does not, as to the question of probable utility, bear with equal force against their institution?

Whoever objects to the utility of set days of humiliation, will probably do it on this ground; that since our affections are not in our own power, it is idle to depend upon forcing them; and that a constrained service is no service at all. But besides that, this objection would be equally valid against the utility of the sabbath, it is built entirely on this fallacy, viz. that it is the *actual exercise* of devout affections, which constitutes the benefit and excellence of religious ordinances. But the truth is, that it is the exercise of the principle, not the emotion of the passions, which is really excellent and useful. It is the ready compliance with the call of duty: it is the earnest, though even unsuccessful, endeavour to excite love and zeal: it is the self-denial with which corrupt affections are resisted. These are of greater price in the sight of God than the most lively flow of affection, kindled perhaps by sympathy, or excited merely by external circumstances operating on a warm imagination.

The propriety, however, of setting apart particular days for peculiar offices of devotion will not perhaps be questioned so much as the right of the Church to appoint them. It would then be reasonable, useful, and conducive to Christian edification for me, as an individual, to devote a day to religious purposes; to that, for instance, of preparing my mind for the better celebration of the death of my Lord: and can it be improper to permit five or ten of my neighbours, influenced by the same good desire, to unite with me in this pious work? Or if they had conceived the design first, would it be presumptuous in them to invite me to join with them in executing their good purpose, or wrong in me to comply with their invitation? Yet is not this the very thing which the Church has done? There is, I allow, a difference in the two cases. The supposition implies only a small number of private Christians: the case which it is employed to illustrate the whole assembly of the Church.

The one supposes no authority to sanction its recommendations, the other the highest conceivable human authority, that of all the great, the venerable, the good. Although, therefore, according to this representation, the ordinances of the Church are not placed on the same footing as divine appointments; yet it is evident, that there is due to them, when not in themselves unreasonable, (a supposition which can scarcely be made) a degree of reverence and obedience, which no good man will refuse to pay.

Upon this footing then stands our observance of Lent. It is an institution in itself evidently reasonable; and it is recommended to us by the highest human authority. It is an appointment almost as antient as the Church itself. Irenæus, who lived but ninety years after the death of St. John, and who conversed familiarly with Polycarp, as Polycarp had with St. John and other Apostles, informs us, that it was religiously observed in his time, as it also was in that of his predecessors, though with some variety as to its duration. Now whoever duly considers the force with which imperfect obligations, in some instances, may bind; and duly appretiates the value of this observance, will perceive that it bears the highest authority: and to use the words of the Preface to the Book of Common Prayer, "although the keeping or omitting of a ceremony in itself considered is but a small thing, yet the wilful and contemptuous transgression and breaking of a command, order, and discipline, is no small offence before God."

The Church then has set apart Lent as a season for extraordinary humiliation; but having done this, with that wisdom and liberality which so entirely agree with the general tenor of the Christian dispensation, she leaves it to every man's conscience to observe it in that way which appears best to him in the sight of God. Her direction is very concise and simple. Besides the appropriate Epistles and Gospels during that season, she only enumerates, in general terms, among the days of fasting and abstinence, the forty days of Lent.

As it is evident, from the very nature of the case, that she could not intend the whole season to be kept strictly as a season of fasting, so she no where defines what degree of fasting or abstinence shall be used. This must necessarily vary according to circumstances: the weak and sickly, the labouring poor, and those that are dependant on others, could not conveniently comply with any prescribed order. The principle, therefore, is alone laid down, and every man is left to act upon it according to the zeal which he possesses, or the circumstances in which he is placed. The end is clearly proposed and made the subject of prayer: "Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness."

Abstinence and fasting are voluntary instances of self-denial. It is the self-denial, then, the mortification of our bodily appetites, the "keeping under our body and bringing it into subjection," which it is the great aim of the Church to inculcate. It is the exercise of holy discipline over ourselves, by which we keep ourselves prepared to make any future sacrifices to which we may be called, or to do promptly what we may be required to do. Thus a soldier trains himself for the service of the field by exercise and discipline. The desire of self-indulgence and present gratification is the grand medium of temptation, and the principal hindrance of the spiritual life. It is proper, therefore, that this should be mortified, that we should shew, by something more than words, by voluntary acts of self denial, that we ever hold ourselves in readiness to fulfil God's will, and that we are vigilant to subdue the flesh.

I can lay down no precise rules for the method in which this should be done. Formerly there was much outward solemnity in the observance of this season. The pulpits in many Churches, during my own remembrance, were hung with black; many persons put on mourning; all public amusements were suspended, a restriction which even yet in part prevails; on Wednesday and Friday salfish was the principal diet at most tables; and a man would have been esteemed profane who did not regulate his conduct, in some degree, by a conformity to the customs of the Church. Probably, in all this there might be too much attention paid to outward forms; but if this were the case at that period, there is evidently too little paid at the present. Let us

however consider, how a truly pious person may now profitably fulfil the design of the Church as far as is practicable, according to existing circumstances.

I will suppose, then, that to avoid the appearance of ostentation, which in the present age of laxity would not fail to be imputed to him were his profession to be very public, he follows the rule of our Saviour, "Thou, when thou fastest, anoint thine head and wash thy face. That thou appear not unto men to fast, but unto thy father, which is in secret." I will suppose also, that he is truly solicitous to act up to the spirit of the ordinance rather than the letter, and to derive from the present season those solid benefits which it was intended to convey. The first thing which, I think, he would determine upon, besides attendance upon public worship, would be to set apart some stated daily portion of time for peculiar retirement. For instance, let his daily devotions be lengthened, and an appropriate service be added to them. Let him, in a more solemn manner than usual, call to mind his past transgressions, and it would be well if notes in writing were taken, that he might bring more fully to his view their number and heinousness. Let him humble himself before God for these sins, by a form adapted to that purpose, at the same time keeping in view that great sacrifice offered for sin; the benefit of which he hopes to appropriate to himself, by a solemn act of faith, when he celebrates the anniversary of his Lord's death. If his time is at his own disposal, and circumstances will permit it, he may add to this course some stated days for extraordinary retirement and devotion, and, if convenient, fasting. With respect to abstinence, he will generally keep a watch over himself so as to retrench, in some degree, his usual indulgencies, and observe a uniform course of self-denial; not in the article of eating and drinking only, but in any other in which he is liable to excess. It is the principle rather than the kind of self-denial which ought to be attended to. The kind will vary according to circumstance and bodily constitution. Abstinence from food is to one person no mortification: his self-denial would consist in restraining his love of company, and idle and frivolous conversation. Another, to deny himself, must check his eagerness of gain, and open his purse liberally to the poor. A third must mortify his vanity, and studiously avoid the occasions of gratifying it. A fourth must resist his indolence and mortify his love of ease. In a word, while other points of self-denial and abstinence are not neglected, let a man chiefly direct his efforts to subduing his besetting sin. Let him humble himself in those respects in which he has been most remiss, and give authority to conscience in those points in which he has chiefly failed.

Excess is the great evil of the present day. Excess in business, in pleasure, in every pursuit. It is a serious evil attendant upon our extensive commerce and increasing wealth: the whole soul is engrossed by it. Men live, in the metropolis especially, in a continual hurry of business, which leaves them neither a moment for leisure nor a disposition to employ it profitably. By a natural effect, excess in business disposes the mind to excess in amusement, and thus worldly mindedness prevails to such a degree as to be utterly subversive of the christian life. "We toil on in the vain pursuits and frivolous occupations of the world," says an elegant writer*, "till we die in our harness, and then expect, if no gigantic crime stands in the way, to step immediately into the kingdom of heaven: but this is impossible, for, without a previous detachment from the business of this world, we cannot be prepared for the happiness of another." Now it is evidently one use of such a season as Lent to disentangle our thoughts from the world, to teach us to feel its vanity, and to enable us to obtain that spiritual mindedness which is absolutely essential to a Christian state. I shall be told by the man of business, that such an object is impossible, he has not a moment to spare, and his business must not be neglected. But I would reply in the emphatic words of our Saviour, "What shall it profit a man if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?"

In proportion as a man feels a reluctance to keeping this holy season with solemnity, the necessity of doing it is obviously increased. For if our

* Soame Jenyns.

hearts were right, supremely set upon God and spiritual and eternal things, it would require no pains to persuade us to the use of proper means of promoting the interests of the soul. The world possesses an undue place in our affections, whenever we are backward to mortify the love of it. Now it is absolutely necessary that we should love Christ more than the world, more than wealth, more than our life.

If we look to the examples of men, eminent for piety, whose faith we ought to follow, we shall observe very few of them who did not arrive at the height of piety which they attained, by means of extraordinary devotion and fasting. And we see nothing in the present age of relaxation to recommend a departure from antient forms and ceremonies. It is idle now to declaim against the abuse of forms, for the prevailing evil of the present day is not the abuse of forms but the total neglect of them; not formality but profaneness. If forms have been abused, the neglect of them has been attended with infinitely worse effects both to our character as a nation and to individuals.

I shall only notice further the great advantages which would be derived, in our celebration of the anniversaries of our blessed Lord's crucifixion and resurrection, from a due observance of Lent. With what a deep sense of the number and heinousness of our transgressions, should we be prepared duly to estimate the value of our great redemption! With what self-abasement should we renounce our own righteousness, and rely upon the sacrifice of infinite price paid on our behalf! How prepared should we be to receive the atonement with faith! What lively hope would fill our minds, while we contemplated the certainty of pardon to every believing penitent through the death of the Son of God! With what grateful emotions of joy should we be disposed to celebrate the triumph of the risen Saviour; and with what ardent desire should we devote ourselves to his service, who has bought us with his blood, and whom, therefore, we are bound to glorify with our bodies and our souls, which are his! The benefits which might probably be thus enjoyed, are of such importance as to induce me to hope that no serious person will countenance the too pr[illegible] of neglecting to seek them[illegible] pliance with the ordinances [illegible] Church.

I am, Sir, &c.
N. D.

P. S. The following prayer may be added during Lent, to a person's daily devotions. It is supposed immediately to follow a solemn recollection of transgressions.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins and wickedness, which, from time to time, I have most grievously committed by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against me; and herein I particularly confess and lament my—*(here insert the particular sins of which you have been guilty.)*—I desire earnestly to repent and to be heartily sorry for these my misdoings. May the remembrance of them be grievous unto me, the burden of them intolerable.

And be pleased, O, merciful Father, graciously to pardon my sins for the sake of thy dear Son Jesus Christ. I look to his atonement as the only ground of my hope. May his most precious death be accepted as the propitiation for my sins: and while I humbly endeavour to commemorate his sufferings on the cross, confessing my sins and relying on his merits for the pardon of them, may I receive the full benefits of his redemption, and be interested in the blessings which he communicates to his Church.

And now, O God, I earnestly desire thy blessing upon the means employed by me at this season of humiliation, to strengthen my repentance and enliven my faith in Christ. Vouchsafe me the influence of thy blessed Spirit, that I may be enabled by self-denial to bring my body into subjection, and to mortify the lusts of the flesh. Sanctify my seasons of retirement, that I may feel the vanity and emptiness of all earthly things, acquire true wisdom and sound knowledge, and learn to consider spiritual blessings as alone truly valuable. And thus may I be prepared, not only to celebrate the triumphs of my Redeemer's resurrection here below,

... to join the assembly ... made perfect above, and ... them to glorify his name for ever and ever. Grant this, O merciful Father, through Jesus Christ my Saviour. Amen.

To the Editor of the Christian Observer.

SIR,

FROM what I have heard of your character, I repose more confidence in you than in most persons; and I, therefore, send this second letter for your judgement. But to tell you the truth, I am not quite satisfied. Just after it arrived, our rector happened to call in with the squire, at whose house he had been dining, to fetch Harriet to a little dance in the evening; for he says she has lately become melancholy. I shewed him the letter, and we had some conversation upon the subject. He assures me that my correspondent is enforcing principles, which never can answer: that the e high sentiments might be all very proper in the days of the Apostles, but that, if they are adopted now, the common intercourse of life can never be maintained. There seemed to be some reason in what he said. Is the path of duty *really* so narrow? May we not accommodate *a little* to the world? Must we be anxious, whether we eat or drink, or whatever we do, to do *all* to the glory of God? These are hard sayings, Sir; but the case is of too much importance to be trifled with; and if this is in truth the duty of a Christian, I trust, that by divine assistance, we shall not be found to shrink from it. Should you publish the letter, I shall conclude that you are favourable to its principles; and your opinion will have great weight with your obedient servant,

MARGARET JOHNSON.

MY DEAR MADAM,

IT was well said by an inspired writer addressing the Deity, "Thy word is a lamp unto my feet and a light unto my path." How many, alas! by refusing to come to the light, stumble on in darkness, till they fall to rise no more. I will not occupy your time with a recital of the vain conceits, which obtruded themselves upon me, while I was anxiously enquiring, What does the Gospel demand of those, who embrace the profession of Christianity? But permit me to warn you that heresy is not confined exclusively to those who bear the name of heretics. If you should ever meet with persons who would persuade you, that a general acquiescence in the truth of the Scriptures constitutes the whole duty of man, believe them not. If others should seek to comprize the Christian character in harmlessness, good intentions, and a tolerable reputation, I do earnestly intreat you, believe them not; but consult the oracles of God. You will there find, that without holiness no man shall see the Lord. "As he, who hath called you, is holy," saith the Apostle Peter, "so be ye holy in all manner of conversation; because it is written, be ye holy for I am holy." Now what does this holiness imply? A mere reformation of the external character? A fair and specious appearance in the eyes of the world? This we have hitherto imagined to be the sum of our duty. But is it not as clear as the noon-day sun that, if the heart is the source of pollution, the reformation must extend to the heart? If that, which cometh from within, defileth, must not the fountain of defilement itself be cleansed and purified? Does God charge his angels with impurity, those exalted beings, who do his will in heaven, freely, fully, and perpetually, without one jarring passion to interrupt the harmony of those blest abodes, and will he consider man as a creature pure and holy, while his understanding is darkened, his will depraved, and his affections fixed upon forbidden objects? Surely not; the common sense of every one, who seriously reflects upon the subject, must revolt at an idea so palpably absurd. The understanding must be enlightened; for "spiritual things are spiritually discerned:"—"the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And the prayer of the psalmist is ever to this effect, "Open thou mine eyes;"—"Give me understanding, and I shall keep thy law." The will must be brought into due subjection to the divine authority: the practical language of the Christian should be,

"Not my will but thine be done." The affections are to be elevated, and their object to be changed: "Set your affections on things above, not on things on the earth." Nor is it to be imagined for a moment, that occasional fits of holiness, (if indeed the thing were possible) can satisfy the high injunction. We are to be "holy in all manner of conversation;" to seek for a full conformity to the mind of our Saviour; to guard against every inlet to evil, and under all circumstances, and on all occasions, to bring forth the fruits of the Spirit; to exhibit in our whole conduct that "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," against which there is no law. A superficial reader of the Scriptures could hardly conceive the very lofty tone in which our duties are enjoined. Not to trouble you with many proofs of the assertion, I shall produce only two; the first is from St. Paul, and forms the conclusion of one of the most impressive compositions, which the world can furnish. "Therefore, my beloved brethren, be ye *stedfast, unmoveable, always abounding* in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The second cannot be considered without a deep sensation of reverence and awe. It is the command of Christ; "Be ye therefore perfect, even as your father, which is in heaven is perfect." You will, perhaps, demand of me, whether it is possible for a Christian to attain perfection on this side of the grave. I understand it has been a matter of great discussion with men far wiser than I am: it is sufficient for me to know that I must seek to be transformed into the image of Christ; that whilst I have one evil thought or one unsubdued passion, I cannot rank in holiness even with the angels; and that whatever may be my attainments, I have not risen to the standard of deity, but must still "press toward the mark for the prize of the high calling of God in Christ Jesus."

You will readily anticipate two remarks, which immediately result from this concise statement. The first is, that the life of the Christian is a life of watchfulness and self-denial. It is necessary to be ever on the guard: temptations to sin perpetually assail, and must be perpetually avoided or repelled. The service of Jesus Christ admits of no compromise, will suffer no accommodation; we must lay aside *every* weight and the sin which doth so easily beset us, and run with patience the race that is set before us. Whatever be the sacrifice it *must* be made; "If thy right hand offend thee," saith the author of our salvation, "cut it off;"—"if thy right eye offend thee, pluck it out." Half measures can never make a Christian: the whole heart must be engaged in the cause, and all the energies of the soul called forth into vigilant and active exertion.

The second remark is, that no human power can be equal to such an undertaking. The words of Christ are, "Without me ye can do nothing:" and St. Paul assures us, that we are not "sufficient of ourselves to *think* any thing as of ourselves; but our sufficiency is of God." I have seen what learning and philosophy can do; and even if the Bible were not in existence, I would be bold to say that they cannot effect a change like this. They have doubtless their value: but when I hear, what indeed I frequently *do* hear, that human learning possesses such an improving quality as gradually to ripen into piety and virtue, I know it to be a noxious and dangerous error. I am confident that no earthly attainment whatever can renew the heart. In proof of this assertion, I would appeal to modern experience: I have been acquainted with many literary characters, who were an ornament to society; but I never yet knew one, who did not lower the standard of holiness, if he looked solely to his own exertions without seeking to be taught of God. I would appeal to the history of former times: the mild spirit of Socrates differed as widely from the mildness of St. John as pride differs from humility. I would appeal to the confession of St. Paul, a pharisee of the strictest order, and a man of eloquence and learning: "If any man thinketh that he hath whereof he might trust in the flesh, I more; but what things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, *not having mine own righteousness,*

...ne law, but that which is the faith of Christ, the *righteousness of God by faith*."—"By the grace of God I am what I am." I would appeal to the positive decision of Scripture: "Every good and perfect gift cometh down from the Father of Lights;"—"ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God." To these passages I might add a hundred more; but I will simply refer you to the last chapter of the Epistle to the Ephesians, where you will see the need of divine guidance and support inculcated in the strongest terms.

If you are not alarmed by the account which is now before you, and which I am firmly convinced agrees with the doctrines of inspiration, I will proceed in another letter to shew you how this state is to be attained. In the mean time, lest you or Miss Harriett should shrink at the prospect which I have placed in your view, permit me to inform you, that if you would fully estimate the excellence of the Christian's life, you should look not merely at his duties and his trials, but also at his enjoyments. To the followers of Christ even on earth there are exceeding great and precious promises; and their hope is full of immortality. The blessing of peace may be esteemed the last legacy of our Saviour to his disciples; and all who truly embrace the profession of his religion still find, that "her ways are ways of pleasantness, and all her paths are peace." Her consolations are superior to the accidents of time and place; and "though the fig-tree should not blossom, neither should fruit be in the vines; the labour of the olive should fail, and the fields should yield no meat, the flock should be cut off from the fold and there should be no herd in the stalls," yet would the owner of this sacred treasure rejoice in the Lord, and joy in the God of his salvation. "What striking lessons have we had," to use the language of an eloquent * writer, "of the precarious tenure of all sublunary possessions! Wealth and power and prosperity, how peculiarly transitory and uncertain! But religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support, which is derived from religion, is less felt, at least it is less apparent, when the Christian is in full possession of riches and splendour and rank, and all the gifts of nature and fortune. But when all these are swept away by the rude hand of time, or the rough blasts of adversity, the true Christian stands, like the glory of the forest, erect and vigorous; stripped, indeed, of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture."

I am, my dear MADAM,
Your's, &c.
C. J. H.

* Vide Wilberforce's Practical View, &c. p. 460. 4th edit.

To the Editor of the Christian Observer.

IN Ridley's Life of Ridley is given an account of the executions for high treason, which took place on the accession of Queen Mary, in consequence of the unsuccessful attempt made to place Lady Jane Grey on the throne. Some parts of this account seem to me well adapted to convey useful instruction; and if you should be of the same opinion they will, doubtless, obtain a place in your Miscellany.

The Duke of Northumberland was the first who suffered; after having, probably in the vain hope of saving his life, abjured the Protestant religion and eagerly embraced Popery.

"The next who was beheaded was Sir John Gates, who, though in hopes of pardon he had consented to hear mass, did not profess himself of the Roman religion: but in the following speech recommended the serious and profitable reading of Scripture, with a design of being governed by it; sensible from his own experience of the mischief to which light and vain minds might abuse it. 'My coming hither this day, good people, is to die; whereof I assure you all I am well worthy; for I have lived as viciously and wickedly all the days of my life, as any man hath done in the world. I was the greatest *reader* of Scripture that might be of a man of my degree; and a *worse follower* thereof was not living; for I did not read to the intent that I might be *edified* thereby, nor to the glory of God;

but, contrariwise, arrogantly, to be seditious, and to *dispute thereof*, and privately to interpret it after my own brain and affection: Wherefore, good people, I exhort you all to beware how, and after what sort, you come to read God's Holy Word, for it is no playing game to meddle with God's Holy Majesty, and not to follow your own conceptions. For look as the bee of one flower doth gather honey, and the spider poison of the same, even so you, except you *humble* yourselves to God, and *charitably* read the same to the intent to *edify* thereby, it is unto you poison and worse: and better it is to let it alone*.' Then he asked the Queen's Highness forgiveness, and all the world, and desired the people of their charities to pray unto God with him for the remission of his sins; and submitted himself to the block, receiving three blows before his head was off.

"The last was Sir Thomas Palmer, who professed his whole confidence of salvation only in the merits and satisfaction of Christ; and died with that humility and peace of mind, which nothing but the spirit of the Gospel can inspire. He stepped forward, and with a smiling countenance said, 'Good morning to you all, good people. You come hither to see me die; and moreover you come to see what news I have: marry, I will tell you. I have seen more in yonder terrible place (pointing to the Tower) than ever I saw before throughout all the realms that ever I wandered; for there I have seen God, I have seen the world, and I have seen myself; and when I beheld myself, I saw nothing else but a piece of vile slime and clay, full of corruption and iniquity. I saw the world, nothing else but vanity, and all the pleasures and treasures thereof, nothing worth. I saw God omnipotent, his power infinite, his merit incomprehensible. And when I saw this, I most humbly submitted myself unto God, beseeching his mercy and pardon for mine offences; and I trust he hath forgiven me. For *he called me once or twice before, but I would not turn to him*: but even now by this sharp messenger of [illegible] called me to, himself. [illegible] riches of his mercy shall spread [illegible] me, and save me. And I do here openly profess before you all, Christ to be the very Son of God the Father, born of the Virgin Mary, who came into the world to fulfil the law for us, and to bear our offences on his back, and suffered his passion for our redemption, by the which I trust to be saved'."

The biographer, from whom the above account is extracted, after having described the admirable conduct of the Lady Jane Grey during the whole of her imprisonment, and at the time of her execution; a conduct which witnessed "how strong she was in the faith of Christ, and what victory over the world and death such a faith is able to give," makes the following judicious reflections on these several executions.

"We shall rarely meet with so useful a variety as we find in the deaths of these four persons. The *outward professor* of reformed religion, who is a Protestant only for worldly interest, when crosses and afflictions happen, is presently offended; and being a *stranger to the power of faith*, is ready to part with it on the slenderest hopes of advantage, and at his wits end when he finds he must *leave this world on which alone he had set his heart*: so died the wretched Northumberland! In Sir John Gates we see a man *convinced of the truth of the Gospel, yet conscious of having abused the knowledge of it to the purposes of vanity and contention*, trembling at the consequences of such a profane and ungrateful return. He only discerns more clearly the horrors of that destruction which he is sensible he has deserved. While the more profligate liver, in whom the *good seed has been sown*, although *for a long time smothered*, (rather neglected than abused) when it is opened by the grace of God through his merciful afflictions, grows shocked at his own vileness and unworthiness; and from this abasement views at once with dread the offended majesty of God, and with admiration the great love of a Redeemer, and is urged to embrace him with a lively faith, and to die well pleased in such a confidence. His sharp afflictions were *necessary* to his health. Such a picture we had in Sir Thomas

* Let this speech be duly weighed by all who would search the Scriptures, with the view either of excusing their vicious propensities, or sanctioning violence, oppression, deceit, or falsehood.

...here a true Christian ...uniformly produced a Chris... with what *triumph* did it ...ample on the sting of death, and spread a glory round the Lady Jane, that eclipsed the faint lustre of the superstitious and cruel Queen Mary on her throne."—Ridley's Life of Bishop Ridley. 4to. pp. 421, & seq.

BOETHOS.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR.

(Continued from Vol. III. p. 280.)

ROME.

We entered Rome by the Flaminian gate, were civilly searched, and settled ourselves early in the evening at the *Benedetto*, near the *Piazza de Spania*. After supper, the moon shining bright, I strolled through several of the streets, and indulged those serious thoughts which crowded upon my mind. I hardly know if ever I found myself in a more pensive mood. Indeed it is scarcely possible for a person to be otherwise, when he considers that he is treading over spots distinguished by the most important and most solemn transactions recorded in the annals of human history. We behold, with awful astonishment, the vast remains of a city, which was once the great mistress of the world, and had reduced, under the yoke of the most absolute slavery, nations, which in subsequent ages have risen to the summit of power and opulence. We view them in silent wonder: the mind is lost in a maze of contemplation; and cannot follow the rapid succession of magnificent ideas which the interesting scene excites. We often meditate on the instability of worldly greatness; and are continually moralizing on the vanity of earthly glory; but it is seldom that we are deeply affected by our own abstract meditations, founded on the relation of the poet, the orator, or the historian. But here our very eyes behold the ruins of a city once the admiration and the terror of the universe. Here it is, that the decay of human grandeur appears in all the majesty of desolation, and makes the most forcible impression on the mind. The impression on the minds of youth must be peculiarly powerful; for so general is the study of the classics in modern times, that most young persons are better versed, and more interested, in the history of the Roman republic, than in the annals of their own country. From the age of ten to fifteen the Senate of the *Patres Conscripti* is better understood than that of British Commoners, and the Roman capital is far more familiar to our young countrymen than the English metropolis. Rome, in short, is generally the first nation of which we form any adequate idea; and none but the ignorant are strangers here: *Civitas*, says Tully, *in qua nemo hospes nisi barbarus.* Least of all can a Christian contemplate, without the most devout and affecting sensations, that city, in which the great Apostle of the Gentiles witnessed a good confession of the hope that was in him; and where such companies of holy martyrs gave evident proof that they loved not their lives unto death. A glow of devotion must diffuse itself over the soul, when we consider, that perhaps some glorious confessor, or some suffering saint, has consecrated by his blood the very spot over which we tread. The contrast between the government and genius of antient and modern Rome must furnish much matter for contemplation. It is scarcely possible for the mind of man to conceive two things more opposite than a Pope and a Consul, two assemblies more dissimilar than a Conclave of Cardinals and a Senate of Romans, or two nations more heterogeneous than a Nation of Freemen and a Nation of Slaves.

On the 1st of November, we began to explore the curiosities of this city, attended by the Abbé F——, an able antiquarian. After viewing a variety of antiquities, the fame and profusion of which are notorious, we came to the temple of *Pax*, a majestic ruin, consisting of three large plain arches, which now serve the purpose of a stable for cattle on market days.

This was one of the most extensive buildings at Rome: it was begun by Claudius, and finished by Vespasian when returned from the conquest of Judea. In this place were deposited the spoils of Jerusalem, and the sacred vessels of the temple. Titus's arch is not much embellished. It is adorned underneath like that of *S. Severus*. There were two inscriptions on this arch formerly: at present only one remains. "Senatus Populusque Romanus Divo Tito Divi Vespasiani Filio Vespasiano Augusto." Our Abbé, however, fortunately procured me a copy of that which was destroyed.

"S. P. Q. R.

Imp. Tito Caes. Divi Vespasiani Filio Vespasiano Augusto. Pont. Max. Tr. Pot. X. Imp. XVII. P. P. Principi suo qui Præceptis Patriæ Consiliisq; et Auspiciis Gentem Judeorum domuit et Urbem Hierosolimam omnibus ante se Ducibus Regibus Gentibus aut frustra petitam aut intentatam delevit." The bas relief of this arch proves it to have been erected as a triumphal one after the destruction of Jerusalem; and, as such, it is an interesting object to every Christian spectator, who beholds in it an undoubted and most extraordinary monument of the accomplishment of our Saviour's prediction, relative to the once favoured city of the chosen people.

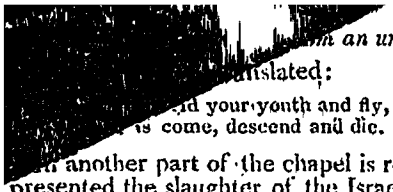
A few paces from the arch of Constantine, which we likewise examined, is the famous Flavian amphitheatre. We spent some time in viewing its several parts, the rows for the Senators, for the Equestrian Order, for the common people, &c. It is twice as large as that at Verona, although, by no means so perfect. It had four grand entrances, which we could plainly distinguish; and might easily contain 180,000 spectators. We sat down on one of the highest benches for a quarter of an hour, amusing ourselves with beholding the area below, which is a complete oval; nor could we forbear admiring how excellently it was calculated to afford a full view of the games, combats, &c. to such myriads of spectators. This amphitheatre was begun by Vespasian and finished by his son Titus. The inside is now, like other monuments of antiquity, consecrated by the erection of a crucifix in the middle, as well as by thirteen chapels erected to the memory of the martyrs who were murdered on the [redacted] is the following in[redacted]

"Amphitheatrum Fla[redacted] phis Spectaculisq; insigne, [redacted] tium impio cultu dicatum, Mart[redacted] cruore ab impurâ superstitione expiatam, ne Fortitudinis eorum excideret Memoria, Monumentum a Clemente X. P. M. An. Jul. 1675."

Nov. 4, we were entertained with a sight of the Pope, who, attended by the cardinals, assisted at mass in the Church of St. Carlo Boromeo, it being the festival of that saint. It was the first time I had ever seen a true specimen of ecclesiastical pomp; and I was exceedingly struck with the amazing display of magnificence, which appeared throughout the whole of the procession. The Pontiff himself appeared in far greater state than any secular monarch. The gracefulness of his figure, and the serenity of his countenance, added much to the dignity of his appearance, and altogether might be deemed sufficient to have awed even an English mob into the most implicit and profound veneration for ecclesiastical authority. But the extravagant brilliancy of the whole seemed to savour much more of the church triumphant, than of the church militant.

We spent considerable time in viewing many of the other specimens of antiquity and the arts, especially the master-pieces of painting which abound in this theatre both of ancient and modern curiosity. The Church of Sta. Maria, where the *Festa degli Morti* is celebrated during the first eight days of November, is entitled to peculiar attention. There are two chapels under ground decorated with bones, skulls, skeletons, &c. One of them is very curious. Dead bodies and skeletons are placed in various postures, and represented in different dresses. Two, in particular, struck my fancy exceedingly. A youthful figure with dishevelled hair, clothed in a silken garment, is stepping with haste over an open grave, filled literally with dead men's bones, and all uncleanness. Death, represented by a tall skeleton, with a crown on its head, and a long scythe by its side, seizes the flowing robe of the youth with eagerness, and is pulling him back into the opening grave. Out of the mouth is the following label:

In vano mi fuggi et Gioventude implori,
E giunto suo tempo, sequimi et mori.



...nslated:

...d your youth and fly,
... come, descend and die.

In another part of the chapel is represented the slaughter of the Israelites by the destroying angel, as a punishment for David's having numbered the people. The royal penitent, forsaking his throne, is kneeling before the Lord, and lifting up his eyes towards heaven in the bitterness of his soul. Out of his mouth proceed these words, which seem to be suspended in the air, *Ego peccavi et iniquè feci.* At a small distance the people are represented burying their dead, which lie scattered up and down the cemetery. This is formed of bones, and consecrated earth; and the corpses are some of them real, and some only artificial. The several circumstances, which one may easily suppose to have happened on that melancholy occasion, are well imagined. The destroying angel is represented as returning to heaven, and sheathing his sword, on receiving the command to stay his hand, which is expressed by a label issuing from a circle of glory, with this inscription, *Sufficit, nunc contine manum tuam.* The sconces and lamps which illuminate these subterranean chapels are all made of human bones.

Something more than two miles from the gates of the city on the Appian way is the Church of St. Sebastian, under which are the famous Catacombs, or subterranean passages, where the first Christians hid themselves in the times of persecution, and which served as burial places to numbers of martyrs. We entered, accompanied by a monk belonging to the Church; and, by the assistance of a few wax candles, groped along tolerably well. The passages are in some places so low, that one is obliged almost to creep on all fours; and there are so many different turnings and windings, that, without an experienced guide, a person would pay dearly for his curiosity, as it would not be possible for him to find his way out again. In several places we discovered chapels, where the primitive Christians celebrated their devotions in private, and on each side we observed rows of sepulchres cut out of the stone, some of which were adorned with inscriptions, palms, and crosses. Sometimes we observed a phial for the blood, which is a sure sign of martyrdom, and many of the graves were full of ashes and bones. Our monk told us, that no less than 170,000 martyrs were buried in this cemetery, which extends (as it is supposed) many miles over the *Campagna* of Rome, and some say even to the sea shore. It is conjectured that they were originally quarries, and enlarged by the Christians who took refuge there.

The Church of St. Paul is one of the largest in Rome, and is paved with the fragments of antique stones inscribed with a variety of Roman characters. Some uncertain but natural traditions are attached to this, as to every other sacred edifice, in the papal metropolis.

But the Cathedral of St. Peter would require the most elaborate description, had it not already been the subject of so many pens. A few observations, however, concerning it may not be improper. The first appearance of this building excited no uncommon admiration, and I began to think that, like most other curiosities, it had been greatly exaggerated. But the farther I proceeded the higher idea I began to entertain of the magnificence of this stupendous edifice: the more accurately I examined the separate parts the more I admired the elegant proportions of the whole, and the exquisite execution of every ornament belonging to this *chef d'œuvre* of architecture. The spaciousness of the structure advanced upon me every step I took, and its height seemed to increase in the same proportion. I soon discovered the reason of this pleasing deception, and could not refrain from admiring the skill of the architect who effected it, by placing the dome at such a distance from the entrance, that only a glimpse of it appears at first, but upon a nearer approach it gradually opens upon the view in all its majesty, and at the same time enlarges the appearance of the whole edifice. The site of this building was occupied in the time of Nero by a Circus, and according to Suetonius was the theatre of the persecution under that infamous prince. Constantine built the first Church on this consecrated spot. But this edifice falling to decay, Julius II. undertook to rebuild it in the beginning of the sixteenth century. Of the numerous statues, pictures, &c., which

embellish this christian temple, one of the most remarkable is an antique bronze statue of Jupiter, on the left hand, near the middle, now consecrated; and, by a glory round the head, transformed into an image of St. Peter, which no long time ago is said to have miraculously restored a lame man to the use of his limbs. When I first saw it an elderly woman was hugging and kissing the toes with all imaginable eagerness. The statuary throughout the whole of this building is in general much esteemed: the niches are filled with colossal statues of the founders of all the different orders in the Romish Church. But, in my opinion, they are all exceeded by the figure of a dead Christ, executed by M. Angelo at the age of twenty-five, and preserved in a small chapel near the door. It is much to be lamented, that there is scarcely sufficient light to admit of an exact examination of all its beauties; for defect it has none. The most critical connoisseur has not yet been able to discover the least blemish or imperfection in this exquisite piece of sculpture. The admirable productions of human art, lavished so prodigally upon this superb edifice, would be viewed with purer satisfaction, were they not either derived from, or intended to promote a superstition, which, although founded upon Christianity, and assuming exclusively the name, is most hostile to that sacred religion, obscures its evidence, degrades its majesty, and corrupts its truth.

The next object claiming peculiar attention is the Pantheon. This is the most entire and beautiful temple of the antients now existing. The portico was added by M. Agrippa, son-in-law to Augustus, and is supported by sixteen Corinthian pillars, upwards of thirty feet high. The edifice itself is reckoned one hundred and sixty feet high, and about one hundred and eighty in diameter. It is lighted by a large aperture at the top, which is always uncovered; so that there is a necessity of having a drain in the middle of the area, which, when the rain falls in greater quantities than usual, is sometimes overflowed. The roof is divided into numerous square apartments; and was formerly of a brownish colour: but the ecclesiastical services (for this building has been converted into a Church and dedicated to the Virgin) requiring greater light, it has ve[illegible] whitewashed. The [illegible] ple are decorated with [illegible] pillars of yellow marble, wh[illegible] fluted and in perfect preservation. In the upper part of the Pantheon were placed the celestial gods, in the lower the terrestrial, and in that, which is now covered by a new pavement, the household. In the Church I observed the tomb of Raphael, with his bust over it, and an inscription.

The Mausoleum of Augustus must not pass unnoticed. We visited that Roman receptacle of the ashes of so many worthies, particularly those of the great and good Germanicus. The building is of a circular form, and is now a garden belonging to the palace *Correa*. I measured the diameter, and found it to be somewhat above forty paces. The middle part is at present in tolerable preservation. The chambers underneath, for the reception of the ashes, are but a little decayed by time. In its original state it was a superb pile of building. There were no less than twelve different entrances, adorned with wrought marble; it was divided into three different stories; and from the top to the bottom it was planted with evergreens. Three walls surrounded it, and behind was a grove cut out into pleasant walks. In contemplating this repository of Roman heroes, those beautiful lines, which probably allude to it, naturally present themselves:

Quantos ille virûm, magnam Mavortis ad urbem
Campus agat gemitus! vel quæ, Tiberine, vidi bis
Funera, cum tumulum præterlabere jacentem!

To the Editor of the Christian Observer.

THOUGH I am not a great frequenter of taverns it is my custom to attend some public dinners, and in the few instances in which I have been steward, I have endeavoured to suppress a practice which I take to be extremely common, that of ordering game to be furnished by the tavern-keeper in the same manner as any other provision. The legislature has strictly prohibited the practice of poaching, and I am persuaded that the breach of the law, in this instance, is very apt to lead to the violation of it in others, a

...persuaded that ...differ from me. Nor ...by the 28 Geo. III. c. 12. ...nne c. 14. § 2. "If any per... shall *sell* any hare, pheasant, partridge, moor-heath game or grouse," he is liable to a penalty of five pounds. How are we then to account for that open violation of these acts which so frequently takes place. I apprehend that it is only to be explained by admitting that there is a general laxity of principle among us, and that even when the slight temptation of pleasing the palate offers itself, both the law of the land is set at nought, and the profession of a poacher is encouraged without scruple; a profession which, as it has been well observed, is not only evil in itself, but is also commonly the beginning of a generally lawless life.

I think that it may well become the Christian Observer, whose object it is to promote reverence for the law as well as universal uprightness, to remind people of the evil of such customs as that of which I have spoken. Grave magistrates, if I mistake not, sometimes partake of the very hare, for the sale of which they are bound by their oath, if required, to levy a fine on the offender, and are occasionally seen to smile, as they read in the bill of fare, the false name of a long roast, &c.

Surely a consistent Christian, whether magistrate or not, will be afraid even of partaking of a luxury, the procuring of which necessarily involves an act of criminality in his fellow-creatures. How clearly does that expression of the apostle apply to this case, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

A. B.

To the Editor of the Christian Observer.

I INFORMED you some time ago (vide our Number for September, 1803) of the institution of a society for promoting immorality, vice, and irreligion. I then detailed to you the speeches which took place on the occasion of the choice of a chairman, and observed that a committee had been appointed to prepare a report to the next general meeting, on the best means of forwarding the objects of the society.

I now proceed to fulfil my engagement to send you a copy of that report, not doubting that the Christian Observer will use his best endeavours to expose and counteract the projects of this common enemy.

"*Report of a Committee of the Society of the Friends of Immorality, Vice, and Irreligion, specially appointed to consider the best Means of promoting their Cause.*

"Your committee proceeded with all due diligence to the execution of the duty delegated to them by the society: but the subject submitted to their consideration proved to be of such vast extent, and appeared to call for so much consideration, and such extreme delicacy, that they thought it necessary to employ a considerable portion of time in preparing the report which they shall now presume to lay before the general body. Your committee, in the course of their proceedings, have uniformly borne in mind those useful hints which were given at the last general meeting, viz. that in order effectually to promote the views of the society, every endeavour should be used 'to mislead, pervert, and confound; to put virtue for vice and vice for virtue; to give bad names to good things and good names to bad ones; by guarding men against extremes, to convince the world that vice *in moderation* is the only practicable virtue; and to encourage the weaknesses and errors of those whom we cannot wholly pervert to our purpose:*' and they determined to keep these excellent suggestions in view throughout the whole of their deliberations.

"One chief impediment to the success of your plans arises, as your committee conceives, from the regard still paid to that book which fanatics call 'the Word of God.' To supersede, discredit, and pervert that book, appears therefore an object of the first magnitude, and it is the point to which your committee will now proceed to call the attention of the general meeting.

"Your committee, however, beg leave, in the first place, to record their deliberate opinion, that any direct attempt to disprove the truth of Scripture would probably be fruitless; and would certainly, under existing circumstances, be a misapplication of the labour of this society. Human ability has

* Christian Observer for 1803, p. 535.

been tried to the utmost in the combat against Revelation. The efforts of Bolingbroke, Voltaire, Hume, Gibbon, Paine, and all the modern illuminati, though they have produced some brilliant effects in France, have in this country answered little other purpose than that of calling forth such vigorous resistance, that the cause of infidelity has probably rather lost than gained in the contest. It is true that Leland and Leslie are no more, but Paley, Watson, and Porteus are still alive, and every fresh combatant on our side serves but to call forth some new champion on the other.

"But although the prospect of invalidating the evidence of Christianity by open argument be thus discouraging, let not the society suppose that the hindrances which the Bible opposes to our progress, are not to be overcome by any other expedients. To prevent the free circulation of the Bible, as the Papists so successfully have done, is an object worthy of your institution. This object may be at least forwarded by endeavouring to sow discord and distrust amongst any body of men, who may have associated for the purpose of its dissemination. It may be even possible, for example, for some anonymous pamphleteer, by loudly professing his zeal for the Church, and declaring that a Bible given away by a Dissenter is contaminated by his very touch, and made thenceforth to inculcate heresy; to communicate an alarm to the minds of timid men, and induce them to withdraw their names from a Bible society.

"Much of the efforts of your society, however, should be directed to burying the Scriptures in oblivion. Already they are nearly superseded in many families, professing themselves Christians, and in others are confined to the use of children.

"Your committee are of opinion that it would greatly conduce to the ends of the society to give a more general currency to the sentiment which has already begun to prevail; namely, that it is a part of Christian humility completely to conceal religion; and that the Bible, therefore, ought to be alluded to as sparingly as possible. Respect for the Holy Scriptures may be even advanced as a plea for never naming them in any public meeting, nor in any polite circle, nor among any body of the learned, nor in any mixed company, [illegible] large family party. [illegible] conceive, that great progress [illegible] ready been made in reducing [illegible] rule to practice among certain classes of society; and the result, as they have little doubt, will prove highly favourable: for if *human nature* be but *sufficiently let alone*; if it be but delivered from the controul of religion, it will proceed of its own accord, and with an almost incredible rapidity, to the perpetration of all those vices and immoralities which it is your object to encourage.

"Your committee further recommend, that all who have once read the Bible should be advised to lay it on the shelf for the rest of their lives, on the ground that they already know its contents; and that at least the perusal of it should in all cases be strictly confined to Sunday.

"Your committee, however, are aware, that there is still a large class of persons, whose attachment to the Scriptures is far too deeply rooted to be shaken by such means as these. Your policy, with respect to them, will be to profess an attachment to the Scriptures as strong as their own; to maintain, with them, that religion is the only foundation of morals, and the Bible the sole rule of duty: until having thus established a character for venerating the Bible, you have it more completely in your power to deprive that book of its efficacy and meaning, and to pervert it to your own purposes by confounding the judgment, misleading the imagination, or exciting the passions of those who believe its contents.

"With this view, in discussing the doctrines of Christianity, it ought to be your endeavour to make some one truth stand in the place of every other. Let grace, for instance, be so exclusively dwelt upon, that the very name of works shall carry a suspicious sound. Or let works be so exalted, that faith and grace may seem to be of no account. Let nice distinctions also be much insisted on. Let 'fate freewill, foreknowledge absolute,' become the familiar topics of conversation. Let a metaphysical view be taken of all doctrinal points. Let the popular language of Scripture be made to supply materials for endless debate; and let as much asperity as possible be infused into theological controversy.

...n of Scripture ...to the doctrines ...pounds. 'It may be ex... the facts which it records, characters which it describes, and the precepts which it inculcates.

"In order to prevent the natural and obvious application of a recorded fact, such, for instance, as that of the fall of man, let the transaction be represented as merely allegorical.

"In order to turn the characters of holy men who are celebrated in Scripture to your advantage, let their faults be held up to imitation, and let the following rule of interpretation be applied to them, viz. 'That whenever any given conduct in Scripture is described without any expression of disapprobation or censure, we are to conclude that such conduct is permitted; and that when such conduct is described as attended with success or reward, we are to conclude that it is enjoined.' According to this principle of interpretation, Concubinage may be defended by many precedents, and polygamy by many more: king killing may be justified by the examples of Ehud and Jehu; the massacre of prisoners by that of David; and drunkenness and incest by those of Lot and Noah. On exactly the same grounds may the use of deceit be shewn to be a good and lawful expedient for accomplishing laudable ends. The duty of practising deceit in such cases may be inferred from 'the deceit put by Joseph upon his brethren, the deceit of the Egyptian midwives, the reward of Rahab for receiving the spies with peace; the deceit of Michal to save the life of David,' &c. &c. And should these instances be objected to as inconclusive, the example of Christ himself may be brought forward as favouring the practice of deceit, in the same manner in which it was adduced by the French jacobins to sanction their revolutionary attempts. 'His teaching by parable may be represented as a covert, disguised, and indirect mode of surprizing or entrapping men into instruction,' and '*his making as though he would have gone further* (Luke xxiv. 28.) as a feint or stratagem for effecting his ends.' These instances may be shewn to 'make out the strongest of all cases; for OMNIPOTENCE is not subject to the necessities of his creatures;' and it may thence be inferred, that 'HE even preferred crooked means to those which were direct and straight forward, in order, that by the assistance and light of his own example, a rule of human conduct might be deduced.' And should this reasoning be resisted, let those be boldly charged with blasphemy and impiety who by such resistance 'condemn the *real conduct* of Christ *.'

"In order to overthrow the *precepts* of Scripture, let it be shewn to some, that a strict obedience would be inconsistent with the state of society, and that more is commanded than can be fulfilled. To others let practical points be represented as mere moral

* Lest I should be accused of over stepping all the bounds of probability in attributing to any men a mode of reasoning similar to that which is employed in the above paragraph, allow me to state that the passages which are there marked as quotation, are taken from a printed letter lately circulated among the members of the Society for the Suppression of Vice by some person who, as one might suppose, intended to bring that useful and respectable society into disrepute with the public. It is difficult on any other ground to account for the distribution of this paper; which, besides the very singular arguments already quoted in the text; maintains that truth is an adjective or quality, and not a substantive; that when persons have no right to know the truth, there is no harm in telling them a lie; that there is an essential difference between an untruth and a lie; with other dogmas equally novel and extraordinary.

This printed paper, seems to have been written with reference to a discussion that was to take place at a meeting of the Society for the Suppression of Vice on the 18th of February last; the particulars of which are detailed at some length in the British Press of the following day. The question to be discussed was, whether artifice should, in any case, be employed by the Society in order to bring to justice certain heinous offenders against the laws. The affirmative of the proposition is maintained in the paper referred to, but in such a manner as must have proved highly offensive to the respectable persons whose decision it was intended to influence. All who are concerned for the best interests of the community, and are acquainted with the valuable services which have been rendered to it by the Society for the Suppression of Vice, must feel a high respect for the individuals who compose it; and it is with pleasure I add, that it appears from the British Press, that the question respecting the lawfulness of artifice was likely to be decided in a way satisfactory to those who disapproved of its use.

observances; moral observances as heathen ethics; and heathen ethics as the great obstacle to the progress of the Gospel. Any mode, indeed, of construing which differs from that employed in every other book will serve the purpose of perverting Scripture, and the varying humours of different men should all be equally indulged. Some by moralizing, some by philosophizing, some by systematizing, and some by spiritualizing, may corrupt the sacred text; and the discordant meanings thus introduced will be of admirable use both in exciting the laugh of infidels, in perplexing the minds of the simple, and in finally leading to that general disuse of Scripture which ought to be our first object.

"Your committee will not detain the society at present with any farther details. In their next report, they will probably resume the consideration of some po[illegible] been but briefly to[illegible] they may also suggest som[illegible] means of carrying into effect [illegible] portant objects for which you have [illegible] sociated. In the mean time, if the members of this society will proceed, with their accustomed zeal, to reduce to practice the various rules for promoting their cause which have been recommended by your committee, your committee entertain little doubt that when you next meet, they will have occasion to congratulate you not merely on the excellence of your plans, but on the success of your efforts."

I need scarcely add, Mr. Editor, that the report which I have now communicated, would be very likely to obtain the unanimous approbation of a society such as I have supposed.

Your's,

S. P.

REVIEW OF NEW PUBLICATIONS.

A Guide to the Church; in several Discourses: to which are added, Two Postscripts; the First, to those Members of the Church, who occasionally frequent other Places of Public Worship; the Second, to the Clergy. With a new Introductory Preface to the Reader. By the Rev. CHARLES DAUBENY, Archdeacon of Sarum. 8vo. pp. lv. and 455. Second Edition. London, Rivingtons, 1804.

An Appendix to the Guide to the Church; in several Letters; in which the Principles advanced in that Work are more fully maintained, in Answer to Objections. By the same AUTHOR, pp. iv. and 528. Second Edition.

WE trust that our readers will not object to renew their acquaintance with Mr. Daubeny, upon the occasion of the re-impression of his principal, best executed, and most interesting work: a work, which made its first appearance before we had assumed our critical character, and which, for that reason, we have had no opportunity of formally introducing to their notice at the proper time. Our remarks, however, will be the less extended, both because the second, or any subsequent edition of a work seems to require less notice than the first, and because the strictures, which we have already made upon other performances of this gentleman, will bear an easy application to many parts of his present publication.

We agree with Mr. Daubeny in many of the positions, and in many of the arguments contained in the work now before us; which we shall consider as one, although the first of the two volumes, of which it consists, presents the least questionable claim to commendation. We lament, with the Archdeacon of Sarum, the extreme laxity and licentiousness of sentiment, which have, for some years, been increasing till they have at length reached their present alarming height, with respect to every subject of an ecclesiastical nature. With him we likewise assign this perverted state of the public mind to that general profligacy of principle, and that proud impatience of control, which, by their late extensive prevalence, have

struction both
We view, there-
lar and deliberate re-
man who, disdaining the
lar opinion, where it is corrupt,
stands forth the advocate of the just
but disregarded claims of the Church;
and is not deterred, either by vulgar
ridicule or vulgar clamour, from as-
serting the authority and the preroga-
tives which properly belong to her.

After a new preface added to this second edition, and an introductory discourse, the Guide to the Church opens with an account of "the Nature, Design, and Constitution of the Christian Church, considered as a visible Society." Mr. Daubeny represents the Church as a society called out of the world, the object of which is the sanctification and salvation of its members. This society having Christ for its head, he proceeds to argue, the appointment of its government and governors must proceed from him. This high office, he continues, was exclusively delegated to the Apostles, and without such commission no one is permitted to assume it. Although he admits, that Scripture does not determine the precise constitution of the Christian Church, yet he contends, that the conduct of the Apostles must be supposed to be conformed to the direction which they had received from their Divine Master, and that, therefore, apostolical practice is to be esteemed equivalent to apostolical precept. We accordingly find, he adds, that the immediate disciples of the Apostles did exercise the episcopal office; and hence we fairly conclude, that such was the government originally settled in the Church. This conclusion is confirmed by the parallel between the episcopal economy of the Christian Church and the different orders of the Jewish. A passage to this purpose is produced from Clemens of Rome; but another passage from the same writer, sometimes alleged in favour of Presbyterianism, is unnoticed. This argument, which is pursued more elaborately in the second letter of the Appendix, is by no means novel; yet by bringing it forward in a popular and forcible manner, Mr. Daubeny has so far performed a work of considerable service to the Church.

Schism is uniformly represented in Scripture as a sin of the first order, although modern indifference has contrived to reduce it almost to a nonentity. But the question is, in what the sin consists. It is easy to answer, in separation from the Church of Christ. But then it is necessary to decide, what is the Church of Christ. The judgments of men, therefore, concerning the nature of schism will entirely depend upon the notion which they entertain of the nature of the Church. Mr. Daubeny has treated the subject according to his views of the Church. We shall only observe, for the present, that the reverend author does not seem to have made the allowances, which, after all, as mature deliberation teaches us to regard the subject, ought to be made, for the ignorance, prejudice, and various extenuating circumstances, which may attend the commission of schism.

In the following discourses, from the fourth to the ninth, are considered the reasons which are generally advanced to justify separation from the Church. These respect the spiritual qualifications of the minister; the charge that the Gospel is not preached in the Church; objections to the sacrament of baptism; liberty of conscience; toleration; and the right of private judgment in religious matters. Many of the arguments, by which the author endeavours to invalidate these reasons, are just and important. In combating holiness, as the only sufficient qualification for the ministry, Mr. Daubeny appears not to have sufficiently guarded against an apparent depreciation of that qualification, nor to have avoided with requisite attention the dangerous extreme of representing men as passive, in becoming partakers of the blessings intended to be conveyed by the Church. The charge, that the Gospel is not preached in the Church, the Archdeacon has not met as it deserved: it appears to us to admit of a much more satisfactory refutation. The author has here, improperly we conceive, suffered himself to be diverted into an attack upon Calvinism. The objection concerning baptism seems to be sufficiently done away; and in discussing that, which is founded upon liberty of conscience, Mr. Daubeny very justly argues, that conscience is a legitimate guide, only so far as it accords with the law of God. Yet conscience is a sacred thing; and it is difficult, in some cases, to determine whether the plea is real or not. The

toleration which the law extends to Dissenters was certainly never intended to countenance schism. The right of private judgment however is a delicate point, and it would be difficult, nay absurd, to deny it; for it is exercised even in submitting to authority: although the abuse of it, and the guilt when abused, are evident.

In the tenth discourse, on the Advantages of a conscientious Communion with the Church, and the Disadvantages of wilful Separation from her, are many arguments and particular passages which it would give us pleasure to meet with in any author. We refer our readers to p. 199, for an animated description of the nature of devotion, and to pp. 216, 217, for an energetic representation of the importance of spiritual worship. At p. 246, in the concluding discourse, forms are said to be only the outside of religion, and, if they lead to nothing beyond, useless. Some striking reflections concerning a pacific disposition, with respect to theological differences, are subjoined; and happy would it be for the Church, if they were attended to by every controversialist.

There are two Postscripts, with which this volume concludes; the first to members of the Church, who occasionally frequent other places of public worship; the second to the clergy. In the former are refuted the erroneous notions of some of our divines respecting the nature of the Church; and the latter contains many important observations, the concluding part of which, pp. 142—146, is entitled to the warmest commendation.

The Appendix, being of a controversial description, affords less that will interest or improve the reader; although in this part of his work the author has succeeded in various particulars of the object which he proposed to himself in writing it. We have already distinguished the second letter, as containing an elaborate and unanswerable defence of episcopacy.

To a work, which presents so many points of excellence, we regret that we cannot offer the tribute of unqualified praise. As it possesses considerable merits, so we conceive it is not without some defects; and these, as impartial critics, it is our duty to point out.

Between contending parties, professions of an equal and earnest attachment to pe[illegible] uncommon. It beco[illegible] whomsoever the censure [illegible] that such professions are ge[illegible] sincere, and that the most opiniat[illegible] and litigious are cordial lovers of peace and enemies to contention, provided they may have things their own way. Bishop Hall, in his *No Peace with Rome*, observes that the Romish Church was prodigal of pacific professions.

The leading error in the ecclesiastical theory of Mr. Daubeny seems to be his exclusion of pure doctrine as an essential ingredient in the composition of the visible Church. In this representation it is not our intention to do the smallest injustice to Mr. Daubeny; and we believe he himself will admit, that we have done him none. This exclusion he has both plainly professed and endeavoured to vindicate. (See Guide, 266; and Appendix, pp. 304, 305*; 371, 372: and 392, 393.) We, on this subject, continue to take the affirmative side; and assert, that purity of doctrine is at least as essential to the very being of the Church as her external government. In this opinion we follow the venerable authorities of that article of our Church which professedly treats of the subject; of her homilies; of her brightest ornaments, Jewel, Hooker, Hall, and others; and, when he loses sight of his system or is pressed in defending it, of the Archdeacon of Sarum himself. See Appendix, pp. 105—107; 303; and all those passages in which Mr. Daubeny affirms, that pure doctrine is "not the only thing essential" to the constitution of the

* In explanation of the assertion at this page, that "that may be a true Church, in which the pure Word of God is not preached," Mr. Daubeny has added to the present edition the following observations: "The distinctive title *true Church* in this case must be understood as referring simply to the *regularity of its constitution*, abstracted from the corruption with which the possession of that constitution may be accompanied; and, thus understood, the expression is to be justified. For in this sense that may be *constitutionally* true, which is, at the same time, *practically* false. That may, for instance, be a *true Church*, so far as the form of its constitution is concerned, in which the pure Word of God is not preached." We will not disturb the effect of this explanation by any comment of our own.

&c.: for sure- impose upon no one, *only thing essential*, and *ntial*, are identical expressions. e are as little disposed as Mr. Daubeny to set one part of the Church against the other: but if its component parts may be separated, according to the example which our author himself has exhibited, we would rather join those who prefer the doctrine to the government, than those who prefer the government to the doctrine.

That the nature and constitution of the visible, or external, Church, may be usefully considered by itself we cordially admit. But we as cordially resist the assertion, that this is the whole Church, as men are concerned with it in this world, or as it is described in Scripture. In this view, the invisible, as well as the visible Church, the spiritual as well as the nominal members, constitute that body upon earth of which Christ is the head. Still there lies no objection against considering the visible portion of the Church apart. Nor is there any against considering apart, as Mr. Daubeny has done, a portion even of the visible Church, its external government. But when to this doubly contracted view of the Church, when to the political* part only of the visible part of the Church, are applied all the scriptural descriptions of the entire Church, all the blessings which the sacred writings ascribe to communion with her, all their censure of schism, and the only covenanted plan of salvation which they reveal, we cannot suppress our astonishment, that a Protestant should deliberately pen and publish a doctrine so subversive, as the subject strikes us, of the most essential and evident declarations of the Gospel. See the whole of the Third Discourse, in the Guide, on Schism; also Guide, pp. 176—180; and the whole of the Sixth Letter in the Appendix. In this last portion of his writings, Mr. Daubeny does not pretend to say, that separatists are excluded from the divine mercy; but he evidently asserts that their hope is not founded upon the evangelical covenant. Mr. Daubeny maintains an obstinate refusal to pronounce concerning their state, and insists that the enquiry, what is to become of them, is such as no minister is bound to answer. (App. p. 275.) To us it appears somewhat extraordinary, that a minister should not be able or willing to decide concerning the future condition of those, whom he acknowledges to be *eminently pious Christians:* for such Mr. Daubeny affirms many separatists to be. (App. p. 259.)

These representations, it will be observed, are not incidental, insulated expressions, which may escape a writer in the eager pursuit of an argument, or when he deviates into subjects which he has not maturely considered: but they constitute the very system of the work, and are recognized in almost every particle of it as the substratum and animating principles. They are representations, which are by no means obviated, qualified, or corrected, by the various contradictory propositions which, under the influence, as we conceive, of purer principles, abound in the performance under review. To these we are always disposed to do full justice, and they furnish us with an additional proof, that in some respects men are not unfrequently better than their principles. We can only wish, in such cases, that the good were predominant, and that it might gradually mature into the principle.

We are forward to acknowledge, and recommend to public attention, many detached passages in Mr. Daubeny's writings, which describe spiritual religion in just and exalted terms: but we cannot dissemble, that at times his eagerness to establish the importance of external ordinances betrays him into expressions derogatory to that supreme qualification in all religious service. Unquestionably the calumny would be less, to say of Mr. Daubeny that he depreciates spiritual religion, than to affirm, as he does, of Sir R. Hill, and Mr. Wilberforce, that they agree "in decrying good works." (App. p. 249.)

Mr. Daubeny is a known and avowed Anti-calvinist. He has opened his battery against the object of his hostility both in the Guide, and in the

* The word political is used in this place, not to suggest any thing of a civil nature, and thereby throw an odium on the opinion which we oppose. Nothing more is intended than was intended by Hooker, in entitling his great work, "The Laws of Ecclesiastical Polity." The due administration of the sacraments, however, is to be included in Mr. Daubeny's idea.

Appendix, in the Fifth Discourse of the former, and the Fourth Letter of the latter. Without undertaking the defence of Calvinism, we cannot but feelingly regret the extreme misapplication of the zeal that is discovered in combating tenets, which, as Mr. Daubeny admits, have been "firmly held by some of the best Christians, from the days of St. Augustin down to the present time;" (App. p. 3,) when so many just objects of censure and opposition exist, which not only are less compatible with the Christian character, but are compatible with no Christian character at all. If on any subject Mr. Daubeny is tempted to transgress the rules, not only of sound logic, but of temperate language, it is when he is conducting the attack against Calvinism. For the purpose of more speedy and complete success, he avails himself of the natural abuse of the doctrine, and of the worst specimens which those who profess it exhibit. This, it must be acknowledged, is a most expeditious and effectual mode of assault; and we can promise those who feel disposed to have recourse to it, that nothing will stand before them. Suppose an enemy to the high-church system, which, as well as any other system however good, may be abused, should represent its disciples as teaching, that from the corrupt and condemned mass of the world, a certain number of individuals are introduced into the Church, that is, into a state of salvation, by baptism, an act, not of their own but of others, who, by their own sovereign appointment, without any respect to their merits present or future, determined to confer upon them this singular benefit: that these favourites of heaven are exclusively partakers of the divine covenant; the rest of the world being left in their original state of condemnation: that the efficacy of ecclesiastical ordinances is irresistible, as independent of the will of man as if he were a mere machine, and such as entirely supersedes the necessity of religious instruction or religious duties: and that the baptized shall infallibly be saved, whatever sins they commit, while the unbaptized shall infallibly be condemned, whatever duties they perform—would not Mr. Daubeny protest against the extreme iniquity of such a representation? We have frequently had occasion to remark the [illegible] conclusive ev[illegible] D. contents himse[illegible] ing to prove the desig[illegible] nism of the public formul[illegible] Church. Attempts are made t[illegible] press the estimation in which Calvi[illegible] was held by our Reformers, particularly by Cranmer; although, by the letters which passed between those great men, it appears, that the English prelate did not disdain to consult confidentially with the Pastor of Geneva upon the important project of a general Protestant Synod. But nothing can expose the low resources of this formidable assailant of Calvinism more effectually than his appeal to *The Erudition of a Christian Man*, (App. pp. 173, and 219,) as indicative of the private sentiments of Cranmer, when the reformation received its establishment by the compilation of the Articles, the formation of the Liturgy, and the composition of the Homilies. Not to repeat what we have already said concerning this same half Papist, half Protestant Erudition, which was more papistical than a work of the same kind set forth some years before by royal authority, called The Institution of a Christian Man, we shall only observe, that so far from serving to ascertain the sentiments of the Archbishop, when he was employed in drawing up the formularies of the Reformation, it will not even decide what were his sentiments at the time it was written. And this Mr. Daubeny might have learned even from his own historian, from Collier, the partial Collier; who, after having stated, that the Erudition asserts transubstantiation in plain terms, which the Institution does not, adds, "But now we are to observe, the Six Articles were enacted; and further, that Cranmer and his party, who opposed the passing the Six Articles, were over-ruled in the composing this necessary Erudition." (Vol. II. p. 190, col. 2.)

We have already largely examined the opinion of Mr. Daubeny concerning Faith, in reviewing his hasty and incorrect performance, the Vindiciæ. This opinion is stated and defended at length in the volumes before us, Guide, pp. 278—282, and Appendix, pp. 179—185. It will be sufficient to remind Mr. Daubeny of his accurate agreement, upon this subject, with Harding the Jesuit, with

...Gardiner; ...sition to the Ho... For if the omission ... in this Homily is neces... produce a perfect concurrence ...ween them, its restoration must prove a direct opposition.

If it gave us pleasure to extend our censures of the work before us, many other particulars might be adduced: but we willingly suffer them to pass. A passage, however, consisting of twenty pages, inserted in this edition of the Appendix, (pp. 373—394,) of which we have the honour to be the subject, seems to require some notice. Respect for the writer makes us unwilling to indulge the reflections which naturally suggest themselves upon observing the whole story, again brought before the public, of an uninteresting altercation, of which, upon the part of our assailant, the ostensible and alleged cause appears to be altogether inadequate. One only particular we are tempted to explain. We had written, in a part of our work which contains an answer to Mr. Daubeny's professed attack upon us, and which Mr. Daubeny now encounters in the publication before us, pp. 392, 393, "that purity of doctrine is in such a sense essential to the very being and constitution of the visible Church, that without it the visible Church could not exist as such." We take Mr. Daubeny's quotation, which is about as correct as our first quotation from him; and he does us no wrong. We endeavoured to support our assertion by several respectable authorities, and among them by that of Bishop Hall. We likewise endeavoured to prove, that it was principally, if not solely, at any rate expressly, in consideration of the portion of pure doctrine, however small, which remained in the Romish Church, that this society was acknowledged, by the greater part of the Reformers, to be a Church. And for this proposition we produced among others the testimony of the same eminently learned and pious prelate. Little did we imagine, that the Bishop from an advocate would turn our accuser. Such, however, upon the authority of the Archdeacon of Sarum, we are to deem the fact. For thus he writes: "'The Popish Church,' (saith he," Bishop Hall, quoting from Junius) "'in that it hath in it that which pertains to the definition of a Church, is a Church. In the Church of Rome then,' concludes the Bishop, 'a *true visibility* may and doth stand with a *false* belief:' a position in direct contradiction with that laid down by the Editors of the Christian Observer in the following decisive words:" then follows the sentence quoted from us above. For Mr. Daubeny's citation from the Bishop we are referred to an Apologetical Advertisement prefixed to the Reconciler. This work we had not seen at the time: but it immediately occurred to us in what manner Bishop Hall might be reconciled both with us and with himself. It was only necessary to suppose, that by *false belief* the Bishop meant false *only in a degree*, however great, not *totally* false. And this very explanation we had given in the paper attacked, for the purpose, ineffectually as it appears, of guarding against misconception. Upon carefully perusing the advertisement, from which Mr. Daubeny has made his quotation, with a liberty familiar to his pen, and which he cannot restrain even in selecting a scriptural motto to the second edition of a Guide to the Church *, we found our suspicion so completely verified, that we could wish both Mr. Daubeny's readers and our own would have recourse to the same means of conviction. For who would imagine, after all, that in the extreme case adduced, the Romish Church, a Church almost *in articulo mortis*, yet in respect of its external government, as sound and vigorous as the apostolic age had left it, the very medium employed by the Bishop in the work referred to, to prove its visible existence, should be the remnant of Christian doctrine and profession which it yet retained? "Who sees not," says the Bishop, "that *visible* refers to outward profession; *true* to some essential principles of Christianity?" Quoting from a work of his own, which he had published twenty years before, he writes; "That which Rome holds with us, makes it a Church:" again, "More plainly, Rome doth both hold the foundation and destroy

* "There shall be no *schism* in the body." 1 Cor. xii. 25. The real words are, "That there should be no schism in the body." The difference is not very material. But one who is so rigid in exacting correct quotation in others, should observe it himself.

it; she holds it directly, destroys it by consequent. In that she holds it, she is a true Church, however impured; in that she destroys it, (what semblance soever she makes) she is a church of malignants. If she did altogether hold it, she should be sound and orthodox; if altogether she destroyed it, she should be either no church, or devilish: but now that she professes to hold these things directly, which by inferences she closely overthrows, she is a truly visible church, but an unsound one." The Latin Church, subject to the Romish tyranny, he affirms, is proved to be a "true Church, in which a saving profession of the truth of Christ was found." And afterwards he asserts, "that the Roman Church holds the necessary heads of religion, gives it a right, in my sense, to a true visibility." The conclusion then, which Mr. Daubeny has at least rendered ambiguous by insulating and connecting it with a distant sentence, becomes intelligible and admissible, that "a true visibility may and doth stand with a false belief." We will venture to add the words immediately following: "ye may be of a true visible Church, and yet never the nearer to Heaven: it is your interest in the true mystical body of Christ, that must save your souls, not in the outwardly visible."

Had the Archdeacon of Sarum been content with establishing and enforcing the apostolical institution of episcopacy, and the high obligation of his countrymen to maintain a strict and zealous adherence to a Church, in which, not only that government obtains, but the pure word of God is professed and preached in greater perfection than perhaps in any other visible Church on earth; which comprehends likewise, we trust, a large proportion of those who are members not only of the visible but of the invisible body of Christ; he should have had our entire and most cordial concurrence. But when, from a dread of certain evils in themselves of an external nature, of great indeed, but not supreme importance, he ventures to make encroachments, as they appear to us, on the most sacred part of the Christian edifice, we can neither commend his zeal, nor wish him more than partial success. In this sentiment, although not in the application of it, we flatter ourselves we shall escape without any censure from Mr. Daubeny, w[illegible] following judicio[illegible] entire approbation. lous men, from a laudable to one dangerous doctrine, hav[illegible] heated into a determined support [illegible] another; I lament in them the infirmity of the human understanding, which is too apt, in avoiding one extreme, to be carried into its opposite." Guide, p. 93.

Hayley's Life and Posthumous Writings of Cowper. Vol. III.

(Concluded from p. 106.)

When we laid before our readers an account of the two first volumes of this interesting work (vol. for 1803 p. 357) some circumstances in the Life of Cowper appeared to us to call for elucidation. Since that time we have obtained further information on the subject, by means of which we are enabled both to correct any error into which we may then have fallen; and to throw light on those points which were the most obscure.

We have already shewn that the *first* attack of morbid melancholy, which Cowper experienced, was owing in no degree to his religion. The malady was unquestionably constitutional. His bodily frame was naturally nervous and irritable, and his mind, even in his boyish days, peculiarly timid. He was early assaulted, as he himself states, with "gloomy thoughts led on by spleen." And this natural propensity was greatly aggravated by a disappointment in love; an union with the object of his attachment having been prevented by the friends of both parties on prudential grounds. At length, when it became necessary for him to enter on his office of reading clerk in the House of Lords, his terror and agitation were so violent as to deprive him of his reason; and he sunk into a state of the severest mental depression. This grievous calamity continued with little or no abatement from December 1763 to July 1764. He then began, under the kind care of Dr. Cotton, to emerge from the depth of his despondency. But the circumstance which was chiefly instrumental in restoring him to soundness of mind was without doubt, the new view which he had been led to take

…dence with …gh in his youth he pro… …lief in revelation, yet had …ning, according to his own ac…owledgment, of the practical influence of Christianity. He called himself a Christian, and in his conduct was far more decorous than the generality of his youthful associates: yet he affirms that, previous to the change of sentiment of which we now speak, he had never abstained from a bad action, or performed a good one, from religious motives, or because he was a Christian. It was not possible for any man to open his Bible, and read it with an earnest desire to know the will of God, without discovering that such a state of mind was there condemned, in terms the most awful and affecting. That this discovery, unaccompanied by a soothing sense of the mercy and loving kindness of God, is calculated to aggravate, and even to create, mental depression, will readily be admitted: we are far therefore from saying that the strong impression made on the mind of Cowper of his sinfulness, guilt, and danger, did in no way add to his disquiet. It probably did. But then this was an effect no more to be deplored, than the pain attending some course of medicine, or some operation in surgery, which is to issue in relieving the patient from a threatened mortification, and restoring him to perfect health. Without such a view of our guilt and danger as is attended with painful emotions; without deep sorrow and contrition on account of our sins, it is evident that there can be no due preparation for the grace of the Gospel, and that no effectual cure can be wrought in the soul. "Except ye repent, ye shall all likewise perish." But what is it to repent? Is it not to feel that we are "*miserable* sinners" in whom "there is *no* health?" Is it not, that "the remembrance of our sins has become *grievous* to us, and the burden of them *intolerable*?" Is it not to deplore our past transgressions, and earnestly to seek deliverance from them, as well as from future punishment? The morbid state of Cowper's mind, may, without doubt, at this period, have given to his remorse of conscience too much of the colour of despair. But let no man therefore infer that the depth of penitential sorrow, and the awful dread of the just judgment of God which Cowper experienced were not salutary feelings. Such feelings, in kind, though not in degree, are essential to salvation. They are the solid ground work of true peace and consolation. To a mind which is a total stranger to this godly sorrow, the Gospel of Christ can possess but comparatively feeble attractions: for its grand object is to deliver man from the guilt and power of sin and from the fear of divine wrath, and to introduce him to the enjoyment of that heavenly peace which arises from the promises of forgiveness, of reconciliation with God, of grace here, and of glory hereafter.

It pleased God that Cowper should not long remain under the influence of those terrors which a view of the violated obligations and extensive demands of the divine law had excited. He was judiciously directed to the Bible, though it had been in some measure the cause of his distress, as the only source of true consolation. And in that blessed book he found the relief which he sought. The third chapter of St. Paul's epistle to the Romans, by which his attention might possibly have been drawn to the sins of his heart and life, was made the means of conveying to him, in the first instance, such a view of the grace of Christ as dissipated his terrors, and inspired him with a lively trust and confidence in the mercy of God *. Thus, to use the words of his biographer, "were his ideas of religion changed from the gloom of terror and despair to the lustre of comfort and delight."

It will be more satisfactory however to hear the account which Mr. Cowper himself gives of this important event. "I know well," he says, in a letter to Mrs. Cowper, "that I passed upon my friends for a person at least religiously inclined, if not actually religious; and, what is more wonderful, I thought myself a Christian, when I had no faith in Christ, when I saw no beauty in him that I should desire him: in short, when I had neither faith, nor love, nor any Christian grace whatever; but a thousand seeds of rebellion instead, ever more springing up in enmity against him. But blessed be God, even the God who is become my salvation. The hail of affliction,

* The particular passage which excited these feelings, was Rom. iii. 24—26.

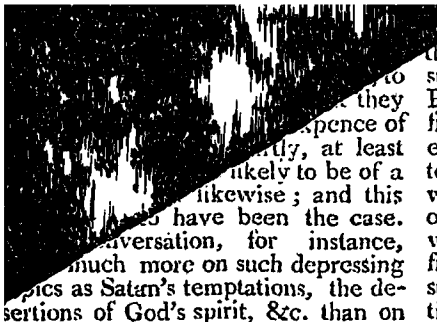
and rebuke for sin has swept away the refuge of lies. It pleased the Almighty in great mercy to set all my misdeeds before me. At length the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ." (Vol. 1, p. 42.)

The same event is recorded in most beautiful verse at the close of the Poem entitled "Hope." The passage is too long to be transcribed; but we beg the reader, whose recollection of it is not sufficiently lively to enable him to retrace the affecting images which it exhibits, to turn to it. He will find the trouble of a perusal most amply rewarded. Cowper's own case is also alluded to in various other passages of his poems; and probably in the following lines.

"Thus often unbelief, grown sick of life,
Flies to the tempting pool or felon knife,
The jury meet, the coroner is short,
And lunacy the verdict of the court:
Reverse the sentence, let the truth be known;
Such lunacy is ignorance alone:
They knew not, what some pastors may not know,
That Scripture is the only cure of woe:
That field of promise, how it flings abroad
Its odour o'er the Christian's thorny road:
The soul, reposing on assured relief,
Feels herself happy amidst all her grief,
Forgets her labour as she toils along,
Weeps, tears of joy, and bursts into a song."

His health now rapidly mended, and in June 1765, he had so far recovered, that it was no longer thought necessary that he should continue under the roof of Dr. Cotton, and he took up his abode at Huntingdon. The happy state of mind which he enjoyed at this time, and which seems to have continued without interruption, during the whole of his stay at Huntingdon, as well as during the first part of his residence at Olney, to which place he removed with Mrs. Unwin in 1769, has been noticed in our last number. In 1773, however, his malady returned, and he sunk into a state of the blackest despondency, from which he did not begin to recover till the year 1778; and it was two years later before his mind was sufficiently restored to allow of his engaging in literary composition.

[redacted] constitu[redacted] and to this [redacted] ascribe its rec[redacted] in whom there ex[redacted] dency towards derang[redacted] however, be fairly admit[redacted] mode in which he passed h[redacted] Olney, previous to this attack, not judiciously contrived. He should have had some well chosen occupation to engage his mind; instead of which a great part of his days were spent in idleness, and the only fruits which remain of the labours of five years, are a few hymns and familiar letters. That a considerable portion of his time was given to devotional exercises must be acknowledged: but that devotion which does not issue in action, partakes too much of the religion of the cloyster to have the effect of keeping the mind long in a healthy state. The right use of time is a very important division of Christian duty; and here, we cannot help thinking that Cowper failed. Devotional exercises instead of being used to prepare and strengthen the mind for the active duties of life, were allowed in a great measure to usurp their place; and not only was the opportunity thus lost of benefiting mankind, by labours which would probably have proved their own reward even in the peace and satisfaction they imparted to his own bosom; but the natural timidity and feminine softness of his character must have been increased by his almost total seclusion from the world. He occasionally employed himself, it is true, as a fellow labourer with the pious and venerable Mr. Newton among the religious poor at Olney; and he used to converse with them with the view of assisting them in their religious concerns. But besides that this was evidently not the mode of life best suited to his turn of mind or cast of talent; to those who know the character of the people of Olney, even this labour of love, which in most other cases might have proved exhilarating, will appear to have been an employment more likely to depress than to exalt his spirits. They are a people whose general habits are of a melancholy cast: a circumstance which is to be ascribed to a concurrence of causes, such as their sedentary occupation of lace-making, their poor diet, and the



...to they ...pence of ...tly, at least ...likely to be of a ...likewise; and this ...have been the case. ...versation, for instance, ...much more on such depressing ...ics as Satan's temptations, the desertions of God's spirit, &c. than on those parts of religion which were calculated to cheer and elevate the soul.

A mind so delicately constituted as that of Cowper, and so susceptible of sympathetic influences, could not fail to be considerably affected by such associations, and their force of course would be considerably increased by his very retired mode of life, which precluded him from more cheerful society. But in addition to the depressing effects produced by his contemplating religion thus sitting beneath the willows, from the branches of which scarcely ever was the harp taken down, and made to utter a cheerful song, it ought to be remarked that he was a member of a Prayer meeting, in leading the devotion of which he was sometimes induced by urgent, but, we think, ill judged, intreaty to bear a part. Now such was the strong reluctance which Cowper continued to feel to any public exhibition, and such his extreme diffidence and timidity, that whenever he yielded to solicitations of this sort, his perturbation was extreme: and while others admired the fervour and fluency of his expressions, he himself scarcely knew what he said. Such agitations must have been highly injurious to his delicate frame, and should, on that account, if on no other, have been avoided.

The death of his brother, whom he most tenderly loved, and whose loss he severely felt, may possibly have contributed to depress his spirits at this period. However that may be, he was a second time overwhelmed with a gloom which rendered five or six years of his life a perfect blank. On his recovery from this melancholy state, his friends, who had probably regarded his want of some regular employment as one of the predisposing causes of his illness, prevailed with him to turn his thoughts to writing. We now see him regularly occupied; and the beneficial effect which this circumstance had on his mind sufficiently appears, both from the Poems which he first published, and from the letters which, while employed in composing them, he addressed to his friends. These shew, that, while he was moderately and usefully occupied; while he had an object in view which served to keep his mind from preying on itself, he enjoyed a sufficient share of mental quiet and satisfaction. Nor were these blessings obtained by any undue sacrifice of devotional feeling, or religious meditation. The poems, and many of the letters, which he then wrote, prove that religion still occupied the chief place in his thoughts. They prove also the scriptural soundness, the cheering tendency, the purifying and elevating effect of those views of Christianity which Cowper had embraced: nor do we hesitate in giving it as our opinion, that the labours of that period of his life of which we speak, will long continue to be the delight and admiration not only of all who have a taste for poetic excellence, but of all who have a cordial relish for divine truth, the effects and triumphs of which he has so beautifully described. They manifest throughout the genuine spirit of Christianity; and carry with them, to the mind of a Christian, intrinsic evidence, that they flowed from a heart which felt the full force of the truths that he taught. Let one instance serve to exemplify this opinion.

"Since the dear hour that brought me to thy foot,
And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hoped but in thy righteousness divine:
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child,
Howe'er performed, it was their brightest part,
That they proceeded from a grateful heart:
Cleansed in thine own all purifying blood,
Forgive their evil and accept their good:
I cast them at thy feet, my only plea
Is what it was, dependance upon thee:
While struggling in the vale of tears below,
That never failed, nor shall it fail me now."

But after "The Task" was published, Cowper seems to have passed from the error of doing *nothing* to that of doing *too much*. The translation of Homer was a vast undertaking, and

could not fail to oppress his tender spirits. It proved a drudgery of many years continuance, denying him those intervals of leisure which were necessary to a mind of so peculiar a texture, and which a task of more moderate dimensions would have afforded.

It may be objected to what is said above, that though Cowper now entered into a more cheerful kind of society than he had before enjoyed, his malady returned after a time in its full strength. But it should be recollected, that in this more cheerful circle, there was nothing which had a tendency to produce or cherish what he principally needed—that fixed and settled serenity of soul which is founded on a sense of the favour of the Almighty; in other words, the peace of God in his heart. His new acquaintance were sprightly, amiable, and polished: but as to religion, there was among them, it is to be feared, the silence and vacuity of death. Well informed as was the mind of Cowper on that great subject, it could have found nothing on which to stay itself in the conversation of such persons. On the contrary, he must often have seen occasion for self reproach in attachments and enjoyments, from which religion was almost wholly excluded. The attentions however of these persons could not but prove gratifying to him, and in concurrence with their power of ministering to his amusement by the liveliness of their conversation, would be likely to have an imposing effect on his mind; while the sweetness of his nature would incline him to give them in return such pleasures as he knew would be acceptable. Thus were his thoughts too much diverted from religious subjects: so that admitting that these worldly associations did not taint his mind with a bad principle, which we believe they did not, yet they could not fail to lower the tone of his piety, and to deaden the warmth of his spiritual affections. They might often make him forget himself; but they would not lead him to God *. This kind of society, therefore, afforded no remedy to counteract that distempered dency of mind with which he seem to have been born.

It is painful to advert to the gradual disappearance of religion from the letters of Cowper. But we do it for purpose of making a remark or t which may not be without their use. abstinence from religious topics to have kept pace with his gro me, and the increase of his world lships. The warmth of his piety may judge from his two volumes , had suffered no material aba t the time of their composition his conclusion is greatly str by the letters now under o But subsequent to the year his productions had gained t an accession of literary served to draw around him a professed admirers, we see the greatly altered. No man has po out more forcibly than Cowper hi self, the pernicious influence of human applause, and of that vanity, which it feeds and cherishes. That he was susceptible of their influence, and not sufficiently on his guard against them, the volume before us affords many proofs. Indeed he states himself to have been a strange compound of ambition and shyness. As to worldly friendships, their nature and tendency are so clearly pointed out in the word of God, that we should have had great cause to wonder, had any one who permitted himself to form them, experienced none of their prejudicial effects.

The main employment of Cowper's later years, the translation of Homer, was little suited to correct the religious disadvantages under which he laboured. On the contrary, it probably tended to increase them, by not only diverting his mind from those subjects which alone could be instrumental in

* How strikingly is that truth, which it is our object to enforce, illustrated by Cowper himself in the following lines, the exquisite beauty of which is above all praise.

"Thou art the source and centre of all minds,
Their only point of rest, Eternal Word!
From thee departing, they are lost and rove
At random, without honour, hope, or peace.
From thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer, and his will to serve.
But oh! thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away."

ing the peace and composure which he stood in need; but by spiritually directing his thoughts to objects which required the correcting influence of religion to prevent their producing positive injury.

The paralytic seizure which Mrs. Unwin experienced in 1792, seems to have given a shock to Cowper's [illegible], from which it never recovered. His melancholy and dejection gradually increased, being doubtless accelerated in their progress by the constant view of his helpless and silent companion, till in the year 1794, his tremendous malady returned with all its force, and continued with a few occasional glimmerings of mental sanity till his death.

The [illegible] all the circumstances which we have mentioned was, doubtless, accelerated by the pecuniary embarrassments which he began to feel a few of the years which preceded his last attack. From these he was at length relieved by the pension of £300 a year, granted to him by his Majesty; but it came too late to have much effect in removing the depression which had unhappily begun to overwhelm his faculties. On the whole, it appears, that considering the circumstance of Cowper's predisposition to insanity, his lot after he left Dr. Cotton was not cast in the most favourable situation for preventing a relapse. Indeed it may fairly be doubted, whether in any situation, or under any management, this melancholy event could have been averted.

We have been surprised to hear some persons, notwithstanding their having read the work which is now under review, still assigning Methodism as the cause of Cowper's derangement. But if this were the true cause, a methodistical taint must have been communicated to him before he was born: for his malady was evidently interwoven in his constitution, and was coeval with his existence. Towards the latter part of his stay at Weston, he seemed to be placed in circumstances highly favourable to his release from the gloom which haunted him. After Mrs. Unwin's seizure, a relation of the name of Johnson came to reside with him; a young man of affectionate manners, who waited on him like a child, read to him, transcribed for him, and did every thing that youth and gaiety could perform to enliven his situation. His cousin Lady Hesketh too made one of his family; a person of fine understanding, great power of entertainment, and uncommon sweetness of disposition; who devoted herself to the care of Cowper, suffered him to want no earthly comfort, watched over him with the affection of a sister, and possessed, as did Mr. (now Dr.) Johnson, the power of engaging his attention to a degree that was evidently beneficial to his health and spirits. By the company of these two amiable and well educated friends, a new experiment was made on Cowper. He loved them, and seemed to feel, that by their society the comforts of his situation were greatly increased. They practised, for some time, with success, the art of exhilarating his mind, without, at the same time, attempting, or wishing, to prevent him from attending to subjects of everlasting importance. But all failed. They stayed longer than the sunshine which they brought with them continued. They stayed till they became witnesses of the permanent triumph which his constitutional malady obtained over all their kind endeavours to gladden the remainder of his days.

Before we conclude, it will be proper to mention the fragment of a poem, entitled Yardley Oak, which is inserted at the close of the volume. It possesses all the peculiarities of Cowper's style, and is certainly, as Mr. Hayley observes, a rich and highly finished piece of versification.

The Forbidden Tree; a Sermon preached at the Church of St. Lawrence, Reading, on Tuesday, October 2, 1804, at Archbishop Laud's Lecture, and published at the Request of many of the Clergy and others, who were present. By the Reverend Nathaniel Gilbert, Vicar of Bledlow, Bucks. London, Hatchard. 1805. pp. 36. Price 1s.

When the title of this sermon first met our view, we felt somewhat discouraged from indulging any sanguine hope of edification from its perusal. We were fearful lest we had encountered one of those fanciful attempts to allegorize a plain narration which have become fashionable among us, and which have contributed not a lit-

tle to bring religion into disrepute. We had not, however, turned over many of the leaves before we discovered that we had done injustice to the author: and we laid down the discourse with sentiments of very sincere respect, both for the sound sense and the enlightened piety which it manifests.

Mr. Gilbert has taken for his text, Gen. ii. 16, 17. "*And the Lord God commanded the man, saying, of every tree in the garden thou mayest freely eat*: but of the tree of *the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.*" His leading object is "to vindicate the divine constitution which the text records from the sneer of the infidel, and the more disguised contempt of the nominal Christian, by shewing that it was wise, just, and good." This object the author has executed in a very satisfactory manner; and we think that he has placed the divine procedure in this transaction on a less exceptionable footing than any other author whose work we have seen. He argues for the literal interpretation of the passage, and shews that it was both wise and equitable that Adam and Eve should have had some test of their obedience proposed to them, which, while they possessed so rich a profusion of benefits, should prove their love, their confidence, and their obedience. It may be said, however, that allowing some test to have been proper, a *better* might have been adopted. But this objection, Mr. Gilbert argues, is made in the same spirit with which Naaman scorned the waters of Israel, and which rendered Christ crucified a stumbling block to the Jews, and foolishness to the Greeks. If it be alleged, that a *moral* test should have been chosen, may it not be asked, what practicable test of this kind could have been proposed to our first parents, considering the state of society at that time, the purity of their nature, and the absence of all temptation to immoral conduct, which would have formed an adequate trial of their obedience?

But Mr. Gilbert is not content to rest his cause on these grounds merely. He proceeds to shew, that in the account given of this affair in the Bible, God is represented as acting in a manner worthy of himself, and agreeable to our best conceptions of his wisdom, justice, and goodness. In the first place, the command was *plain* and *intelligible*, liable to no misconstruction or mistake. It was also *easy*, a circumstance which, though it be often made the jest of the scorner, yet strongly illustrates the goodness of God, and at the same time aggravates the guilt of our first parents. [illegible]ough easy it was *not contemptible*. [illegible]as not so easy as to require no [illegible] of inclination; it would then ha[illegible]n no trial. The prohibited fr[illegible]s both "pleasant to the eye an[illegible]l for food," and it was almost a[illegible]in view. Habitual vigilance [illegible]-denial were, therefore, requis[illegible]pelling the temptation. This t[illegible]opposed a *salutary check to the [illegible]petites, and to an inordinate* [illegible] the side, indeed, on which [illegible]ief danger of the first pair; fo[illegible] very avenues temptation di[illegible] find access to their minds. Its [illegible] is farther shewn by considering, no one moral command could ha[illegible] been chosen in its place, without seeming to weaken the obligation of all other moral commands; and that as universal moral obedience was already their indispensable duty, a partial obedience could not, with any propriety, have been proposed as a test of their dispositions and conduct.

The last argument which Mr. Gilbert adduces is, that as the great end of this appointment was to keep our first parents mindful of their subjection to God and their dependance on him, and also to prove their love to him by their ready submission to his authority; no test could have been so proper as that of a *positive law* which owed its obligation merely to the divine command. To the observance of a test of any other kind, other motives might have impelled them besides an absolute and supreme regard to the Divine authority. If then it be asked, where lay the crime of our first parents, the answer is: What they did was forbidden by one who had a right to be obeyed, and to disobey whom was base ingratitude and flagrant rebellion. Their crime was that "of insulting the most venerable of authorities: of despising all that is most sacred, grand, and awful; of flying in the face of the most bountiful of benefactors; of trampling on goodness itself."

From the subject thus ably stated,

Mr. Gilbert draws some useful practical inferences respecting *the true nature and great evil of sin*, in which he endeavours to correct the ordinary misconceptions of mankind on that head; respecting also *the important doctrine of original sin*; and *the way of securing and enjoying the benefits of that new and better covenant which is established in the second Adam, the Lord from heaven.* On [illegible]ese points, in which our limits [illegible]ot allow us to follow Mr. G. t[illegible]der will find many momentou[illegible]s plainly and forcibly stated [illegible] we do not hesitate to recom[illegible] the whole of the discourse [illegible]ttention. Mr. Gilbert's st[illegible]esses that plainness and [illegible]ity, by which sermons [illegible]ys to be distinguished. [illegible]oin an extract which wil[illegible] a specimen both of his [illegible]manner of reasoning.

"[illegible]ix our charge of universal depra[illegible]ethren, on this single point, we ask [illegible]hose plain questions; Do you feel [illegible]e dispositions towards God, which become the relation of a creature? Are you naturally disposed to love, to fear, to trust him supremely? To regard his favour as the chief good, his displeasure as the chief misery of man? And are you disposed to act accordingly; renouncing every worldly, sensual, or selfish interest, that stands in the way of your unreserved obedience to his will and commandments? If you do not, if you have nothing of this dutiful purpose, this devotedness of heart and life to God, you are a child of disobedience, and the love of God is not in you. Be you what you may to your fellow-creatures, you are a rebel towards your God; and think not that such a plea will avail you be[illegible] him, any more than it would avail a traitor to allege before his Prince, that to his fellow subjects he had always observed the laws of righteousness and fidelity. Had a good moral conduct, in the ordinary, contracted, sense of the word, been an available plea at God's tribunal in arrest of judgment, our first parents had not been condemned. But the vanity of such a plea we readily perceive in their case. And what can prevent our perceiving it in our own, but that strange forgetfulness of God; both of what he is, and of what he requires; which is, at once, an effect and a proof of the natural depravity of man?" (p. 28, 29.)

The History of the Reformation, from the French of Mons. de Beausobre. By John Macaulay, Esq. A. B. M. R. I. A. Member of the incorporated Association of Ireland, for discount[illegible]ancing Vice, and promoti[illegible] the Knowledge and Practic[illegible] the Christian Religion. Vol. I[illegible]. xlvii. and 414. 8vo. London, [illegible]hite. 1801. Price 8s.

The original of this work is well known to scholars, and held in high estimation. It is the posthumous production of an author, whose literary character would justify expectations of no ordinary description. The title is *Histoire de la Réformation, ou Origine et Progrès du Luthéranisme, dans l'Empire et les Etats de la Confession d'Augsbourg, depuis* 1517 *jusqu'au* 1530; and it occupies four volumes octavo. The latter part of the title is very properly omitted by the translator, as it appears to restrict the history to one branch only of the Protestant Church, and to render it peculiarly interesting to those only who belong to that branch. It requires, however, little discernment to discover, that the history of Lutheranism, and the history of the Reformation or the Protestant Church, are coincident, or almost identical, in the period which is specified. At least there was in that period such a connection between the different parts of the reforming Church, as to afford the author an easy and fair opportunity, of which he has availed himself, of comprehending in his history an entire account of the origin and earlier portion of the progress of the Reformation. The point, indeed, at which it closes has a more immediate reference to Lutheranism: the Confession presented at the Diet of Augsburg, being the public and authorized Creed of the Lutheran Church. This, however, may be considered as an important æra of the Reformation in a general view.

The origin, progress, and establishment of any institution form the most important part of its history. This remark, perhaps, applies with the greatest force to Christianity: but it applies with very considerable force likewise to the Reformation of Christianity. M. de Beausobre has executed his office as an historian of this period of ecclesiastical affairs with great ability and success. His history is compressed, yet full and particular. He has conducted himself with admirable impartiality; and while he has not failed to do justice to the tran-

scendent merits of the first Reformer, the hero of his story, [illegible] has not shrunk from declaring and censuring his faults. He has selected and arranged his materials with effect; and, what is still more indispensable, with fidelity; and throughout the work there reign a simplicity and an acuteness, which inform and gratify at the same time. The proceedings of the Diet at Worms in the second volume, and those of the Diet at Augsburg in the fourth, we would particularly point out as related with singular propriety and effect.

Mr. Macaulay's translation, as far as it has proceeded, appears to be executed with ability and fidelity. He has prefixed to the history a life of its author, which will be generally acceptable: and he proposes to comprehend the four volumes of the original in three of the translation; the first, already published, extending to the fifty-fifth page of the second volume of the French work.

"When the original of this work," says Mr. Macaulay in reference to his own, "appeared at Berlin in the year 1785, the first volume was printed separate from the rest, and the remainder promised upon the favourable reception of that volume. In like manner should the public receive with favour the present translation, it will certainly afford a great inducement to the translator to proceed with the remaining volumes." (p. 405.)

It was with extreme regret, that, upon enquiring some time ago of the publisher whether the succeeding volumes would appear, we were given to understand, that the translator had not received sufficient encouragement to persevere in his useful and laudable undertaking. Should the case be altered since, we shall have cause to congratulate, not the translator, but our countrymen, upon their sagacity in the discernment of literary merit.

The reformation which took place in large portions of the Christian Church, at the beginning of the sixteenth century, is a very interesting period of history to every Christian; nor has any period of history, save that of the origin of Christianity itself, been so much perverted by the artifices of unbelieving malevolence. Hume, in his popular and feminine history, has distorted every event relating to the Reformation, by an artful mixture of known falsehood and gratuitous conjecture. Gibbon, by the assistance of a fictitious derivation of the Reformers from the Paulicians, has conveyed himself beyond the bounds of his history, that he might acquire an opportunity of depositing a portion of his Anti-christian venom upon the Reformation and its principal promoters. The frigid and inadequate account which Robertson has given of this grand event, has a tendency to disparage it in the minds of unreflecting readers. And the expected [illegible] of the Pontificate of Leo X., by Roscoe, affords no prospect [illegible] more satisfactory.

In this [illegible] but superficial age, when history almost any kind, however defo[illegible] misrepresentation and false [illegible]nt, is perused with insatiable av[illegible] is no slender disgrace, that upon so important a subject [illegible]formation, executed in so ma[illegible]nner as that of M. de Beau[illegible]d so difficult of access, shou[illegible] received with sufficient favour public to reward the labour of [illegible] lation and the expence of publi[illegible] tion.

We sincerely hope, that the translator will not be discouraged by slow success, the frequent fate of useful exertions, from pursuing his work; but in due time will favour the English reader with the remaining volumes of the history. This, and the fourth volume of Mr. Milner's valuable history, the second part of which we expect with anxiety, will throw mutual light upon each other, and assist each other's effect. They will likewise exempt the enquirer into the period concerned from the temptation of trusting himself to false and perfidious guides, more fallacious on the subject of history than on any other, by substituting such as will not abuse his confidence: and, while he acquires solid information respecting a most important revolution in the Christian Church, he will be defended against the sophistry and misrepresentation which would pervert it into an instrument of disparaging and undermining his faith.

The Sabbath; a Poem. The Second Edition, corrected and enlarged: *to which are now added, Sabbath Walks.* Edinburgh, Blackwood; London, Cadell and Davies. 1805. 12mo. Price 5s. pp. 170.

We have so seldom the pleasure of witnessing the consecration of poetical talents to the service of religion, that we should be inexcusable, whenever the circumstance occurs, if we failed to give our readers an opportunity of participating in our satisfaction. The anonymous author of the present publication has an undeniable claim, on this ground, to the notice of the Christian Observer; and but for the remoteness of the scene of its first appearance precluded us from a knowledge of its existence, till it had been borne by public favour to a second edition, we should probably have announced it long [illegible]

The work [illegible] rises very considerably above mediocrity. Were we, indeed, to estimate its merit by what we might fairly have expected from [illegible], on the same subject, we should be forced to admit its infelicity. But it does not, by many degrees, fall so far below that standard as it rises above the productions of the mass of mechanical versifiers of the present day. It is no mean praise of the author's genius to say, that he has succeeded in giving an additional interest to the subject of his poem, even in the minds of those who have long been accustomed to contemplate it with reverence and affection. He is not very often entitled, it is true, to high commendation on account of the elevation of his language, or the splendor of his imagery. But he has displayed very considerable vigour of conception: his incidents, in general, are well imagined: and there is much spirit in many of his lines. His descriptions are almost always lively and interesting, and at the same time faithful, and they have the farther merit of being seldom encumbered with needless ornaments. Indeed the Poem throughout is distinguished by a freedom from affectation which heightens its effect. As to the versification it flows, in general, with sufficient ease.

The moral and religious sentiments which pervade the volume, are, on the whole, entitled to approbation. Considering, however, the nature of his subject, we felt a little disappointed that the author should have directed the thoughts of his readers so much more to the temporal good effects which flow from the institution of the Sabbath, than to the higher and nobler ends which it was intended and is calculated to answer. Its beneficial effect on a temporal view is a very important, but yet a secondary object of consideration. The sabbath is chiefly to be valued as it is a preparation for the happiness of heaven. It shuts out that bustle and those cares of the world which weigh down and retard the soul in its progress towards Christian perfection. It affords us an opportunity of more undisturbed converse with our own hearts, and with the awful realities of the unseen world. And it supplies the means of becoming acquainted with the way of salvation, and of elevating the soul to God in the solemn service of the sanctuary. We do not mean to say that such views of the Sabbath are excluded from this Poem: but we scarcely think that they possess that prominence, that degree of relative importance which belongs to them, when compared with the temporal benefits resulting from the institution.

The author, however, is unquestionably far better skilled in descanting on moral and religious topics, than in solving problems in political economy. He manifests too much of a tendency to state-empiricism, a fault which, we doubt not, time and experience, and a better knowledge of facts, will correct. His picture, for instance, of the oppressions arising from our laws respecting debtors, as it applies to London, has certainly little foundation in fact; and his reasoning, on some other points, is liable to a similar objection.

But it is time that we should bring our readers into a nearer acquaintance with the work which we have undertaken to review. We proceed, therefore, to lay before them some extracts from the larger poem, which, while they serve as specimens of the author's manner, will serve also to justify the praise we have bestowed on this production of his pen.

"But who is he
That stands aloof, with haggard wistful eye,
As if he coveted the closing grave?
And he does covet it; his wish is death:
The dread resolve is fix'd; his own right-hand
Is sworn to do the deed: the day of rest
No peace, no comfort, brings his woe-worn spirit;
Self-curst, the hallow'd dome he dreads to enter;

He dares not pray; he dare[illegible] not sigh a hope;
Annihilation is his only heaven.
Loathsome the converse of his fric[illegible] he shuns
The human face [illegible]in ev'ry careless ey[illegible]
Suspicion of his purpose seems to lurk.
Deep piny shades he loves, where no sweet note
Is warbled, where the rook unceasing caws:
Or far in moors, remote from house or hut,
Where animated nature seems extinct,
Where ev'n the hum of wand'ring bee ne'er breaks
The quiet slumber of the level waste;
Where vegetation's traces almost fail,
Save where the leafless cannachs wave their tufts
Of silky white, or massy oaken trunks
Half-buried lie, and tell where greenwoods grew,—
There on the heathless moss outstretch'd, he broods
O'er all his ever-changing plans of death:
The time, place, means, sweep, like a moon-light rack,
In fleet succession, o'er his clouded soul,—
The poignard,—and the opium draught, that brings
Death by degrees, but leaves an 'awful chasm
Between the act and consequence,—the flash
Sulphureous, fraught with instantaneous death;—
The ruin'd tower perch'd on some jutting rock,
So high that, 'tween the leap and dash below,
The breath might take its flight in midway air,—
This pleases for a time; but on the brink,
Back from the toppling edge his fancy shrinks
In horror: sleep at last his breast becalms,—
He dreams 'tis done; but starting wild awakes,
Resigning to despair his dream of joy.
Then hope, faint hope revives—hope that Despair
May to his aid let loose the demon Frenzy,
To lead scar'd Conscience blindfold o'er the brink
Of Self-destruction's cataract of blood.
Most miserable, most incongruous wretch!
Dar'st thou to spurn thy life, the boon of God,
Yet dreadless to approach his holy place!
O dare to enter in! may be some word,
Or sweetly chaunted strain, will in thy heart
Awake a chord in unison with life.
What are thy fancied woes to his whose fate
Is (sentence dire!) incurable disease,—
The outcast of a lazar-house, homeless,
Or with a home where eyes do scowl on him?
Yet he, ev'n he, with feeble step draws near,
With trembling voice joins in the song of praise.
Patient he waits the hour of his release;
He knows he has a home beyond the grave."
(p. 23—27.)

"[illegible]TLAND! much I love thy tran-
[illegible]sles;
But most [illegible]bath eve, when low the sun
Slants thr[illegible]-upland copse, 'tis my deligh[illegible]
Wandering, an[illegible]ing oft, to hear the song
Of kindred praise [illegible] humble roofs;
Or when the simple s[illegible]ls, to hear
The lifted latch, and m[illegible]ay-hair'd man,
The father and the priest, [illegible]lone
Into his garden-plat or little [illegible]
To commune with his God [illegible]
prayer,—
To bless the Lord, that in his dow[illegible]
years
His children are about him: sweet mea[illegible]
time,
The thrush that sings upon the aged thorn,
Brings to his view the days of youthful years,
When that same aged thorn was but a bush.
Nor is the contrast between youth and age
To him a painful thought; he joys to think
His journey near a close; heav'n is his home.
More happy far that man, tho' bowed down,
Tho' feeble be his gait, and dim his eye,
Than they, the favourites of youth and health,
Of riches and of fame, who have renounc'd
The glorious promise of the life to come,—
Clinging to death.—Or mark that female face,
The faded picture of its former self,—
The garments coarse but clean,—frequent at church,
I've noted such a one, feeble and pale,
Yet standing, with a look of mild content,
Till beckon'd by some kindly hand to sit.
She had seen better days; there was a time
Her hands could earn her bread, and freely give
To those who were in want; but now old age
And lingering disease have made her helpless.
Yet is she happy, aye, and she is wise,
(Philosophers may sneer, and pedants frown),
Although her Bible be her only book;
And she is rich, although her only wealth
Be recollection of a well-spent life—
Be expectation of the life to come."
(p. 58—60.)

To these extracts we will add the chief part of one of the smaller poems, called the Winter Sabbath Walk.

"THE flickering fall is o'er: the clouds disperse,
And shew the sun, hung o'er the welkin's verge,
Shooting a bright but ineffectual beam
On all the sparkling waste. Now
time
To visit nature in her grand at
Tho' perilous the mountainou
A noble recompence the d
How beautiful the plain
low,
Unvaried tho' it be
With azure wind
But what the
To that
Holdin
Am
T
h-pois'd eagle break at times the hush,
e mantled echoes no response return.
"But let me now explore the deep-sunk dell.
No foot-print, save the covey's or the flock's,
Is seen along the rill, where marshy springs
Still rear the grassy blade of vivid green.
Beware, ye shepherds, of these treacherous haunts,
Nor linger there too long; the wint'ry day
Soon closes; and full oft a heavier fall,
Heap'd by the blast, fills up the shelter'd glen,
While, gurgling deep below, the buried rill
Mines for itself a snow-cov'd way! O, then,
Your helpless charge drive from the tempting spot,
And keep them on the bleak hill's stormy side,
Where night-winds sweep the gathering drift away:—
—So the great Shepherd leads the heav'nly flock
From faithless pleasures, full into the storms
Of life, where long they bear the bitter blast,
Until at length the vernal sun looks forth,
Bedimm'd with showers: then to the pastures green
He brings them, where the quiet waters glide,
The stream of life, the Siloah of the soul."
(p 88—90.)

Other passages of nearly equal merit might be pointed out: and we have no fear of incurring the charge of bad taste when we promise the admirer of poetry as well as the lover of religious sentiment considerable gratification from perusing the whole.

S joined to the Poems is a large b of explanatory notes; the first, which is useful as bringing into one view most of those passages of Scripture in which the observance of the Sabbath is enjoined or enforced. These notes contain also some very interesting particulars of the gross cruelties practised on the covenanters of Scotland by the officers of Charles the IId. The curiosity of those who wish to look into that most disgraceful period of British history, will probably be rather quickened than allayed by the following extract.

"ONE morning, between five and six hours, John Brown, having performed the worship of God in his family, was going, with a spade in his hand, to make ready some peat-ground. The mist being very dark, he knew not until cruel and bloody Claverhouse compassed him with three troops of horse, brought him to his house, and there examined him; who, though he was a man of a stammering speech, yet answered him distinctly and solidly; which made Claverhouse to examine those whom he had taken to be his guide through the muirs, if they had heard him preach? They answered, 'No, no, he was never a preacher?' He said, 'If he has never preached, meikle he has prayed in his time.' He said to John, 'Go to your prayers, for you shall immediately die.' When he was praying, Claverhouse interrupted him three times: one time that he stopped him, he was pleading that the Lord would spare a remnant, and not make a full end in the day of his anger. Claverhouse said, 'I gave you time to pray, and ye are begun to preach;' he turned about upon his knees, and said, 'Sir, you know neither the nature of praying nor preaching, that calls this preaching;' then continued without confusion. When ended, Claverhouse said, 'Take goodnight of your wife and children.' His wife standing by with her child in her arms that she had brought forth to him, and another child of his first wife's, he came to her, and said, 'Now, Marion, the day is come that I told you would come, when I spake first to you of marrying me.' She said, 'Indeed, John, I can willingly part with you.' Then he said, 'This is all I desire, I have no more to do but die.' He kissed his wife and bairns, and wished purchased and promised blessing to be multiplied upon them, and his blessing. Claverhouse ordered six men to shoot him: the most part of the bullets came upon his head, which scattered his brains upon the ground. Claverhouse said to his wife, 'What thinkest thou of thy husband now, woman?' She

said, 'I thought ever much o him, and now as much as ever.' He said, 'It were justice to lay thee beside him.' She said, 'If ye were permitted, I doubt not [illegible] your cruelty would go that length; but how will ye make answer for this morning's work?' He said, 'To man I can be answerable and for God, I will take him in mine own hand.' Clayerhouse mounted his horse, and marched, and left her, with the corpse of her dead husband lying there. She set the bairn on the ground, and tied up his head, and straighted his body, and covered him in her plaid, and sat down, and wept over him. It being a very desart place, where never victual grew, and far from neighbours, it was some time before any friends came to her: the first that came was a very fit hand, that old singular Christian woman in the Cummerhead, named Elizabeth Menzies, three miles distant, who had been tried with the violent death of her husband at Pentland, afterwards of two worthy sons, Thomas Weir, who was killed at Drumclog, and David Steel, who was suddenly shot afterwards when taken. The said Marion Weir, sitting upon her husband's grave, told me, that before that, she could see no blood but she was in danger to faint, and yet she was helped to be a witness to all this, without either fainting or confusion; except when the shots were let off, her eyes dazzled. His corpse were buried at the end of his house, where he was slain."—PEDEN'S LIFE. (p. 116—119.)

Respecting the Slave Trade the author expresses himself with the honest indignation, which that subject can never fail to excite in a mind influenced by religion, and not steeled by the cold-blooded, calculating principle of expediency against every call of justice and every feeling of humanity. The following remarks, on this subject, seem to us to deserve a place in our work.

"MR. FOX founded his argument on the grand basis of justice. Mr. Pitt *demonstrated* the *impolicy* of the trade. But if it was impolitic in the year 179[illegible], it is doubly so now. It is *proved* to be the slaughter-house of our mariners. If, in other branches of foreign trade, there were a proportional mortality among our seamen, it is proved, that at the end of six years, we should look in vain for a single mariner to man our wooden walls. But the omnipotent *fiat* of Commerce hath said, *Let there be Slavery.*

"THE House of Commons took a fit of compunction one year. They passed a resolution, that the slave trade should be abolished at or before the end of a few years. Afterwards they threw out Mr. Wilberforce's bill, and passed a law for *regulating* the *stowage* of human cargoes. The merchants had *sworn* that this law would be ruinous to their trade; yet we still see *their trade* flourishing in the face of their perjuries. We still see 80,000 men, women, children, and infants, year after year, stolen, transported, sold, and dispersed among the West India planters. Archdeacon Paley justly observes, that the slave trade destroys more in a year, than the *inquisition* does in a hundred, or perhaps hath done *since its foundation.*' Such being the case, we may *talk* of our public [illegible]nes,—we may [illegible]nt us them with the [illegible]es of the Corsican Bravo,—we may [illegible] the erect spirit of a British Legislat[illegible]h the vermicular servility of what is [illegible] (strange prostitution of language!) t[illegible] of France;—But, alas! when we t[illegible] the slave trade, our *public* virtue req[illegible] the deformity of the French foil to s[illegible] Bonaparte deserves, no doubt, to [illegible]ed among the *most* atrocious clas[illegible]rderers, since *poison* is sometimes h[illegible]ment; —witness Toussaint's fate. [illegible] much better? Guinea captai[illegible] we irons, apprentice surgeons, scour[illegible] coals, thumb-screws, fetid air,—th[illegible] some of the instruments with which commercial executioners commit their *regulated* murders. Most merciful Guillotine! how hast thou been calumniated! calumniated, too, by the owners of those *floating scaffolds* which *traverse the ocean* in quest of *their* victims; those fiend-constructed dirks into which *every* species of human misery is crowded. And who are the owners of these tremendous engines? Very honourable men; men who are thorough merchants; men who buy a lot of character now and then, when it is cheap, and especially when it is sold by that species of auction called *subscription*; men who with one hand put a thousand pounds into their pocket, (the moderate profits of a *slaving* trip), while with the other they subscribe their fifty or their hundred guineas for an Infirmary or a Bedlam. In this manner they compound with public opinion; and public opinion, when dazzled by the splendour of wealth, is easily deceived. It thus happens, that these *calculating* philosophers, who by a chemico-commercial process, convert the blood and bones of the Africans into silver and gold, are very well looked upon in society. *They* do not with their own hands distribute alcohol and gunpowder for fomenting the petty wars of the Africans. *They* do not stand by at the mock-trials for *witchcraft*. *They* do not hold up a purse in the face of the predetermined judge. *They* are not the *actual* bidders at these judicial vendues. *They* do not tear the son from the parent: No; their agents seize upon *both*, for the imputed crime of *either*. *They* never have tossed the corded captives into the bilge-water of the long-boat. *They*

do not bolt the fetters that couple the sable companions of despair. *They* do not brandish the scourge, nor do *they* pickle the lacerated body of the obdurately resolved suicide. No, no,—*they* only *hear* of such things; they only furnish the *means* of carrying on the *business*; they only pocket the profits, when the business *is* done.

"Let the *retracting* House of Commons of the year 1794" (and we may now say 1805) "think of these things:

"'And ye were now turned, and had done right in my sight, in proclaiming every man liberty to his neighbour; and ye had made a covenant before me in the house which is called by my name.'

"'But ye *turned*, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.'

"'Therefore thus saith the Lord, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour: behold I proclaim a liberty for *you*, saith the Lord, to the *sword*, to the pestilence, and to the famine.'—

"'Behold, therefore, I have smitten mine hand at thy *dishonest gain* which thou hast made.'

"'Can thine heart endure, or can thine hands be strong, in the day that I shall deal with thee?'

"'The people of the land have *used oppression*, and exercised *robbery*, and have vexed the poor and needy: yea, they have *oppressed the stranger wrongfully*.'—

"'Woe to him that buildeth a town with *blood*, and establisheth a city by iniquity.'" (p. 146—151.)

Before we close our review, it may be proper to notice one circumstance which seems to require explanation. The scene of the Poem is laid in Scotland: and yet the pealing organ and the burial service transport us to the south of the Tweed; while the order of public worship seems to agree neither with that of the Church of England nor of Scotland, but to be that which is used in Independent Congregations.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for the Press, *Travels in Denmark, Sweden, and Russia*; with engravings; by Mr. Carr.—*The Correspondence of* Charles I. *with Prince* Rupert *and the Principal Characters of the Age in the Time of the Civil Wars*; lately found amongst some Family Papers belonging to Mr. Benet, a descendant of Prince Rupert's Secretary.—*A Compendium of the History, Laws, Customs, and Privileges of the City of London*; in 2 vols. 8vo.; by Mr. P. Latham.—*The Old Testament illustrated*; being Explications of remarkable Facts and Passages in the Jewish Scriptures, which have been objected to by Unbelievers; in a series of Letters to Young Persons; by the Rev. S. Parker, of Lewes.—*Travels in the Island of Trinidad*; by Mr. M'Callum.—*Representations of the most curious and interesting Remains of Antiquity at Lambeth Palace*, on 20 plates.

In the Press, *Observations made in a Journey through Asia Minor, Arabia, &c.* by Dr. Griffith, in 1 vol. 4to.—The first vol. of Mr. Jones's *History of Brecknockshire*.—*The History of Cleveland*; by the Rev. Mr. Graves; with a Map and many Engravings.—A work on *Land Surveying*, on a new plan, by Mr. Stephenson, of Horncastle.—*The Effects of Civilization in the European States*; by Dr. C. Hall.—*The Moral and Religious Works of* Sir Matthew Hale, with an Appendix to his Life; by the Rev. Mr. Thirlwall, in 2 vols. 8vo.—*An Excursion through Derbyshire and Yorkshire*; by the late Mr. Edward Dayes; with Notes, &c. by Mr. E. W. Brayley.—*The Political State of the British Empire*; containing a General View of the Crown, the Laws, Commerce, Revenues, Offices, Military and Civil Establishments, &c.; by Mr. Adolphus.—*The Forest Pruner*; or, a Treatise on the Improvement of British Timber Trees.—*An Essay, Philosophical, Moral, and Political, on the present extended Commerce of Great Britain*; and on its Advantages and Disadvantages.—*Annals of Commerce, Manufactures, Fisheries, and Navigation*; with brief Notices of the Arts and Sciences connected with them; containing the Transactions of the British Empire and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in 1801; with an Appendix; in 4 vols. 4to; by Mr. Macpherson.—A Second Part of Dr. Vincent's *Periplus of the Erythræan Sea*.—The *Original Gaelic of the Poems of* Ossian; with a *Latin Translation*; by the late Mr. Macfarlane; in 2 large vols. 8vo.; published under the auspices of the Highland Society.—A *Translation of* Gi-

BALDUS CAMBRENSIS; in 4to.—A *Translation of the Works of* GESNER, in continuation of the work entitled "Select Modern Classics."—A Translation by Mr. [illegible]nbert, from the French of M. C. Villers, of the *Essay on the Spirit and Influence of the Reformation of Luther*, which obtained the Prize proposed on that subject by the French National Institute; with copious Illustrations, intended to correct the views of the Author.—BRUCE'S *Travels*, a new and enlarged edition, in 7 vols. 8vo.—BELL'S *Principles of Surgery*, vol. II. Part I. 4to.—BRITTON'S *Beauties of Wiltshire*, vol. III. with a Map and Plates.—ELLIS'S *Specimens of early English Romances*, 3 vols.—*Descriptions and Engravings of the Egyptian Monuments in the British Museum*, in 8 Parts, at 1 Guinea each.—FLAXMAN'S *Compositions from the Iliad and Odyssey of* HOMER, *and the Tragedies of* ÆSCHYLUS; new and enlarged editions.—Sir WM. FORBES'S *Life of* BEATTIE, 1 vol. 4to.—GOOD'S *Translation of* LUCRETIUS, 2 vols. 4to.—*Life of* MARMONTEL, written by himself, 4 vols. 12mo.—LAING'S *Edition of* OSSIAN, with Notes.—MACKENZIE'S *Report on the Authenticity of* OSSIAN.—MONKHOUSE'S *Occasional Discourses*, 3 vols. 8vo.—SOUTHEY'S *Madoc*, a Poem, 4to.—SOUTHEY'S *Specimens of Modern English Poets.*—TURNER'S *History of the Manners, &c. of the Anglo-Saxons.*—WATSON'S *Popular Evidences of Natural Religion, &c.*—Dr. WILSON'S *History of Ancient and Modern Egypt.*

Mr. ARTHUR YOUNG has altered the publication of his *Annals of Agriculture* from Monthly at 2*s.* each number, to Quarterly, at 3*s.* 6*d.* each: and purposes, by thus lowering the yearly price, to give a more selected Correspondence.

A Collection of Original Anecdotes of Frederick the Great, his Family, Court, Ministers, and Literary Friends, the result of 20 years familiar intercourse with that Prince, by Mr. Thiebault, will shortly appear in an English dress. It is drawn up on a plan similar to Boswell's Life of Johnson.

The executors of the late Professor SIBTHORP, of Oxford, have circulated Proposals for publishing the *Flora Græca* of that eminent botanist; for the formation of which he made two voyages to Greece, and fell a victim to his favourite pursuit, in consequence of the fatigues of his second voyage. Anxious to the last, for the completion of his great work, he bequeathed to the university £300 per annum, in trust, for the purpose of defraying the expences which might attend its publication. His executors have appointed Dr. SMITH to digest and arrange the materials. This magnificent work will extend to Ten Volumes, in large folio; each to contain 100 plates, coloured in imitation of drawings, and accompanied by full scientific descriptions in Latin, with synonyms. Each volume will be divided into two Fasciculi; the price of the first of which is to be 10 guineas; but from the operation of the fund above-mentioned, the price of the following Fasciculi will be lower. It is also intended to publish a *Prodromus Floræ Græcæ*, in 2 vols. 8vo. without plates, being a systematic synopsis of this great and elaborate work.

Mr. W. H. PYNE has just published the first number of an elegant work, to be completed in 12 parts, at intervals of three months each, entitled The *Costume of Great Britain*; which derives its origin from the splendid and elegant publications, The Costume of China, Russia, Turkey, Austria, and Hindostan, which have recently appeared. The present work will consist of a Series of coloured Engravings, representing characters, most of whom are peculiar to this country, forming a selection of persons, with their dresses, customs, employments, and dress distinguish them from the great mass of the people; each character to be drawn from life, with the most minute attention to costume.

A superb portrait of Mr. PITT, *as large as life*, is in the Engraver's hand. The undertaking is novel.

The Emperor of Russia, while he assiduously advances the prosperity of his own dominions, seems anxious to promote, by his patronage, the cause of science in other nations, as beneficial to the general interests of mankind. It is a usual practice with him, to transmit to individuals of merit in other states, some honorary token of his favour. In this country, Mr. CHEVALIER, for his *Treatise on Gun-shot Wounds*; Dr. THORNTON for his splendid *Botanical Publications*; and the author of the *Costume of Russia*; are said to have been lately distinguished by him in this manner.

The Prize, allotted by Mr. Buchanan to Eton College for a Greek Ode, has been adjudged to Mr. RENNELL, son of the Master of the Temple.

Mr. MUNGO PARK lately sailed from Portsmouth on a second Journey of Discovery into the Interior of Africa. His object is, to establish, if practicable, commercial connections between some of the principal African towns and this country. His course will again be towards the River Niger, the *navigation* of which he means to attempt.

The method of slaughtering cattle, called *Pithing*, which is practised in some parts of the Continent, has been introduced into this kingdom, by the perseverance of some members of the Board of Agriculture, with the humane view of lessening the sufferings of the animals. As the animal dropped instantly, it was supposed to die comparatively without pain. Mr. DU GARD, however, surgeon at the Shrewsbury Infirmary, has ascertained, from various experiments, that the division of the spinal marrow does not destroy feeling,

though it renders the body quiescent, because the spinal marrow is more particularly appropriated to the action of the large locomotive muscles; and in this state animals have breathed with freedom, and endured intense pain, till the usual blow upon the skull has injured the brain and destroyed sensation. He concludes, therefore, that this new method of slaughtering cattle is more painful than the old. In consequence of these observations [illegible] Du Gard, Mr. HOME was requested by Lord CARRINGTON to repeat the experiments, and he found the results to agree with those of Mr. Du Gard; but he observes, that the want of success appears to arise entirely from the operation having been performed in an imperfect manner. The division of the spinal marrow in the lower part of the neck, which has been the usual practice, will not immediately kill; instantaneous death universally follows, when being divided in the upper part. He is of opinion of Mr. Hunter, that [illegible] takes place in the last case, not from the mere wound, but from destroying all the nerves of the muscles of respiration, and reducing the animal to the state of one hanged; whereas, in dividing the spinal marrow lower, the phrenic nerves are still left, and the animal is allowed to breathe by his diaphragm. The instrument should be small, and should be directed upwards into the cavity of the skull, so as to divide the medullary substance above the origin of the nerves which supply the diaphragm. By adopting this method of pithing cattle, the success will be complete. We should wish, indeed, to see this method universally practised, not only from humanity towards the animal, but from a desire to lessen the brutalizing influence of this employment upon the class of men engaged in it; yet, in the fear that operators of sufficient skill may not be readily formed, it is some consolation to know, that the animal suffers less under the old method than is generally supposed. See *Phil. Mag. Vol. xxi. pp.* 67—76.

A Patent has been obtained by an engineer of Queen's county, in Ireland, for an *apparatus of boring*; the peculiar excellence of which is, that it will bring up the different strata, as they occur, from any depth, in entire cylinders, of from 1 to 20 inches in length, and from 2 to 20 inches in diameter. It is applicable likewise to the sinking of wells, giving vent to the subterraneous water in bogs, &c.

Mr. SLATER, of Huddersfield, has obtained a Patent for an invention, by which *chains are substituted in place of ropes in the fabrication of rigging for ships.* These chains are made of iron or copper; the links of a short oval form; and very nearly touching in the centre of the one in which they are inserted. It is contended that rigging of this description will last longer, be no heavier, be less liable to damage, and if broken, be more easily replaced, than made from hemp.

A numerous meeting of noblemen and gentlemen, under the patronage of the Duke of York, have formed themselves into a ROYAL SOMERSET JENNERIAN INSTITUTION, for the purpose of extending Vaccination through that country.

IRELAND.

An Institution for extending vaccination in Ireland, has been formed in Dublin, under the auspices of the Lord Lieutenant; in which country the Vaccine Inoculation has hitherto made so little progress, that the great bulk of the people have scarcely heard of the practice.

FRANCE.

Vaccination gains ground rapidly in France. The Bishops, the Prefects, and all the public Functionaries are extremely active in carrying the decree of the minister of the interior made in its favour into effect. Within the period of 6 months, 67,676 individuals have been successfully vaccinated; and the variolous infection has considerably declined.

SPAIN.

The Spanish Inquisition has condemned as blasphemous, heretical, and prejudicial to sound morals, the writings of Pope, Thomas Paine, Corneille, Locke, and Marmontel; the Decade Philosophique; and the Treatise of Agrippa on the Excellence of the Female Sex.

GERMANY.

The most vigorous measures are adopted in the Austrian dominions to suppress all books which have not the sanction of the Commissioners appointed to examine them. Almost all French works, and the greater part of the new German literary productions, are proscribed.

The booksellers at Frankfort have been obliged to take an oath before the extraordinary Committee of the Magistracy of that city, not to print nor sell any work containing any thing contrary to religion, or which may be aimed against a foreign power or its government.

PRUSSIA.

The King of Prussia manifests much zeal in the improvement of the Universities in his dominions. M. MASSOW, one of his ministers, is employed in forming and executing plans for this purpose, and the Sovereign has, with his own hand, transmitted circular letters to the several Universities, exhorting them to co-operate with him in his views for their improvement.

SWEDEN.

The neighbourhood of Gottenburgh has lately been greatly improved, by the use of

the refuse of herring oil works, as a manure. Ten barrels, of 60 gallons each, are said to be sufficient for one Swedish acre, after being diluted with a sufficient quantity of water. This composition differs from whale blubber, in its containing a portion of sea-salt, which probably may increase its virtue by an increase of stimulus.

AMERICA.

The Philadelphia Company of Booksellers have awarded a gold medal to Mr. Wm. Young, of the Delaware Paper Mills, for 11 reams of excellent printing paper manufactured of mulberry roots, and bags made of guma bark.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Influence of Christianity on the military and moral Character of a Soldier. A Sermon preached before the Second West York Volunteers, Nov. 1804. By the Rev. J. Lymons, B. D. 1s.

The Christian System unfolded, in a Course of practical Essays on the principal Doctries and Duties of Christianity, in Three Volumes. By Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. 8vo. £1. 4s.

The Manchester Guide; an Historical Description of the Towns of Manchester and Salford, and of the Charitable and Literary Institutions; with a Map exhibiting the Improvements and Additions made since the year 1770. 5s.

The History and Antiquities of Doncaster, with Anecdotes of Eminent Men; by Edward Miller, Mus. D. with Map, and other Plates. 4to. £1. 1s. boards.

MISCELLANEOUS.

A general View of the Agriculture of the County of Norfolk, drawn up for the Consideration of the Board of Agriculture; by the Secretary of the Board, with Plates, 8vo. 8s.

An Illustration of Sir Isaac Newton's Method of Reasoning, by prime and ultimate Ratios: comprehending the first Action of his Principia, and as much of the 2d and 3d Sections as is necessary to explain the Motions of the Heavenly Bodies. By the Rev. T. Newton, M. A. F. L. S. 2s. 6d.

The Life of Sir Walter Raleigh, Knt.; by A. Cayley, jun. Esq. with a Portrait. 2 vols. 4to. £1. 16s.

The Eleventh and Twelfth, or concluding Volumes of the History of Great Britain, from the Revolution to the Peace of Amiens, 1802; by W. Belsham, Esq. 18s.

Ancient and Modern Malta; containing, an Account of the present State of that Island, and of Goza; the History of the Knights of St. John of Jerusalem; also a Narrative of the Events which attended the Capture of these Islands by the French, and their subsequent Conquest by the English; and an Appendix, containing Authentic State Papers, and other Documents. By the Chevalier de Boisgelin, Knight of Malta. 2 volumes 4to. Illustrated with a Chart of the Island, 5 feet by 2, and numerous Plates. £3. 13s. 6d.

The present State of [illegible] comprising an Account of its Geography, Natural History, Commerce, Manners, as well of its Civilized Inhabitants, State of Arts, &c. Chiefly written in the Capital. To which are added, the Tracts of the Missionaries, and other interesting Particulars relative to the Indians inhabiting the remote District of Peru. 2 vols. 4to. Illustrated by coloured Engravings. £2. 2s.

Elements of History and Chronology; shewing the Origin of States, and the Revolutions of Empires, from the Creation to the Close of the Year 1804. By John Luffman. 2 vols. 8vo. 18s.

Some recent Cases of Small Pox subsequent to Vaccination; to which are added, Experiments to ascertain the Effect of Vaccinating in the Hand, in Imitation of the Casual Disease; with Facts and Observations on the Effect of Eruptive Diseases, in removing the Security derived from the Cow Pox; by William Goldson. 3s.

A Letter to William Wilberforce, Esq.; by James Carmichael Smyth, M. D.; containing Remarks on a Pamphlet, entitled "An Account of the Discovery of the Power of Mineral Acid Vapours to destroy Contagion, by John Johnstone, M. D. published in London, in 1803." 1s.

A Treatise on the Cow Pox; by Benjamin Moseley, M. D. 4s.

The Domestic Pharmacopœia; or, Complete Medical Guide for Families. 12mo. 4s. boards.

Important Hints on the present State of the Infantry Forces in general belonging to this Empire; suggesting Means of rendering the Volunteer Forces far superior in the most essential Points to the Regulars, in the Space of a Month. 2s. 6d.

Dodsley's Annual Register for the Year 1803, being the forty-fifth Volume. 12s. boards.

The New Annual Register for the Year 1803. 14s. boards.

Hear both Sides; or, A Defence of the Society for the Suppression of Vice, in Reply to a Letter to a Member of the Society.

An Address to the Inhabitants of all large Towns, recommending Vaccination. 2d.

Reasons why the Society of Friends should not vote for Members of Parliament, &c. 1s.

Considerations on the Subject of [illegible]ensive War. 9d.

The Principles of Moral [illegible]; by Robert Forsyth, Esq. Vol. [illegible]. 10s. 6d. boards.

A Series of Essays [illegible]tory to the Study of Natural [illegible] by Fenwick Skrimshaw, M. D. [illegible] 12mo. 7s. bds.

[illegible]rical Enquiry into the Progress [illegible]ent Management of the Population of Ireland; by Thomas Navenham, Esq. 8vo. 8s. boards.

Thoughts on the Civil Conditions and Relations of the Roman Catholic Clergy, Religion and People in Ireland; by Theobold M'Kenna, Esq.

The Third Volume of the History of the Public Revenue; by Sir John Sinclair. 9s. boards.

Important Discoveries and Experiments on Ice, Heat, and Cold; by the Rev. James Hill. 2s. 6d.

Hispaniola; with Notes particularly descriptive of the Cruelties perpetrated on that beautiful but ill-fated Island. With an Engraving. 3s. 6d.

The Life of Professor Gellert, with a Course of Moral Lessons delivered by him in the University of Leipsic; taken from a French Translation of the original German. In 3 vols. By Mrs. Douglas, of Ednam House. 8vo. 18s.

RELIGIOUS INTELLIGENCE.

WELCH BIBLE.

It is with cordial satisfaction that we inform our readers, that the *Society for promoting Christian Knowledge* have resolved to print, without delay, an edition of the Welch Bible, with the usual marginal references, and with the common prayer prefixed. The size will be a crown octavo, and the number of copies to be printed twenty thousand. These are to be distributed, bound, by the Society, at the low price of 2s. 9d. each, being little more than one-third part of the original cost. The thanks of all who desire the promotion of the best interests of mankind are due to this venerable society, for so truly benevolent an appropriation of their funds; which we are happy to find have been largely increased by some recent bequests.

JAMAICA.

We informed our readers some time ago, that an act had been passed by the Jamaica Legislature; intended, by severe penalties, to prevent Missionaries from instructing the Negro Slaves in the truths of Christianity. (See Christian Observer for 1803, p. 181, and 313.) This act, as we hoped, has been disallowed by the king in council, as at variance with the principles of the British Constitution: and the draft of a Bill more consonant with those principles, but calculated to meet the evils complained of, was drawn up in this country, and sent out under his Majesty's sanction. The Assembly of Jamaica, however, have refused to entertain the proposed measure on the ground that any such proposition is a violation of their legislative rights: and the former act being annulled, the Missionaries are again at liberty to pursue their benevolent labours among the Slaves.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE present month has not been very fruitful in events. In FRANCE nothing of any moment seems to have occurred, unless it be a convocation of the Legion of Honour, which assembled in *grande costume* at the Palace of the Thuilleries, from whom Bonaparte received an address in the usual style of adulation, to which he

returned a suitable answer. All the Archbishops of France, who are not cardinals, have been promoted to offices in this Legion.

In our last we stated that an offer of the crown of LOMBARDY (at present the Italian Republic), had been made to Prince Joseph Bonaparte. Prince Joseph, however, has started some difficulties with respect to its acceptance: and it is now said that Bonaparte himself will receive it for the present, and that his nephew, the son of Prince Louis, is to be the eventual successor. Bonaparte has announced his intention of soon departing for Italy, for the purpose of being installed king of Lombardy. The Pope, it is said, will accompany him.

The change which was expected in the Government of HOLLAND has, at length, been announced. The King of Prussia is supposed to have stood in the way of the meditated arrangement, by which the Batavian Republic was to have been formed into an hereditary monarchy, as an establishment for one of the new imperial family. By the new constitution which has been proposed, the old title of *Their High Mightinesses* is revived, and the chief executive power is vested in the Pensionary, who is armed with powers almost equal to those of absolute monarchy, except that he is precluded from making any changes in the law by his own authority; and which is a still more important exception, that he is a mere tool in the hands of France. The army, the navy, the finance, and the appointment of a council of state, are to be entirely under the control of the Pensionary. To this important office M. *Schimmelpenninck*, who has always been the ready instrument of Bonaparte's projects, is nominated. The plan of this new constitution, which consists of twenty-nine octavo pages, divided into eighty-seven articles, was submitted to the Legislative Body on the 14th inst., and by them it was referred for examination to a special committee. The result of their deliberations has not yet transpired. A proposition was, at the same time, made to the Legislative Body for a new extraordinary contribution of 3 per cent. on property.

Bonaparte is said to have made a fresh demand on LUBECK of 500,000 marcs banco, which has been refused. It was thought that, in consequence of that refusal, some violent step was in agitation. The communication between that place and Hamburgh is said to have been already stopt.

SPAIN is still suffering from famine, while the contagious disorder, which has committed such ravage in that country, has not yet entirely disappeared from some districts.

An attack on Gibraltar is positively stated to have been in contemplation of the Spanish Government about the end of January; but the design was relinquished in consequence of the garrison appearing to be in more force and readiness than was expected. Troops continue to move towards Gibraltar; no fear, however, seems to be entertained respecting the issue of a siege. The chief apprehension arises from the facility with which the shipping in the Mole may be destroyed. Sixty or seventy vessels, many of them Spanish Prizes, lie there, and there are inadequate means of protecting them [illegible] Spanish gunboats, which, to the number of fifty or sixty, were fitting out for the purpose of making an attempt on the Mole of Algesiras Bay.

PORTUGAL it is said, will be again forced to purchase her neutrality by large pecuniary sacrifices to France. At least this is an inference which may be fairly drawn from the explanations lately given of the necessity in which that government to take some [illegible] the present contest.

The intentions of the Powers of GERMANY and the NORTH [illegible] to be enveloped in an obscurity which [illegible] sagacity is unable to penetrate. The development must be left to time. The Emperor of Russia has assigned the city of Kiow for the future residence of Louis XVIII.

EAST INDIES.

The accounts lately received from India are of a very disastrous complexion. After the capture of Hinglaiz Ghur on the 2nd of July, as mentioned in our last number, Colonel Monson advanced with his army, consisting of seven battalions of sepoys, a corps of artillery, and three thousand irregular native horse, into the territories of Holkar. On the 7th he received intelligence that Holkar was approaching towards him with the whole of his army: but as the whole of his own force had not come up, and a part had been detached for provisions, there being then only two days grain in his camp, he judged it prudent to retire, and commenced his retreat on the next day, the 8th of July. He had not marched far before his rear guard, consisting of the irregular horse, was attacked by the enemy and defeated. Many were killed and wounded, and many deserted, and Lieut. Lucan, who commanded them, was taken prisoner.

Colonel Monson continued his march without further molestation till he gained the Mokundra Pass. Here he halted, and on the morning of the 10th sustained an attack of the enemy, when, finding his post no longer tenable, he retired to Kotah, which he reached on the morning of the 12th. The whole of the detachment experienced severe fatigue, which was greatly aggravated by the rains, which had set in with violence on the 10th, and continued to fall incessantly. The Rajah of Kotah

being unwilling to admit Colonel Monson into his town, he continued his retreat; but such were the obstructions caused by the rain and the nature of the soil, that he did not reach the Gaumus Rivulet, though only seven miles from Kotah, till next morning. Here he halted to procure a supply of corn, and on the 15th prosecuted his march; but it being found impossible to move the guns, and there being no provisions to be had, he was induced to spike his guns and destroy his ammunition. On the 17th his retreat was obstructed by the Chumbulee River, which was so swelled by the rain as not to be fordable. Here two days grain was obtained; and on the 23rd the detachment began to cross the rivulet by means of rafts. After the greater part had crossed, those remaining behind were attacked on the 24th by a large body of Holkar's cavalry, which they repulsed, maintaining the contest till sun-set.

On the following the whole detachment had crossed, Colonel Monson immediately proceeded to Rampoorah, there being no proper ground for camp, which place he reached on the 27th. Here he was joined by a reinforcement sent from Agra, by Lord Lake, with a supply of grain: but the supply being inconsiderable, and Holkar having advanced in force, he determined, after leaving a garrison in Rampoorah, to pursue his retreat to Khooshall-Ghur, where he expected a further reinforcement. He did not reach the Bannas River till the 22d of August. The river was unfortunately so swelled by the rains as not to be fordable, and the next day Holkar pitched his camp at four miles distance. On the 24th Holkar's cavalry crossed the river in great numbers, and commenced an attack on a part of the troops which had passed over with the baggage, while his infantry attacked that part of the detachment which still remained behind. Our troops maintained a long and gallant contest, in which they suffered very severely, with difficulty effecting their retreat.

Colonel Monson was now compelled to abandon his baggage, and to continue his retreat to Khooshall-Ghur, which he reached on the night of the 25th. On the morning of the 26th the whole of the enemy's cavalry encamped round Colonel Monson's detachment. A correspondence was at this period detected between some native officers and the enemy, in consequence of which, though steps were immediately taken to check the mischief, two companies of sepoys, and a large body of the native cavalry, deserted. On the 26th and 27th, the enemy's cavalry made repeated attempts to penetrate the detachment as it continued its retreat towards Agra in the form of an oblong square, but could make no impression on it. On the 28th, a desperate charge was made by three bodies of the enemy's cavalry, but our troops compelled them to retire, and continuing their march reached the Biana Pass about sunset. Here, as they were almost exhausted with fatigue and hunger, it was Colonel Monson's intention to have passed the night. The enemy, however, succeeded in bringing up some guns which forced him to prosecute his retreat without a moment's delay. The night was dark; and the camp followers mixing with the line, the troops were thrown into confusion. It was impossible to restore regularity; and the different corps retreated in great disorder to Agra, the head-quarters of Lord Lake, which they reached by the 31st of August; the enemy following as far as Futtypoor.

The loss which Colonel Monson's detachment sustained during the unexampled perils and hardships of this retreat of eight weeks, in the face of a victorious enemy, greatly superior in numbers, and rapid in his movements, has not yet been officially given; but it must have been very considerable. The military history of modern times has scarcely supplied any thing more affecting than this narrative, or which more forcibly illustrates the miseries attendant on war, and the uncertainty of its issues. Let us not forget, however, while our compassion and sympathy are awakened by the relation of these miseries, that the vanquished Mahrattahs, flying last year in all directions from the conquering arms of Generals Lake and Wellesley, had probably many a tale to tell of at least equal wretchedness. We confess too, that our pain in contemplating these horrors suffers little alleviation either from recurring to the origin of the war, the justice of which still remains problematical, or looking forward to its issue. For supposing that we finally succeed in completely subjugating the whole of the Mahrattah States, an event which, to say the least, is very doubtful, we shall have paid dearly for our success. We allude not merely to the quantity of blood which has been shed on both sides, or to the treasure which has been expended; but to the sacrifice also of that character for justice and moderation which the British name had acquired in Asia under the administration of the Marquis Cornwallis and Lord Teignmouth; and which is of far more value in giving security and stability to our Indian Empire, than the most splendid victories, or the most extensive accession of territory. These cannot extinguish hatred, jealousy, and the desire of revenge; while every addition to our dominions serves only to render us more vulnerable, by dividing and weakening our force, crippling our exertions, and exposing more points to hostile attack.

On the 24th of August, while Holkar was attacking Colonel Monson's detach-

ment, his own capital Indore was taken by another detachment under Colonel Murray. This event is of little moment considering the desultory species of warfare which Holkar is carrying on; and which is far more suited to his circumstances, and far more harassing to our troops than the more regular kind of warfare which Scindia waged against us. Subsequent accounts are said to have been received, which state Lord Lake to have come up with Holkar and defeated him. No such event, however, has yet been officially announced.

The Marquis Cornwallis has taken leave of the King and of the Court of Directors previous to his departure for India. 4000 men, it is said, will be embarked in the next fleet for that quarter.

NORTH AMERICA.

The armed Clearance Bill, of which we gave some account in our number for January last, and which was evidently intended, out of compliment to Bonaparte, to prevent any commercial intercourse between America and the Negroes of St. Domingo, passed the House of Representatives by a very small majority. After undergoing a very animated discussion, and some amendments, in the Senate, it has been sent back to the lower house, where it is thought it will be lost.

Nothing can more fully shew the pains which are taken, by the friends of the Slave Trade, to produce on the public mind prejudices favourable to their cause, than the following instance of misrepresentation which has recently been practised. Scarcely had our House of Commons resolved to reject the Bill for abolishing the Slave Trade, when the insertion of the following paragraph, or of one to the same effect, was procured in almost all the newspapers, viz. "The question of the abolition of the Slave Trade has met with a similar fate in America as in England, having been rejected by Congress." Now the fact is, that no such question has come before Congress. Nay, it is well known that no such question can come before it till the year 1808. When that period arrives, there is little doubt that Congress will proceed to a total and immediate extinction of the Trade. (See Vol. for 1804, p. 678, and Number for January last, p. 50.) We have carefully examined the American newspapers, and the only colour of a ground which we can discover for the above paragraph, is the circumstance of a motion for some regulation of police with respect to children born of Slaves, within the narrow district of Columbia, having been negatived in the House of Representatives.

ST. DOMINGO.

If we are allowed to judge from the extensive commercial intercourse which subsists between this Island and the United States, we must conclude that cultivation is carried on to a considerable extent; entirely contrary to the tenor of the predictions which were propagated both in and out of parliament on this subject. We were told that, in a short time, the bonds of social union would be dissolved in St. Domingo, and that we should see its inhabitants continually involved in petty feuds and endless contentions, until they had destroyed each other, and become an easy prey to their enemies. We were also told, that to expect from them any application of their industry to objects of distant speculation, or to any object but that of providing for present subsistence, was altogether ridiculous. What is the actual state of the case? Internal peace and subordination prevail to a very considerable degree; and the population of the island rapidly increases. Much useful industry is also exerted, not only in procuring the necessaries of life, but in furnishing cargoes of exportable produce for the American ships which crowd their ports. It is even affirmed, we will not pretend to say with truth, that Dessalines has fifty armed vessels, which are employed in cruizing against the Spaniards and French along the shores of Cuba, Porto Rico, and Hayti.

The American newspapers confidently state, that a Treaty of Commerce has been entered into between our government and Dessalines, by which it is stipulated that he shall receive his supplies in future from Jamaica.

JAMAICA.

The Assembly of this Island have lately transmitted a petition to his Majesty, in which they request his Majesty's interference to prevent those speculative men who have propagated fanatical and chimerical ideas of liberty and equality in the old world, and deluged its fairest provinces with blood, and who have attacked the rights, traduced the reputation, and set at nought the lives of the people of the West Indies, from carrying into effect their plans for abolishing the Slave Trade. They also complain of the prohibition of their intercourse with the United States by means of neutral ships, and of the high duties on West Indian produce, as injurious to their interests; and they pray to be relieved from them. This petition is founded on a Report from a Committee of the House of Assembly, which has also been transmitted to this country. The Report complains that the House of Commons during the last year, had refused to admit new evidence on the Slave Trade, on the ground that there was a sufficient body of evidence on their table, and that no new facts had arisen, which were not matter of public notoriety; and also that those charges of cruelty and oppression had been renewed which "had already been

refuted by the most irrefragable testimony." The reporters deny that even if the births of Slaves in the island equalled or exceeded the deaths, it would be right to abolish the Slave Trade, there being still a great extent of uncultivated land in the island; and the coffee plantations, which have lately arisen in great numbers, being in want of an increase of hands. They deny also that an augmentation of the Negro population will add to the dangers of insurrection; because, say they, when the Slave Trade is at an end adventurers will no longer crowd to the island as at present, and the disproportion between blacks and whites will thus be increased. They express a fear lest the Slaves, when they hear that the Slave Trade has been abolished by parliament, will be led to think themselves *entitled* to their freedom, and to claim it: and in that case, "the struggle will not be long although the catastrophe will be terrible." The reporters consider it as an insult to be told, as sometimes they are, that they know nothing of their own affairs, and they demand that parliament will not suffer men, who themselves have no interests depending on the question, to deprive them of their chartered rights; and that it will not break the faith which it has pledged to them, by encouraging "the experiments of fanatics, or the visionary theories of modern statesmen, *who look beyond what is written.*" They then draw a comparison between the state of the Negro Slave and the Bengal Peasant, much to the disadvantage of the latter, remarking that such is the situation of twenty millions of *free* subjects in India, while imaginary misery is hunted for in the West Indies, "where the lot of the labourer is a thousand times more fortunate." As one proof of this the daily wages of the Negro are stated to be one shilling and tenpence per day—more than two-thirds as much as the Bengal Peasant's labour costs in a month. The report enlarges, at great length, on the various disadvantages to which the West Indian colonies are subjected by the competition of the East Indies, and by the high duties imposed on their produce; and ends with a picture of the present state of Jamaica, which, as they say themselves, has more the appearance of a frightful caricature than a faithful detail. The British merchant will no longer advance money. The debts of the planters are enormously increased. Estates are selling for half their value, even to pay internal taxes. All kind of credit is at an end. And unless some permanent relief is speedily afforded, the West India islands must perish.

On the report, of which we have now given the substance, we shall beg leave to make a few remarks. In the gloomy view which closes this report, we perfectly acquiesce: and we think that its shade will admit of being greatly heightened by considering the proximity and menacing attitude of St. Domingo, and the fearful disproportion subsisting between the Blacks and the Whites in Jamaica, a disproportion of at least twenty or twenty-five to one. Surely we may be allowed to wish that this disproportion might not be increased, and may even labour to prevent its increase without being liable to be regarded as enemies to the West Indians, as fanatics, or as visionaries.

Is it not a most gross and wilful misrepresentation on the part of the Jamaica Assembly: is it not an insult on his Majesty's understanding, to confound the advocates for the Abolition of the Slave Trade with the Jacobins and Regicides of France? Let any man look over the names of those in both Houses of Parliament, who stand forward in behalf of the oppressed African, and he will at once perceive the extreme absurdity of this imputation; an imputation which those who made it must have known to be utterly false. They forget that both in France and in America the friends of jacobinism are identified, not with Abolitionists, but with the most inveterate enemies of abolition. The child and champion of jacobinism has sufficiently shewn his hostility of the Negro race; and the furious Democrats of South Carolina are the only persons now to be found in America, who are not ashamed of the guilt of an open Slave Trade.

To what "most irrefragable testimony," the reporters allude, as disproving the allegations of Abolitionists, we know not. But we should be willing, for our own parts, that the cause should be tried without a reference to any other testimony than their own. They cannot deny, nay, they can be shewn to have substantiated, the following facts: that the negroes are procured in Africa by means the most atrocious, and revolting to humanity and justice, (to deny this, says Bryan Edwards, would be insult and mockery); that after being transported in the hold of a ship, loaded with chains, to the West Indies, they are there sold like cattle in a fair to the best bidders; that they become the absolute property of their purchaser, who may separate parents from children and from each other, and sell them when and to whom he pleases; that in the present state of the West Indian laws there can no effectual limit be put to the master's discretion, (so long as he does not directly deprive them of life or limb,) either as to the quantity of their *food*, of their labour, or of their punishment; that their labour is extracted from them, as it is from a team of oxen, by the physical impulse, or present terror of the cart-whip; that they have no civil rights whatever which are not enjoyed in an equal degree by the brutes; and that in a climate congenial to them, they nevertheless decrease so fast

as to require constant importations to keep up their numbers. Now all these are points of general notoriety; and which are either fully admitted by the witnesses who were examined on behalf of the Anti-abolitionists, or established beyond dispute by written documents which the West Indian planters themselves have furnished. If the bare statement of the facts, facts which they themselves admit to exist, amounts to a charge of cruelty and oppression against the West Indian system at least, if not against West Indians, and that it does so will not be generally denied in this country; then surely the assertion that that charge has been refuted by irrefragable testimony is utterly unfounded.

Now let the above statement be compared with the condition of the East India Peasant. He is not dragged from his own country by force or fraud; loaded with fetters; chained to the deck or stifled in the hold of a slave ship; bartered as a mere implement of agriculture; separated at the pleasure of his master from his wife or children; worked under the lash without the liberty even of pausing in his toil, but at the bidding of another; and punished to any extent which the caprice of an individual may direct. He is himself the judge both of the labour and food which suit him. He can only be punished by the sentence of the law, after a regular trial and conviction. And his person and his property are as fully secured to him as those of the Governor General of India. Is it not mere mockery to compare his condition with that of the Negro Slave?

The Assembly of Jamaica, must have reckoned not a little on the ignorance of colonial affairs which prevails in this country, when they endeavour to prove the superiority of the Negro Slave over the Bengal Peasant, by a comparison of the wages of each. They omit to notice this very essential difference in the two cases. The wages of the Bengal Peasant are paid to himself. They are entirely his own; and, considering the extreme cheapness of provisions in that country, they are fully adequate to his wants. The wages of the Negro Slave are paid, not to himself, no not one farthing of them, but to his master. The Bengal Peasant labours for his own subsistence. From the sweat of the Negro Slave must be extracted, not only the means of his own subsistence, which may possibly be scanty enough, for its quantity depends entirely on the will of another, but the means of pampering the luxury, swelling the pomp, or gratifying the avarice of his master. It is by his slaves labour that the master lives. How came the Assembly of Jamaica to overlook this obvious distinction? Because they meant to overlook it.

One word with regard to chartered rights. Is it not absurd to suppose, that any acts of parliament, which may have gone to encourage the importation of African labourers into the West Indies, can have conveyed to West Indians the right of establishing such a frightful despotism as now subsists there? Let the acts be produced which bind us to uphold such a system, so outrageously opposed to every principle of British policy and of British law; and not only to uphold it, but to feed it by a perpetual supply of fresh victims. As for the pretence that the uncultivated land and the coffee plantations require labourers: such arguments are easily framed, and they will never be wanting while pleas of interest are allowed to supersede the claims of justice and humanity.

Supposing, however, that West Indians have that claim to which they pretend on the justice and faith of parliament, the claim attaches to this country and not to Africa; and this country can have no right to discharge its debt to the West Indies by drawing on Africa for its inhabitants.

But, say the reporters, the Slave will confound abolition with emancipation. How came it to pass then that the Slaves in Virginia, and other American States, which abolished the Slave Trade, did not consider themselves to be freed by that act? No commotion was there excited by the change; on the contrary, the state of the Slaves has ever since been gradually meliorating.

Another argument remains to be noticed. The continuance of importations, it is affirmed, will not increase the disproportion of blacks and whites, so much as the abolition would. This is an argument not very level to common understandings. But the proof attempted is of this kind. If the Slave Trade be abolished the number of adventurers who go to the West Indies in order to amass a fortune, will be diminished. Now this argument serves to explain what is really the case: that the Assembly of Jamaica, (though containing a small proportion of wealthy planters,) consists chiefly of such adventurers: either of merchants concerned in the sale of Slave Cargoes, or of agents employed to manage the estates of absent proprietors; to whom are added a few insolvent planters who are indebted, perhaps, to those very merchants, and therefore obliged to take their tone, and a few barristers who would find it inconvenient to dissent from the general voice. But supposing the number of these adventurers to be diminished, whose voice in truth it is that we hear on the present occasion and not that of the real proprietors of Jamaica Estates, what evil would thence result? While emigrations to America are so frequent and numerous, could not at least an equal number of Europeans be procured to supply their place? Has the proportion of free people diminished in any of the American States, in consequence of the prohibition of the Slave Trade? On the con-

trary, has it not increased? As a proof that the planters of Jamaica do not feel on this subject the solicitude which they express, it may be observed, that it is in general a sufficient objection with them to employing men as overseers, that they have a wife and family. If they wanted to increase the number of Europeans, would not such persons be the most desirable?

A variety of modes will easily suggest themselves by which the number of free people might be increased in the island, if the Assembly really wished it. But it is notorious that they have taken no pains to effect that object: nay, the tax paid by the proprietors for any deficiency in the proper number of Europeans is so low, that it is an advantage to them to pay the tax rather than procure the individuals. If they were in earnest, would they not, by increasing the tax, make it the interest of planters to have the proper complement of Europeans on their estates, which, after all, is only about one to thirty slaves; whereas in general, there is not above one to fifty or sixty slaves actually employed?

But the true reason of this argument is to be found in the complexion of the Assembly. The real proprietors, if their voice could be heard, would probably speak a different language, and we find them in some cases to do so. Many of them are sensible that, added to the fatal rivalry of Guiana, the true cause of their embarrassment (as their historian Long has well shewn) and the grand source of their danger also, is the continuance of the Slave Trade; and if they were not influenced by prejudice or party connexions, or deterred by the threats of creditors, or duped by the misrepresentations of agents, they would follow the example which Mr. Barham has set them; and take that part which prudence and policy concur with justice and humanity in dictating. The absurdity of supposing that the danger of insurrection could be diminished by increasing the number of slaves to an indefinite extent, is too gross and palpable to impose on any one. It cannot be believed for one moment, that that evil will be averted by an accumulation of the acknowledged materials of insurrection.

The Reporters are displeased at being thought not to know what is best for their own interests. This, however, is a reproach which they share in common with all gamblers. Besides, did they not as vehemently oppose the Bills for regulating the Middle Passage, as they now do the Bill for Abolition? And have they not since confessed that those Bills have been highly beneficial to them?

But they would insinuate that the Abolitionists have no interests at stake in this question. The insinuation is utterly unfounded. Every man, who wishes well to his country, has a direct and personal interest in the extinction of an evil which involves the happiness of hundreds of thousands of his fellow subjects, and of millions of his fellow-creatures yet unborn; which affects the security of our colonial possessions, and consequently of our commercial greatness; which most nearly concerns our national honour, and our national character; and, above all, which is bringing down on this peculiarly favoured nation the judicial inflictions of the Almighty. For, as sure as there is a God, who judgeth the earth, so sure is it, that, sooner or later, if we repent not, we shall have to pay the forfeit of abused power, of rigorous exaction, and oppressive cruelty: we shall have to answer for the sighs and groans and tears, of which we have been the authors, as well as for the African blood which we have wantonly shed.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

On the 28th of Feb. the second reading of the Bill for abolishing the Slave Trade was moved in the House of Commons by Mr. *Wilberforce;* and after some debate the question was lost by a majority of seven, there being seventy for the second reading and seventy-seven against it. We need not say, that we most deeply deplore this vote; both on account of the extensive miseries which are prolonged by it, and the additional guilt which it brings upon us as a nation. After what we have already said on this subject, in the present and in former numbers of our work, we shall not think it necessary to go over all the arguments which were employed on this occasion. One of them, however, seems to deserve a few remarks. It is said that our West India islands are in so perilous a state, that the very discussion of the Slave Trade question in Parliament is unsafe; because it directly tends to excite the Slaves to insurrection. No one, however, can look into the Jamaica newspapers without perceiving that this allegation is in the highest degree ridiculous. Some of the men who thus pretend to be alarmed even at the mention of the Slave Trade in the House of Commons, have permitted the whole of the debate of last year on that subject to be detailed in the Royal Gazette (the official paper) of Jamaica with great particularity, although this very point of the danger of insurrection forms a prominent part of it. They have also published at full length in the

same newspaper the report of which an abstract is given above under the head of Jamaica. After this, is it not altogether absurd; a mere mockery, to talk of danger from debating the question in Parliament? Would they else have permitted those debates and that report to be printed and circulated in Jamaica in a shape which renders them accessible to every man in the island who can read, whether he be black or white. The truth is, that the slaves are so sunk and degraded that no fear whatever is entertained, not merely of their knowing what passes in the Imperial Parliament, but of their even knowing what is circulated in the newspapers of the island.

We are unwilling to close this subject without expressing our hope with a late anonymous writer, that the unexpected "failure of the question of abolition in the House of Commons, instead of damping, may excite the zeal of all who feel its vast importance: and that even during the present Session of Parliament, measures will be taken at least for reducing the gigantic evils of the Slave Trade within narrower bounds. This may be done by providing that the newly acquired and extensive island of Trinidada, shall not be allowed to create an insatiable demand on the population of Africa; by preventing the revival of our Slave Trade for the supply of Foreign Colonies, which the war has now nearly extinguished; and by stopping the farther importation of Slaves, by means of British capital, into the recently conquered settlements in Dutch Guiana, an importation which has been enormous in its extent, and the permission of which is as impolitic on public grounds, as it is revolting to every principle of justice and humanity."

We hope in our next to be able to lay before our readers some very important information on this subject which has lately been laid on the table of the House of Commons by His Majesty; and which will shew the West Indian system in its true colours. The delivery of the papers has been delayed by the state of the printing trade.

On the 1st inst. in the House of Commons, Mr. *Giles* moved for leave to bring in a bill for continuing the Commission for naval enquiry, which would otherwise expire at the close of this session of Parliament. The Commissioners, he affirmed, had rendered essential service to the country, by the detection of gross abuses in various departments of the Navy. The reports on the table proved the existence of the foulest corruption, and neither the House nor the Government could with decency object to giving sufficient time to the Commissioners to finish their useful labours. The motion was opposed by Mr. *Pitt*, on the ground of its being unnecessary. The act was in force to the end of the present session. By that time the Commissioners would probably have finished their investigation. If not, their powers could then be renewed. He denied that there was any indisposition in Government to adopt measures of practical reform. The contrary was proved by the recent appointment, under the Great Seal, of a Commission, at the head of which Sir Charles Middleton is placed, to aid Government in carrying into legislative effect such useful suggestions as the Commissioners for Naval Enquiry might from time to time bring forward. On a division, the motion was rejected by 92 against 75. If the pledge given by the Minister on this subject should be redeemed, the circumstance of the motion being rejected will be a matter of indifference. Otherwise, we must exceedingly regret that any facility should be denied to the investigation and exposure of abuses so gross as those which have been proved to exist in the Naval Department. Admiral Markham, one of the late Lords of the Admiralty, said that he was confident a large part of the expence of the navy might be saved.

The Mutiny Bill has been, as it appears to us, very judiciously amended, in passing through the House of Commons, by the introduction of clauses, providing, that the members of regimental Courts Martial should be sworn, and that they should be authorized to administer oaths to witnesses, and that no President of such Court Martial should be under twenty-one years of age.

On the 5th instant the committee appointed to try the merits of the Middlesex election reported "that G. B. Mainwaring, Esq. was not duly returned for the said county, and that Sir F. Burdett ought to have been returned." The ground of this report was that the sheriffs had no right to delay their decision on the competency of voters offering to poll before the expiration of the time limited by law, but that they ought to have either accepted or refused them. A petition has since been presented on the part of Mr. Mainwaring, stating that Sir F. Burdett, his agents and partizans, regardless of the laws against bribery and corruption, did procure fictitious votes for the purpose of obtaining a colourable return by unlawful means, in opposition to the majority of real freeholders; and praying redress. This petition will be taken into consideration on the 9th of April.

On the 11th instant the conduct of the sheriffs of Middlesex, Sir W. Rawlins, and R. A. Cox, Esq. at the former election, came before the House. After some discussion the resolutions of the committee which had pronounced their conduct to have been wilfully and knowingly corrupt, and to have been in flagrant violation of their duty, and to have tended to give the greatest encouragement to perjury, were adopted by the House. These were followed by a resolution that the sheriffs by their conduct and practices at the

election had acted in violation of their duty, contrary to law, and in breach of the privileges of the House. It was then ordered that for that offence they should be committed to Newgate, which was accordingly done.

On the 6th instant Mr. *Sheridan* moved for leave to bring in a bill to repeal the additional Force Act of the last Session of Parliament. He prefaced his motion by a speech of some hours length, which served greatly to entertain the House; but it contained no arguments in support of the proposed measure which had not already been brought forward by Mr. *Windham* (see p. 121). The Bill was defended by Mr. *Pitt* on the ground that though it had not been so immediately productive as was at first expected, yet it was calculated to form a permanent source of supply for the regular army. For fourteen weeks past it had yielded 200 men per week, and he made no doubt would continue to be equally efficient. On a division 127 voted for Mr. Sheridan's motion and 267 against it.

In the House of Lords, on the 8th inst. Lord *King* moved that the House should go into a committee for the purpose of revising the various acts which had been passed on the subject of military defence during the last two years. The grounds on which this motion was supported by Lord *Grenville* and others, were, that the state of the country was not improved since the very men who now formed the administration had voted for a similar committee; that the acts which had been passed, and particularly the additional force act, were incompetent to their purpose, and could not be executed; and that the situation of peril in which we stood at this moment, justified the House in constitutionally interfering in the military administration of the country. Lords *Hawkesbury*, *Mulgrave*, and *Sidmouth* opposed the motion, on the grounds that its tendency was to dissolve our military administration; and that it was unnecessary, our force at this moment, if not equal to our wants, being fully equal to our means. Our force, independent of volunteers, was very little under 400,000 men, which was one man in ten of those capable of bearing arms, and, with the volunteers and sea-fencibles, who might be estimated at 415,000, was one man in five, whereas the force of France is only one man in fourteen.

In the House of Commons considerable discussions arose respecting the propriety of the tax of 7*s.* 6*d.* which was proposed to be raised on agricultural horses, and, the House dividing on the motion for the second reading, the bill was thrown out, there being 76 against the second reading of the bill, and only 73 for it.

On the 13th inst. Mr. *Foster*, the Irish Chancellor of the Exchequer, brought forward his budget. The trade of Ireland, he stated to have improved of late, but its debt had greatly increased. The charge on Ireland, for the present year, would be £8,464,900. Irish currency. To meet this there was the present revenue, which he would take at £4,000,000, and the loan lately contracted for of £2,408,000, another loan proposed for Ireland of one million, and the residue of a former loan, making altogether £8,408,000, which left an excess over the demand. In order to defray the interest and charges on the loan, which would be £255,000, he would propose the following taxes, viz.:—on timber imported, £36,000; on riding and carriage-horses, £40,000; on dogs, £8,000; on curricles and jaunting cars, £10,000; on maid-servants to bachelors, 15*s.* £4000; on auctions, and paper, £12,000; a penny on each letter, £12,000; a hearth tax, £24,000; a window-tax, £31,000, and some other articles, making together £262,250 Irish. It appeared in the discussion to which these propositions gave birth, that balances of taxes now remain in the hands of the collectors, to the amount of £550,000.

Mr. *Creevey* had given notice of a motion which it was his intention to bring forward respecting the appointment of Mr. *Fordyce* to be one of the Commissioners to reform abuses in the navy. Mr. *Fordyce* had been a defaulter to the amount of £90,000. when he held the Receiver-Generalship of Scotland. This office he had received from the Marquis of Rockingham, on the extraordinary condition that he should touch no part of the salary, which was of course appropriated by the Marquis to some other purpose. Mr. *Fordyce's* emoluments were to arise from the use of the public money. The agents, however, whom he employed, failed successively, till his deficit amounted to the above sum, when he was removed from his office. He has since filled other offices, it is said, with credit to himself and advantage to the public. Still, the incongruity of appointing a man who has been, and who continues to be a public defaulter, to the office of a Reformer of abuses, must strike every man; and we cannot but think it incorrect on the part of Government, and therefore a fit subject for parliamentary inquiry. When the day came, however, for Mr. Creevey to make his promised motion, we were surprised to find that he did not insist on the impropriety of such an appointment, but confined himself merely to some animadversions on the conduct of ministers for not enforcing the payment of Mr. Fordyce's balances, and moved for a committee to inquire into *that* circumstance. Mr. Fordyce was defended both by Mr. *Pitt* and Mr. *Fox*. But, after all they said on the subject, we are still of opinion that the appointment will by no means admit of a sufficient justification. Some farther papers will be laid before Parliament respecting the circumstances of Mr. Fordyce's default.

Sir *William Scott* has brought in a bill to regulate prize agency; and Mr. *Pitt* has brought in another to reduce the militia from 68,000, its present number, to about 50,000, the difference to be added to our disposeable force. This measure is likely to meet with opposition from the country gentlemen.

The tenth report of the naval commissioners to the House of Commons has excited a very unusual degree of interest, in consequence of its containing some statements to the disadvantage of Lord Melville's character while Treasurer of the Navy. The warrant, appointing him to that office, granted him an additional salary, which raised its value from £2,000 to £4,000 a-year, being "in full satisfaction of all wages, and fees, and other profits and emoluments." An act of Parliament was also passed, (which had been framed by Lord Melville,) for regulating the office of Treasurer of the Navy, which expressly ordered that the issues of money for naval service should be made to the Bank, and not drawn thence but for naval services, the particular service for which it was drawn being specified in the draft. It appeared, however, on inquiry, that Mr. Trotter, the Paymaster of the Navy, and the private and confidential agent of Lord Melville, had been in the habit, with the knowledge and approbation of his Lordship, of occasionally departing from these regulations. It was his practice to draw from time to time large sums of money, specifying, with a view to meet the demand of the act of Parliament, some head of service to which it was applicable; and to lodge the same with his private banker: a conduct, say the Commissioners, by no means creditable. The sum of one million was one day paid in on his account: and the whole monies, of which he had successively the use, must have amounted to at least 16 millions. Lord Melville having been questioned, as to whether he had derived any profit or advantage from the use of the public money, objected to answer, sheltering himself under a clause in the act, appointing the Commissioners, which allowed persons to refuse giving answers that might criminate themselves. The same question was put to Mr. Trotter, to which he returned a similar answer, admitting, at the same time, that in acting for Lord Melville, he had sometimes laid out for him from ten to twenty thousand pounds, without considering whether it was public or private money. It came out, however, on their examination, that money, applicable to naval services, had been occasionally appropriated to other services; but no account of these transactions could be obtained: and Lord Melville stated, that even if he had materials to make up such an account, he could not do it without disclosing delicate and confidential transactions of Government. On examining the accounts of Mr. Trotter with his private banker, it appeared that he had so intermixed private with public accounts, that it was impossible to make a complete separation of them. Mr. M. Sprott, who was in the constant habit of receiving large sums by Mr. Trotter's drafts on his banker, refused to give any information as to the appropriation of these sums. Lord Melville, in the course of his examination, admitted, that he had thought it right, as Mr. Trotter's salary was too small, that its deficiency should be made up to him by the use of the public money.

The Report further states, that all the Treasurers of the Navy who succeeded Lord Melville, viz. Lord Harrowby, Mr. Bragge Bathurst, and Mr. Tierney, disallowed the practices abovementioned, as inconsistent with the act of Parliament; but, that during Lord Melville's treasurership, public money had been used to a great amount for the purposes of private emolument. If, however, say the Commissioners, a treasurer of the navy derived such profit, "he becomes, on principles of equity, a debtor to the public, and is accountable for all such profit. Our duty requires us to add, that the withdrawing of the public money from the Bank of England, in the manner, and for the purposes before related, was, in our judgment, a disobedience of the law."

On this statement it is unnecessary to comment. That the law has in some instances been violated, cannot be denied. That it has been violated by Lord Melville from improper motives, we will not say; but certainly the refusal to state whether he had profited by the violation, does not present him in an advantageous light to the public: and the reasoning by which he endeavours to defend the permission which Mr. Trotter had to derive profit from it, appears to us to be inadmissible. But we are unwilling to prejudge with severity a cause which is about to be tried. A motion on the subject will be made by Mr. Whitbread in the House of Commons, on the 4th of April.

On the 25th inst. the Roman Catholic Petition was presented to the House of Lords by Lord *Grenville*, and to the House of Commons by Mr. *Fox*. They both intimated an intention of making some motion upon it. The Petition is expressed in terms of great moderation. After stating their loyalty and attachment to the king, the petitioners adduce, as a proof of their regard to the sanction of an oath, the sacrifices which they make, rather than take oaths contrary to their religious belief. By the obligation of an oath, however, they have already bound themselves to bear *true* allegiance to the king, to renounce obedience to every other claimant or pretender to the crown; to reject, and detest as impious, the opinion, that it is lawful to injure or to break faith with heretics, or that princes excommunicated by the Pope may be deposed and murdered by their subjects. They have further sworn, that

it is their belief, that neither the Pope, nor any foreign power, can have temporal jurisdiction within this realm, and that no act in itself immoral, can be justified on the ground of its being done for the good of the Church, or being required by any ecclesiastical superior, even by the Pope, whom they do not hold to be infallible; that they do not believe that sins can be forgiven at the mere will of any Pope or Priest, without sincere sorrow for the past, and a sincere resolution to avoid future guilt. They have also bound themselves, by the same solemn obligation, to defend the present arrangement of property, and have abjured all intention of subverting the present Church establishment, or of disturbing or weakening the protestant religion, and protestant government of Ireland.

The Petition goes on to state, that about twenty-six years ago, some of the disabilities and incapacities of the Roman Catholics were removed by the Legislature, but that many still remained: they cannot sit or vote in either house of Parliament; they cannot hold any corporate office, nor fill the office of sheriff, and many other offices, both in the state, and in the naval, military, and legal departments: and this humiliating exclusion from all places of honour and emolument, they state to be highly unfriendly to their interests, and to the interests of their country in many other respects, impairing the general resources of the state, impeding his Majesty's service, and hurting the feelings of a loyal and generous people; while its total abolition would highly conduce to the security of every establishment, religious or political, the petitioners not wishing in the most remote degree to encroach on the rights of the established church; and to the general and permanent tranquillity, strength, and happiness of the British Empire, as it would unite all classes of His Majesty's subjects in an enthusiastic defence of the best constitution that has ever yet been established. They therefore pray that the statutes in force against them may be repealed, and that they may be admitted to the full benefits of the British constitution.

NAVAL INTELLIGENCE.

The Toulon fleet sailed on the 15th of January, but, being overtaken by a storm, returned into port in a few days. Two frigates of this fleet fell in with about thirty sail of ships from Malta for England, under convoy of the Arrow gun-brig, and the Acheron, bomb. Those ships, though far inferior in force to the frigates, engaged them for a considerable time, but were at last obliged to strike. As a proof of the gallantry with which the contest was maintained, both vessels were such complete wrecks, that the French were obliged to destroy them. All the ships of the convoy, except two or three, have escaped.

A very gallant action has been fought in the East Indies by the Centurion, of 50 guns. She bore the attack of a French 80 gun ship (Linois') and a frigate, a considerable time, as she lay at anchor in Vizagapatam roads, and at length compelled them to sheer off. The French, however, have made several valuable captures in the Indian seas.

A considerable number of captures, consisting of rich Spanish prizes, and several of the enemy's privateers, has been announced during the course of the month.

A severe gale has done great damage to our shipping on the Spanish coast.

Capt. Bligh, of the Warrior, has been found guilty, by a Court Martial, of tyranny towards his Lieutenant, and sentenced to receive an admonition.

DOMESTIC INTELLIGENCE.

The Bishopric of Norwich, vacant by the removal of Dr. Sutton to Canterbury, has been filled by Dr. Bathurst.

Lord Henry Stuart is appointed Envoy Extraordinary to the Court of Stutgard; the Hon. W. Hill, to the Circle of Franconia, and Minister to the Diet of Ratisbon; the Hon. J. King, Secretary of Legation to the Elector of Wurtemburg; B. Bathurst, Esq. to be Secretary of Legation to the King of Sweden; and A. Allen, jun. Esq. to be Consul to the States of New Hampshire, Massachusets, Rhode Island, and Connecticut.

The East-India Company have adopted a plan for forming an establishment at home for the education of young gentlemen intended for the civil service of the Company in India.

The Loyalty loan holders, who do not prefer being paid off at par, have received for each hundred pounds of their stock, either £.112. 19*s.* 6*d.* Navy 5 per Cents, or £.175. 5*s.* 5*d.* 3 per Cent. reduced.

A Deputation from the Catholics in Ireland has arrived in town, bringing with them a petition to both Houses of Parliament, praying for what is called the emancipation of their body: in other words, that they should be delivered from all civil disabilities, and disqualifications whatever. It is not easy to see how the prayer of this petition can be granted without extending equal relief to all kinds of protestant dissenters: and if a doubt exist in the mind of statesmen respecting the propriety of this last measure, how much more reason is there to hesitate and demur in the case of Roman Catholics. We shall resume this subject in our next. Mr. Pitt declined to present the petition, and it has been presented to the House of Lords by Lord Grenville, and to the House of Commons by Mr. Fox.

In consequence of a general combination among the *pressmen*, the printing business has been almost entirely at a stand in London during the present month. The demands of these men are so exorbitant, that it would be highly improper to comply with them. It

has, therefore, been determined to suspend the printing of all works which cannot be executed without aid from the refractory workmen, until they shall either become more reasonable, or until other persons can be procured to supply their place.

POSTSCRIPT.

ITALY.

The various changes which have taken place in Europe within the last fifteen years have been of such magnitude, and the succession has been so rapid, that we are now almost accustomed to consider the greatest events as the common occurrences of the day. We entertain, however, the most sanguine hope, that Europe is on the point of arousing from this state of torpor in which it has so long been sunk, and that some limits will at last be put to the monstrous ambition and unceasing aggression of the Usurper of the Throne of France. The objections which were made by the Cabinet of Vienna to Bonaparte's plan for erecting Lombardy into a Kingdom for one of his family, so far from inducing him to abandon his intention, have only stimulated him to an act of greater injustice, and more inconsistent with the interests and independence of the other Powers of Europe. Instead of seating his brother JOSEPH upon the Throne of Lombardy, he has boldly proclaimed himself KING of ITALY—a title which certainly includes the Kingdom of Naples, the States of the Church, as well as the Cisalpine Republic; and we shall not be surprised to see the Inhabitants of Naples or of Rome, hereafter treated as *Rebels*, to their *lawful Sovereign*, if they presume to disobey the commands of the Corsican Usurper. The ceremony of investing Bonaparte with his new Kingdom took place at Paris on the 18th inst.; on which day he went to the Senate in great state, and being seated on the Throne, and surrounded by all his newly created *Princes, Dignitaries*, and *Titularies*, TALLEYRAND addressed him in a long speech, and intreated his Majesty to comply with the wishes, and secure the happiness of the People of Italy, by condescending to become their King.

M. TALLEYRAND compares the conduct of his Majesty with that of Charlemagne and Alexander, and observes, that they were only Conquerors, he a Founder. He even ventures to assure his Majesty, that whatever attempts may be made to delude opinion, the irresistible disposition which captivates every mind with the glory of noble actions, and which rivals every heart by the enthusiasm inspired by great sacrifices, will at length triumph over every reluctance to acknowledge his merits. France and Italy cherish you as the founder of their laws, and the protector of their rights. Europe reveres in you the defender of her interests; and why not even say, that the time will come, when England herself, overcome by the ascendancy of your moderation, will abjure her hatred, and in imitation of all cotemporary nations, will shew you only marks of esteem, of admiration, and of gratitude, which even now the just and enlightened of that nation do not withhold from your Majesty.

After this Address, M. MANSCHALCHI, Minister for Foreign Affairs of the Italian Republic, ascended the Tribune and read the Constitutional Act, declaring NAPOLEON the Ist, by the Grace of God, King of Italy, &c. The Crown is to descend to his direct and legitimate progeny, whether natural or adopted, to the exclusion of females; but as soon as the Kingdom of Naples, the Seven Islands, and Malta, shall be evacuated by Foreign Troops, the Emperor NAPOLEON is to transfer the Crown to one of his *legitimate* male children, either natural or adopted.

After this Act was read, MELZI, MANSCHALCHI, and a number of Italians, who were present, took the oaths of allegiance. The *Emperor* and *King* (as he now styles himself) addressed the Senate, and having made some observations upon the extreme moderation of the French Government, and enlarged upon its kindness in suffering *Holland*, *Switzerland*, and the *Italian Republic*, to remain *perfectly independent* after they were conquered, he expressed his gracious pleasure to accept the proffered Crown. At the conclusion of this ceremony, he returned to the Thuilleries, where he received the compliments of his Courtiers on his new Dignity.

But this is not the only increase of Dignity which has been heaped upon the BONAPARTE Family—the Principality of PIOMBINO has been granted to the Princess ELIZA, BONAPARTE's Sister, and her husband is created a Prince of the French Empire.

ECCLESIASTICAL PREFERMENTS.

Rev. John Francis Seymour St. John, M. A. second son of the Hon. and Rev. the late Dean of Worcester; rector of Pirton, and vicar of Powick, to the tenth prebend in the cathedral church of Worcester, vice James, dec.

Rev. Christopher Wordsworth, M. A. Ashby and Obey-with-Thlinc R. Norfolk, vice Lockwood, resigned.

Rev. Richard Lockwood, M. A. Kessingland and Lowestoft VV. co. Norfolk, vice Potter, dec.

Rev. J. S. Hewett, B. A. Cromer V. (vice Sibbs, dec.) with Sheringham curacy, both co. Norfolk.

Rev. William Aldridge Cockey, B. A. West Ogwell R. Devon, vice Neyle, dec.

Rev. John R. I'Ans, rector of Bicton, North Tamerton perpetual curacy, Cornwall.

Rev. James Satterthwaite, Wicham R. co. Cumberland.

Rev. William Floyer Cornish, Thornton-Watlass R. co. York, vice Powley, dec.

Rev. John Gatliff, St. Mary R. in Manchester, vice Rasbotham, dec.

Rev T. Barker, jun. B. A. Thirkleby V. and Kilburn perpetual curacy, both co. York, vice Thomas Barker, resigned.

Rev. Thomas Vere Chute, M. A. Moulton Magna R. Norfolk.

Rev. Edward Hamley, LL. B. Cusop R. in the diocese of Hereford.

Rev. Mr. King, rector of Nuthurst and Fittleworth, in the diocese of Chichester, Lympsham R. co. Somerset.

Rev. Henry Foster, M. A. elected to St. James's Cur. Clerkenwell, vice Davies, dec.

Rev. John Dennis, White Notley R. co. Essex, vice Twining, dec.

Rev. Ralph Spofforth, M. A. vicar of Howden, Cowthorp R. co. York, vice Martin, dec.

Rev. Stephen Hartley, Hope V. co. Derby.

Rev. Samuel Bennett, M. A. Great Wakering V. Essex, vice D'Aranda, dec.

Rev. Robert Thomson, Myton-upon-Swale V. co. York, vice Carter, dec.

Rev. R. Williams, M. A. rector of Bulpham, Essex, Markfield R. co. Leicester.

Rev. Joseph Prust Prust, jun. B. A. West Worlington R. Devon, vice Smith, resigned.

Rev. Richard Keats, M. A. rector of Kingsnympton, Biddeford R. Devon, vice Smith, resigned.

Rev. Charles Tuffnell, elected to All Saints V. Northampton, vice Miller, dec.

Rev. Henry Bell, Bawsey R. Norfolk; and Rev. Charles John Chapman, M. A. elected upper minister of St. Peter's Mancroft, Norwich; both vice Peele, dec.

Rev. John Drew Borton, M. A. Blofield R. co. Norfolk; and Rev. John Casborne, B. A. Drinkstone R. co. Suffolk; both vice Carlos, dec.

Rev. Dr. Masham, Kirkby-Overblow R. near Leeds, co. York, vice Cooper, dec.

Rev. Henry Southall, B. A. Kingston R. in the diocese of Worcester, vice Tindall, dec.

Rev. Thomas Calthorpe Blofield, B. A. to the fourth part of Felmingham R. Norfolk.

DISPENSATION.

Rev. J. Haggitt, B. D. to hold Addington R. Bucks, with Fen-Ditton R. co. Cambridge.

DEATHS.

A melancholy instance of the fatal effects of giving way to sudden ebullitions of passion lately occurred.—A person who has for many years stood high at the Corn and Flour Exchange, being at his wharf on the Surry side of the Thames, considered his foreman to have done something wrong, for which he chid him in his usual violent way. The man thinking himself right, answered somewhat tauntingly; which irritated the master so extremely, that he ran into the counting-house, brought out a bayonet, and plunged it into the breast of the unfortunate man, whose instant death it caused. The unhappy perpetrator is in custody.

Jan. 20. The Rev. T. T. CHURCH, vicar of Felpham, and late curate of St. Pancras.

Lately, in Jamaica, the Rev. ARTHUR TREVEL, Rector of New Haven and Southover, in Sussex, and Chaplain to Earl Macartney.

Lately, at Ball-Haye, Staffordshire, aged 78, the Rev. JOHN DODSON, Secretary of Salisbury, and Vicar of Deverel-Langbridge, and Market-Lavington, Wilts.

Died at Rumsey, Hants, Mrs. JANE PRICE, aged 78, late of Greenwich, Kent.

Jan. 30. At Edinburgh, JOHN ROBINSON, Esq. Professor of Natural Philosophy in the University of Edinburgh.

Feb. 2. In his 60th year, the Rev. Wm. Hinton, D. D. Rector of Northwould, in Norfolk.

Last week, at Eaton College, Mrs. Lucy Hawtrey, daughter of the Rev. Charles Hawtrey, Subdean and Canon of Exeter.

Feb. 20. At Navestock, of an inflammation, a few days after the birth of a surviving son, when she had just completed the 21st year of her age, the Right Hon. Lady Maria, wife of Nathaniel Micklethwaite, Esq. and daughter of the Countess of Waldegrave.

Last week, Montagu Hotham, son of General Hotham. He was married about five weeks ago to Miss Bird, of Litchfield, and had just purchased an elegant house, splendid equipage, &c. He had been complaining for about a week past, but his state was not considered dangerous until a few hours before his dissolution.

Same day, at Windsor, Mrs. Jeffreys, widow of the late Rev. Dr. Jeffreys, Canon Residentiary of St. Paul's.

Jan. 21. At his chambers in Gray's-Inn Square, Israel Rhodes, Esq. in his 76th year.

Jan. 22. In his 89th year, Edmund Turner, Esq. of Panton House, Lincolnshire.

Jan. 24. At Wanlip, Leicestershire, Lady Hudson, wife of Sir Charles Grave Hudson, Bart.

Jan. 25. Suddenly, Sir Richard Pearson, Knt. Lieutenant Governor of Greenwich Hospital, who distinguished himself in the American war, in his gallant action of seven hours, in the Serapis frigate, against Paul Jones, in the Bon Homme Richard, of superior force.

Captain Jervis, of his Majesty's ship the Tonnant, was unfortunately drowned by the upsetting of his barge as he was proceeding to pay his respects to Sir Charles Cotton, who commands before Brest in the temporary absence of Admiral Cornwallis. This Gentleman was nephew to the Earl of St. Vincent, whose name and titles he would have inherited. One seaman perished along with his Commander, by this unhappy accident; and Captain Campbell, of the Doris, who accompanied him, escaped only by sustaining himself upon an oar, until he was taken up by another boat.

Last week, in Baker-street, Baroness de Stark, sister to Sir Chaloner Ogle, Bart. and the late Dean of Winchester; and aunt to Mr. Grey, Mrs. Whithread, and Mrs. Sheridan.

Jan. 30. At Basford, in Staffordshire, (the seat of her son, G. Blount, Esq.) the Hon. Lady Blount. Her death was occasioned by her clothes taking fire, by which she was so terribly burnt before she could receive assistance, that she expired almost immediately after.

Feb. 2. In his 71st year, Thomas Banks, Esq. R. A. an eminent Sculptor.

Feb. 2. In Panton-street, Henry Cordwell, Esq. aged 77.

Same day, at Brereton, in Staffordshire, the Hon. Francis Chetwynd, aged 79.

Feb. 1. At Edwardston, in Suffolk, Edward Burman, Esq. aged 92.

Feb. 6. At Totteridge, Herts, Charles Lewis, Esq. of Brazen Nose College, aged 19, eldest son of James Lewis, Esq. of Powis Place.

Feb. 2. At Fingask, Perthshire, in the 89th year of his age, Sir Stuart Threipland, Bart. senior Member of the Royal College of Physicians.

Feb. 15. At Aylesford, in Kent, the Dowager Countess of Aylesford.

Same day at Clapham, in his 74th year, Robert Dent, Esq. of Temple-bar.

Lately, in Dublin, the Right Hon. Lord Carbery, about a month after he had succeeded to the title on the decease of his nephew.

Feb. 22. At Harewood House, Yorkshire, the Right Hon. Lady Harewood.

Feb. 24. In St. James's-square, in her 72d year, the Right Hon. the Countess Dowager of Dartmouth, mother of the present Earl.

Feb. 25. Aged 76, Dr. William Buchan, author of Domestic Medicine.

Feb. 26. In South-Audley-street, aged 86, the Hon. Mrs. Boscawen, mother of the Duchess of Beaufort and Lord Falmouth.

Lately, at Jamaica, the Rev. T. O'Keeff.

Feb. 15. Lady Grant, of Castle-Grant.

Feb. 25. At Bath, in his 85th year, the Hon. Thomas Pownall of Preston-House, Bedfordshire, formerly Governor of New Jersey.

Feb. 27. At Richmond, Edward Collins, Esq. aged 78.

Feb. 28. In Bedford-square, George Shum, Esq. late Member of Parliament for Honiton, aged 53 years.

March 1. Francis De Valengin, M. D. aged 80.

March 1. In Hill-street, General Patison, aged 82.

March 2. In Russell-place, Stephen Williams, Esq. one of the Directors of the East-India Company, and Elder Brethren of the Trinity House.

March 3. In Lower Brook-street, aged 83, the Countess Dowager of Morton, relict of the Earl of Morton, and daughter of Sir John Heathcote, Bart. of Normanton, in the county of Rutland.

Lately, at Haverfordwest, aged 99, Mrs. Colby, mother of the Lady of Sir Hugh Owen, Bart. of Orielton, Pembrokeshire.

Feb. 22. At his house, near Bray, Ireland, Clotworthy Rowley, Esq. He was one of the Commissioners for Compensations, and for upwards of 30 years Member of Parliament for Downpatrick.

Feb. 25. After a month's illness, the Queen Dowager of Prussia.

Lately, after a short illness, Edward

FISHER, Esq. one of the Commissioners of Excise; and late Under Secretary of State.

March 5. Of an apoplexy, GEORGE TAYLOR, jun. Esq. of Carshalton-Park, Surrey.

Lately, at his seat in the county of Antrim, Ireland, CLOTWORTHY SKEFFINGTON, Earl of Massareene, Viscount Massareene, and Baron of Loughreagh.

Lately, in his 86th year, FRANCIS WHELER, Esq. of Whitley, near Coventry. He was formerly an eminent Barrister, but had retired from practice some years.

March 12. In Henrietta-street, Cavendish-square, aged 98, THOMAS PRATT, Esq. brother to the late and uncle to the present Earl Camden.

March 16. At Knightsbridge, in her 94th year, Mrs. BURTON, relict of Colonel Francis Burton, and mother of Francis Burton, Esq. M. P. for Oxford.

March 20. DANIEL DRAPER, Esq. of St. James's-street, formerly Second in Council at Bombay, aged 77.

ANSWERS TO CORRESPONDENTS.

WE thank C. O. for his friendly communication. We should be happy if every objection which may be made to our work admitted of as easy an answer as that to which he has called our attention. The duty of *catechizing* we have frequently enforced on the clergy, and we do most decidedly and unequivocally condemn the conduct of such as having an opportunity of performing this important duty, nevertheless neglect it. Indeed our last number (p. 76.) contains a satisfactory refutation of the extraordinary charge of enmity to the Church Catechism which he states to have been preferred against us; and which could only have been made either by one who does not read our work, or by one who is disposed wilfully to misrepresent it.—We beg leave to say in reply to another part of his information, that when a work is so miserably dull as to be read by none but determined partizans, or so palpably absurd as to confute itself, no end can be answered by forcibly dragging it into notice.

I. O.'s letter has been received, and read with regret. If the papers which he had it in intention to communicate should arrive, all due attention will be paid to them.

We perfectly coincide in the sentiments expressed in I. L.'s able paper. Some doubts, however have arisen as to the expediency of its publication, founded not on any thing objectionable in his manner of treating the subject, but on the inexpediency, *under present circumstances*, of the discussion which it contains. We shall maturely consider the question before we decide. We can assure him that we are not of the number of those who think it wrong to use the most strenuous exertions to reclaim dissenters to the bosom of the church.

One part of I. D. M. F.'s letter we omitted to answer in our last. The charge of which he complains was made not to enhance profits, but to diminish loss.

If J. D. M. T. will add to the actual corporeal suffering of the negro, his recollection of the past and his anticipation of the future, the various pangs in short of a wounded spirit as well as a lacerated body, he will not think our expressions overstrained.

Several articles have come too late for insertion in the literary intelligence and list of books.

AMICUS; G. B.; M.; I. F. G.; C. C.; N. F. SHUTTLE; FIDELIO; Æ. D. T.; have come to hand.

A FRIEND TO THE AFRICANS is under consideration.

S. F. N.; L. D.; G. S. will be inserted.

It is not intended to insert the communication of HUMANIA; nor the poetry of OBIANDER and M.

The preface to Matthew's Bible has been received.

Several answers to QUERIST have been received and will be attended to in due time.

We shall certainly reprint the former numbers of the Christian Observer if encouraged so to do.

The account of MARY R. has just come to hand.

ERRATA IN THE PRESENT NUMBER.

Page 136, col. 2. line 5, for *adopt* read *adapt*.
138, col. 1. line 20, for *of* read *in*.

THE

CHRISTIAN OBSERVER.

No. 40. *APRIL*, 1805. [No. 4. Vol. IV.

Religious Communications.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. I.

IT is well known that the Reformation of the English Church from the Errors of Popery was begun by Henry VIII. During the reign, however, of that capricious prince the progress of this great work was slow and uncertain. Much of the rubbish of Popery was removed; and by the diffusion of the Holy Scriptures men's minds were prepared for the reception of unadulterated Christianity. But it was not till the succeeding reign that the Church of England acquired its present form, and attained that purity of doctrine and worship by which it is now so eminently distinguished. At so late a period as 1536, Ten Articles of Religion were framed by the Convocation, and published and recommended to general acceptance by the King, and even by Cranmer, which, together with much sound evangelical truth that marks the dawning of a better day, contain a large and obvious mixture of false doctrine.—By penance and good works we shall not only obtain everlasting life, but also deserve the remission of present pain and affliction: we are to give no less faith and credence to the words of absolution, pronounced by the Minister of the Church, than we would give unto the very words and voice of God himself: the sacramental bread and wine verily, substantially, and really, contain and comprehend the very selfsame body and blood of our Saviour which was born and suffered for our redemption: it is very laudable to pray to saints in heaven: it is a very good and charitable deed to pray for souls departed;—these are some of the errors which appear in these half Popish, half Protestant Articles*.

In the following year, 1537, a book was published under the title of "*The godly and pious* INSTITUTION *of a Christian Man*," which obtained the name of the Bishops' Book, from its having been drawn up by them. This work retained the errors of the Ten Articles, and was therefore unquestionably very defective when considered as an exposition of the christian system. It contains an Exposition of the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, the Seven Sacraments, Justification, and Purgatory; and having been signed by the two Archbishops, nineteen Bishops, eight Archdeacons, and seventeen Doctors of Divinity, was established by act of parliament as the universal rule of faith. It contains also a vindication of the Church of England from the charge of schism, and affirms that Church to be as catholic and apostolic as the Church of Rome, adding that "no Church can be called schismatical, as varying from the unity of the Church of Christ, if it continued in the unity of Christ's faith, hope, and charity, and in the unity of Christ's doctrine and sacraments agreeable to that doctrine†."

In the year 1543 the same book was reprinted with considerable alterations. Many of these alterations were made by the King himself, over whom Gardiner, the Bishop of Winchester, and a bigotted Papist, at this time possessed considerable influence ‡.

* Fuller's Church History and Strype's Cranmer, p. 41.

† Strype's Cranmer, p. 53.

‡ Strype's Cranmer. Fuller, in his Church History, states the six bloody Articles, as they were called, to have been enacted by the persuasion of Bishop Gardiner, in defiance of Archbishop Cranmer and the Lord Cromwell, who with might and main opposed it. These Articles, which were published in 1540, affirm the real presence; that communion in both kinds is not necessary; that vows of chastity

Cranmer, after the death of his friend Cromwell, had withdrawn himself in a great measure from public life*. On this occasion a corrected copy was sent to Cranmer for his revisal†. Cranmer returned it with animadversions, but it does not appear that his suggestions were adopted, or that the work, when completed, was approved by him in all its parts. On the contrary, if we compare that work with Cranmer's private writings of the same period, we shall discover very satisfactory grounds for an entirely different conclusion. Strype, in his Appendix to the Life of Cranmer, No. XXXI., has preserved some discourses of the Archbishop, which are stated to have been written in this very year 1543, and to have been "occasioned upon his review of the King's book, intitled, *The Erudition of a Christian Man.*" Two of these it may be useful to insert in the Christian Observer, not only as excellent in themselves, but as containing a distinct exposition of Cranmer's private sentiments respecting the important subjects of faith and justification, and as proving also no small degree of contrariety, even at the early period of 1543, between the views inculcated in THE ERUDITION and those held by this great Reformer‡.

I. FAITH.

"This book speaks of pure Christian faith unfeigned, which is without colour, as well in heart as in mouth. He, that hath this faith, converteth from his sin; repenteth him, that he like *the prodigal son*, vainly consumed his will, reason, wits, and other goods, which he received of the mere benefit of his heavenly Father, to his said Father's displeasure, and applieth himself wholly to please him again; and trusteth assuredly, that for Christ's sake he will, and doth remit his sins, withdraweth his indignation, delivereth him from his sin, from the power of the infernal spirits, taketh him to his mercy, and maketh him his own son, and his own heir. And he hath also the very Christian hope, that after this life he shall reign ever with Christ in his kingdom. For St. Paul saith, *if we are children then heirs, heirs of God, and joint heirs of Christ.* This is the very pure Christian faith and hope, which every good Christian man ought to profess, believe, and trust: and to say of himself even as Job said, *I know that my Redeemer liveth*, &c.

"And as for the other faith, that the good shall arise unto glory, and the evil unto pain, or, that those that persevere in God's precepts and laws, so long as they so do, they be the right inheritors of his kingdom; this is not the commendation of a Christian his faith, but a most certain proposition, which all the devils believe most certainly. And yet they shall never have their sins forgiven by this faith, nor be inheritors of God's kingdom; because they lack the very Christian faith, not trusting to the goodness and mercy of God for their own offences: but they hate God, envy his glory, and be utterly in despair.

"For the more large declaration of the Christian faith, it is to be considered, that there is a general faith; which all that be christened, as well good as evil, have. As to believe that God is; that he is the Maker and Creator of all things: and that Christ is the Saviour and Redeemer of the world: and for his sake all penitent sinners shall have remission of their sins: and that there shall be a general resurrection at the end of this mortal world; at the which Christ shall judge all the good to joy without end, and the evil to pain without end; with such other like things. And all these things the devils also believe, and tremble for fear and grievousness of God's indignation and torments, which they shall endure, and ever shall do. But they have not the right Christian faith, that their own sins by Christ's redemption be pardoned and forgiven;

ought to be observed, private masses continued, and auricular confession used, as *necessary to salvation*. Fuller's statement would of itself sufficiently establish the fact of Gardiner's superior influence over the King, when compared with Cranmer's, at the time THE ERUDITION was published, and it is confirmed by the fact that Cranmer, after King Henry's death, declared that the King had been *seduced* in framing the ERUDITION. (See also C. O. for March, p. 163.)

* Strype's Cranmer, p. 86. † Ib. p. 95.

‡ Collier, in his Ecclesiastical History, Vol. II. p. 188—191, gives an account of the *Erudition*, and compares it with the *Institution*, in order to prove its papistical character. "In a word," he adds, "where the *Erudition* differs from the Institution, it seems mostly to lose ground, to go off from the primitive plan, and to reform backwards."

that themselves by Christ be delivered from God's wrath, and be made his beloved children, and heirs of his kingdom to come. The other faith have all devils and wicked Christian people, that be his members: but this pure Christian faith have none but those that truly belong to Christ, and be the very members of his body, and endeavour themselves to persevere in his precepts and laws; although many pretend to have the same pure faith, which nevertheless have it not, but only in their mouths. For as there is a lie in the mouth, and a lie in the heart; even so there is a faith in the mouth, and a faith in the heart. Examine every man, if he trust in God, and love God above all things. And in word he will answer, yea. But examine every man's acts and deeds, and surely in a great number their acts and deeds condemn their words. For they walk after their own wills and pleasures, and not after God's commandments. And Christ himself saith, *He who loveth me keepeth my commandments.* And St. John saith, *He who says that he knows God, and keepeth not his commandments, is a liar.* And therefore all those, that bridle not their own appetites, but follow them, and accomplish the will of their own carnal minds; they trust in God, and trust God, no further than the lips. And if they persuade themselves, that they trust in God, and love God in their hearts, and be of any estimation before God, then be they much deceived; and as St. Paul saith, *they deceive their own hearts.* Our own flesh and carnal mind is contrary to the spirit and motion of God. But *they*, saith St. Paul, *that belong unto Christ, do crucify their flesh with the affections and lusts thereof.* And contrary he saith, *They that follow the lusts of the flesh shall not inherit the kingdom of God.* These be very notable, and fearful sentences unto all such as be not repentant, but live after their own wills, and not after God's will, neither have the right faith, nor love unto God, nor shall be inheritors of his kingdom. And though Christ hath paid a sufficient ransom for all the sins in the world, and is a sufficient Redeemer and Saviour of all the world; yet shall they have no part thereof. For they belong not unto Christ, and Christ utterly refuseth them for his, which have faith and love only in their mouths, and have not the same engraven in their hearts, and expressed in their actions and deeds.

"*And so he goes on more largely to illustrate this argument of the necessity of more than a mere faith in the mouth. Afterwards the discourse thus proceeds.*

"If a treacle, kept only in the mouth, doth not remedy poison in the whole body; but the treacle must enter down into the body, and then it altereth the whole body, and expels all venom and poison: in like manner, he whose profession of his faith is only in his mouth, and altereth not his evil life, is not forgiven his sins; is not delivered from hell, nor from the power of devils; is not made the Son of God: but continueth still in his poison of sin, in the wrath and indignation of God, and in the damnation of the wicked in hell.

"But if the profession of our faith of the remission of our own sins, enter within unto the deepness of our hearts, then it must needs kindle a warm fire of love in our hearts towards God, and towards all others for the love of God; a fervent mind to seek and procure God's honour, will, and pleasure in all things; a good will and mind to help every man, and to do good unto them so far, as our might, wisdom, learning, counsel, health, strength, and all other gifts, which we have received of God, will extend: and *in summa*, a firm intent and purpose to do all that is good, and leave all that is evil. This is the very right, pure, perfect, lovely, christian, hearty, and justifying faith, which worketh by love, as St. Paul saith, and suffereth no venom or poison of sin to remain within the heart: (*Acts* xv. *God purifying their hearts by faith.*) But gendereth in the heart a hatred unto all sin, and makes a sinner clean a new man; and is the faith which every Christian man ought to profess in his Creed. And of this faith runneth all our *paraphrasis* upon the same. For as for the other feigned, pretended, hypocritical, and adulterate faith in the mouth, it is but only a painted visor before men; but before God it is hollow within, dead, rotten, and nothing worth.

II. JUSTIFICATION.

"And for a further declaration, to know how we obtain our justification, it is expedient to consider first, how naughty and sinful we are all, that

be of Adam's kindred: and, contrariwise, what mercifulness is in God, which to all faithful and penitent sinners, pardoneth all their offences for Christ's sake. Of these two things no man is lightly ignorant, that ever hath heard of the fall of Adam, which was to the infection of all his posterity: and again, of the inexplicable mercy of our heavenly Father, which sent his only begotten Son to suffer his most grievous passion for us, and shed his most precious blood, the price of our redemption. But it is greatly to be wished and desired, that as all Christian men do know the same, so that every man might acknowledge himself a miserable sinner, not worthy to be called his son; and yet surely trust, that to him being repentant God's mercy is ready to forgive. And he that seeth not these two things verified in himself, can take no manner of emolument or profit, by knowledging and believing the said things to be verified in others. But we cannot satisfy our minds, settle our conscience, that these things be true, saving that we do evidently see, that God's word so teacheth us. The commandments of God lay our faults before our eyes; which putteth us in fear and dread, and maketh us see the wrath of God against our sins; (as St. Paul saith, *By the law is the knowledge of sin:* and, *the law worketh wrath*) and maketh us sorry and repentant, that ever we should come into the displeasure of God, and the captivity of the devil.

"The gracious and benign promises of God, by the mediation of Christ, sheweth us, and that to our great relief and comfort, whensoever we be repentant and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God, and be accepted and reputed just and righteous in his sight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Son's sake, Jesus Christ, who paid a sufficient ransom for our sins; whose blood doth wash away the same; whose bitter and grievous passion is the only pacifying oblation, that putteth away from us the wrath of God his Father; whose sanctified body, offered on the cross, is the only sacrifice of sweet and pleasant savour, as St. Paul saith; that is to say, of such sweetness and pleasantness to the Father, that for the same he accepteth and reputeth of like sweetness all them, that the same offering doth serve for. These benefits of God with innumerable others, whosoever extendeth and well pondereth in his heart, and thereby conceiveth a firm trust and feeling of God's mercy, whereof springeth in his heart a warm love, fervent heat of zeal towards God: it is not possible, but that he shall fall to work, and be ready to the performance of all such works, as he knoweth to be acceptable unto God.

"And these works only, which follow justification, do please God: forasmuch as they proceed from a heart endued with pure faith and love to God. But the works which we do before our justification, be not allowed and accepted before God, although they appear never so great and glorious in the sight of men. For after our justification only begin we to work as the law of God requireth: then we shall do all good works willingly, although not so exactly as the law requireth, by means of the infirmity of the flesh; nevertheless by the merits and benefits of Christ, we being sorry that we cannot do all things no more exquisitely and duly, all our works shall be accepted and taken of God as most exquisite, pure, and perfect. Now they that think they may come to justification by performance of the law, by their own deeds and merits, or by any other means, than is above rehearsed, they go from Christ, they renounce his grace. *Christ is become of no effect to you,* saith St. Paul, Gal. v. *whosoever of you are justified by the law, ye are fallen from grace.* They be not partakers of his justice, that he hath procured, or the merciful benefits that be given by him. For St. Paul saith, (a general rule for all them, that will seek such by-paths to obtain justification,) *Those,* saith he, *that will not acknowledge the justice,* or righteousness, *which cometh by God, but go about to avaunce their own righteousness, shall never come to that righteousness, which we have by God, which is the righteousness of Christ.* By whom only all the saints in heaven, and all others that have been saved, have been reputed righteous, and justified. So that to Christ our only Saviour and Redeemer, of whose righteousness both their and our justification doth depend, is to be transcribed all the glory thereof."

The intelligent reader will readily perceive the bearing which these details and extracts have on some recent controversies. They seem to prove, beyond dispute, that neither the King's book, commonly called the *Erudition*, nor its prototype the *Institution*, can be considered as fairly exhibiting the sentiments of Cranmer on the subjects of faith and justification. The real sentiments of that eminent Reformer are to be discovered in the above discourses; and these discourses will be found to be in strict agreement with the present Articles and Homilies of the Church.

Q.

For the Christian Observer.

HEB. iii. 13. *Exhort one another daily; while it is called, to-day; lest any of you be hardened through the deceitfulness of sin.*

AFTER having considered in your last number the nature, I proceed now to consider the *reasons* of the duty to which we are exhorted in this passage of Scripture; which includes not only exhortation to what is right, but reproof of what is wrong. We are to exhort and reprove one another, first, because others may perceive things in us of which we ourselves are not aware. It is by no means an uncommon case for people to see the same faults in others, which they are, in a great measure, insensible of in themselves. And though this must be condemned as the effect of self-love, and of inattention to self-examination, and perhaps also of a censorious spirit, yet it may be turned to good account in the case under consideration.

Again—We are to perform the duty in question, because we are apt to overlook, or think lightly of that sin, from which we are the most in danger. We are not only partial to our own sins in general, but to that in particular which most easily besets us. This arises partly from its great power and prevalency. Hence the Apostle recommends it more especially to our notice, "Let us lay aside," says he, "every weight, and the sin which doth so easily beset us." Others will often see the effects of this master passion when we ourselves are, in a great measure, or wholly, insensible of them; and, in every case, it is the part of wisdom to suspect ourselves, and to attend to the reproofs and exhortations of our friends. And, without doubt, much more real spiritual advantage would be found in the society and conversation of our Christian friends than is generally done, were we more watchful over, and more faithful to, ourselves and one another, in prudently giving, and patiently and meekly receiving, reproof and exhortation.

But another cause of our overlooking, or thinking lightly of our besetting sin, is its *deceitful working*; whereby it is either hidden from ourselves, or appears to us as a virtuous disposition, more deserving of praise and commendation than of blame and censure. Even as Satan is sometimes transformed into an angel of light, and his ministers appear as the ministers of righteousness, so sin itself, by its *deceitfulness*, will impose upon its subjects, and make them for a time believe that it is a real good. And all this is carried on by *the artful management of the enemy of souls*, who, while he rules altogether in the hearts of the children of disobedience, works also on the remaining corruptions even of true Christians, and gains advantage over them by their besetting sins in particular. We should not, therefore, be ignorant of his devices.

My meaning may be illustrated by adducing a few instances of particular sins, which people frequently blame in others while they are themselves under the power, or, at least, the too great prevalency of them. How common is it to hear *covetousness* censured and inveighed against by covetous persons. But observe, it is not their *own* covetousness which they blame, it is that of *others*: while by the strange deceit and treachery of their own hearts, by the power which the sin has obtained over them, and by the artful management of the enemy of souls, they fancy themselves to be free from this fault.

The next instance I shall produce is of passion, or *violent anger*; a sin which does not, indeed, deceive in the same way, because its existence is generally admitted by the persons who are subject to it, but which is extenuated, excused, and thought lightly of, in comparison of other sins. People allege that it is constitutional, they cannot therefore help it: it is in their nature: God has made them so; and

thus, instead of taking blame to themselves they most wickedly lay blame upon their Maker. Exhortation and reproof are proper here; but these must be given when the party is calm and composed: they will not be attended to when passion prevails over reason, and when every thing, though ever so well meant, will tend to inflame, like oil thrown upon a fire. It would be well for persons who are subject to violent anger or hastiness of spirit, to consider seriously some of the wise man's weighty and striking sayings on this subject; such as these, "An angry man stirreth up strife, and a furious man aboundeth in transgression. He that is slow to wrath, is of great understanding; but he that is hasty of spirit, exalteth folly. He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

I might go on to mention *impatience*, a *murmuring* and *complaining* disposition, the *love of ease*, the *desire of power*, *self-will*, *self-indulgence*, &c. in all which people are much deceived in their judgment of themselves, too frequently overlooking, or thinking lightly of those dispositions, tempers, words, and actions, for which they are most to blame, and in which their sin principally consists; and directing their attention to points in which there is less danger. This is a very common species of deceit against which we cannot be too much on our guard, being extremely subtle, and carried on by such plausible pretences that its detection is very difficult. It even frequently happens, that when some faithful friend reminds us of a sin, which he perceives too frequently to prevail, gently reproves us, and exhorts us to watch and pray, and strive against it; if we are not offended with this freedom (as is too often the case), we, at least, think the caution needless, slight the advice, and put it off by saying, "I wish I had nothing worse than that to lament, my heart is full of evil, in me dwelleth no good thing," with other expressions of the same kind, which indeed are scriptural, and seem to indicate great knowledge of the heart; but yet are mere generalities which serve no purpose but to keep the mind from attending, as it ought to do, to that particular disposition, or tendency to evil, in which the main strength of sin lies.

If, however, we would pay regard to the opinion and advice of others in this instance, and submit to their judgment, notwithstanding the partiality of self-love in our favour, how useful might their admonitions be. And how much good might Christians be the means of communicating to each other, by mutual rebuke, reproof, and exhortation given in faithfulness and love. Reproof is, indeed, sometimes unpleasant; but when given in a right spirit, and with a proper view, it is an evidence of greater regard and affection than those possess who omit this necessary duty from a fear of offending. "Open rebuke is better than secret love," says the wise man; and he tells us likewise, that "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." Nor ought we to be soon weary of these good offices, though we do not see the desired effect attending them; for the command is, "reprove, rebuke, exhort with all long-suffering." And to strengthen the direction which stands at the head of this paper, let it also be remembered, that the great Apostle of the Gentiles employed a large portion of the latter end of his Epistles in exhortation to duty, reproof of sin, and encouragement to perseverance in grace and holiness.

C. O. T.

To the Editor of the Christian Observer.

As you occasionally admit biblical criticism into your useful work, I am induced to make a remark on 2 Kings viii. 13. "But what, is thy servant a dog that he should do this great thing?"

These words are usually considered as expressing surprise and indignation on the part of Hazael, that the prophet should be so uncharitable as to suppose him capable of committing such cruelty as is specified in the preceding verse: and the passage is very commonly quoted as an instance how little apt men are to suspect the real depravity of their own hearts. I should be sorry to advance any thing that might weaken our means of inculcating so important a lesson: but as that lesson is taught us in various other Scriptures, and as we gain no-

thing eventually from illustrating any sentiment by unapt or misinterpreted texts, I may venture to mention another interpretation which has been given of the passage, viz. that Hazael expresses his surprise, not that the prophet should think him capable of such extreme cruelty, but that he should suppose that he (an insignificant animal as he is pleased to term himself) should ever have the power or means of accomplishing so great and extraordinary a thing. The arguments, which are conclusive with me in favour of the latter interpretation, are these—1. Its agreement with the original Hebrew, as well as with the English translation, if the punctuation only be altered—"But what is thy servant, a [mere] dog, that he should do this great thing?

2. The translation of the LXX. Τις εστιν ὁ δουλος σου, ὁ κυων ὁ τεθνηκως ὁτι ποιησει το ῥημα τουτο; "Who is thy servant, this dead dog, that he should do this thing."

3. The common acceptation of the word כלב (*kelev*) as denoting meanness or insignificance, when used by any one respecting himself. See 1 Sam. xvii. 43. 1 Sam. xxiv. 14. 2 Sam. ix. 8.

4. The prophet's reply, which seems obscure according to the former interpretation: for, if the meaning of Hazael's question be, "How can you suppose me capable of such brutal ferocity?" the answer must be to this effect, "I can easily suppose it, because the Lord hath shewed me that thou shalt be king of Syria." But how should his advancement to the kingdom account for a more peculiar propensity to cruelty? It would obviously account for his having the *power* of doing what the prophet had specified. If, therefore, the meaning of the question be, "How can you suppose that one of my insignificance will ever be able to do such great things?" then the answer, "The Lord hath shewed me that thou shalt be king of Syria," is intelligible and pertinent.

Besides, if we consider the character of Hazael as a heathen, probably bred a soldier, and now an ambitious officer, we shall not so much wonder that he should consider all which the prophet had mentioned, rather as *great exploits*, than as *horrid wickedness*.

V. H.

To the Editor of the Christian Observer.

Some particulars having appeared in your Miscellany respecting the late Rev. Mr. Adam of Wintringham, it may be gratifying to some of your readers to see a prayer, which was drawn up, and made use of, by that excellent man, when he retired to prepare his pulpit addresses. It is taken from the original MSS. which, with some other of his papers, came into my possession (having been his curate) soon after his decease.

S. K.

A PRAYER.

O blessed Lord God, who teachest man knowledge, and givest wisdom to the simple, assist and bless me in all my studies and undertakings, and especially in the work I am now about, of meditating, and preparing what I am to deliver to the people in thy name. Open mine eyes that I may see the wondrous things of thy law; illuminate my understanding with thy saving truth, purify my heart with the love of it; enable me rightly to divide thy word from my own inward experience, and to declare it boldly in full assurance of faith, with true compassion for souls, and a holy zeal for thy glory.

O Jesus, bless the labours of all those who are employed in propagating thy Gospel of peace and salvation: if it be thy blessed will, increase the number of them, and let thy arm be with them to protect them, and thy spirit to guide, support, and comfort them. Send out thy commandment, that thy word may run swiftly, and fulfil all thy good pleasure. Let thy way be known upon earth, and thy saving health among all nations. Let the knowledge of the Lord cover the earth, as the waters cover the sea. Arise, O Lord, and have mercy upon Sion, for it is time that thou have mercy upon her, yea the time is come. Have mercy upon all unbelievers, take from them all ignorance, hardness of heart, and contempt of thy word; and bring them home, blessed Lord, to thy flock. Thou art our Saviour and mighty deliverer, and without thy gracious help we perish. Remember thy holy covenant. O God, make speed to save us; O Lord, make haste to help us. Bless me, even me also, O my God,

in my ministry in this place. I know I am utterly unworthy to speak at all in thy name; but thou sendest to man by man, and canst perfect thy praise even out of my mouth. Lord, have mercy upon us. Raise up, we pray thee, thy power, and come among us, and with great might succour us. O send out thy light and thy truth, to guide our feet into the way of peace. Send down thy reproving spirit to convince us of sin, to comfort us with the knowledge of thy righteousness, to be in us as a refiner's fire, and like fuller's soap, sitting in judgment upon our lusts, cleansing and consuming all our iniquities, and casting the devil out of the possession he has gotten in our hearts. O, let us not say, we will not have thy blessed Son to reign over us, but bring us with penitent hearts to the fountain opened for sin and uncleanness, that, through him, and by faith in his precious blood-shedding, we may rejoice before thee in righteousness and true holiness, all the days of our lives. And, O gracious God, pardon my foul omissions, my unbelief, and wretched thoughtlessness, in neglecting to pray for my flock; and grant that, for the time to come, I may watch over them with godly jealousy, and be very earnest with thee, in the overflowings of a faithful and true heart, for a blessing upon my endeavours among them. O Lord, look upon me in mercy, in the greater mercy because for the place and calling I am in, I must give a stricter account to thee. "Look, therefore, upon me, O Lord, but not till thou hast nailed my sins to the cross of Christ, not till thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ; that so the punishment, which should else overtake me, may pass over me *:" then look, and say unto my soul, I have forgiven thee; and by the work of thy mercy in my soul make me feel it, through Jesus Christ our only Lord and Saviour.—Amen.

To the Editor of the Christian Observer.

THE first question, observes Bishop Burnet in his admirable Discourse of the Pastoral Care, that is put in the ordination office of Deacons, is, "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office, to serve God, for the promoting of his glory, and the edifying of his people?" To which the answer is, "I trust so." Certainly this answer, adds the Bp., ought to be well considered; for if any says, "I trust so," that yet knows nothing of any such motion, and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to *men* but to *God*. And how can one expect to be received by God, or be sent and sealed by him, that dares do a thing of so crying a nature as to pretend, that he trusts he has this motion, who knows that he has it not, who has made no reflections on it, and when asked what he means by it, can say nothing concerning it; and yet he dares venture to come and say it before God and his Church. If a man pretends a commission from a prince, or, indeed, from any person, and acts in his name upon it, the law will fall on him and punish him: and shall the great God of heaven and earth be thus vouched, and his motions be pretended to by those whom he has neither called nor sent? And shall not he reckon with those who dare to run without his mission, pretending that they trust they have it, when, perhaps, they understand not the importance of it; nay, and perhaps, some laugh at it as an enthusiastical question, who yet will go through with the office. They come to Christ for the loaves; they hope to live by the altar and the Gospel, how little soever they serve at the one or preach the other; therefore they will say any thing that is necessary for qualifying them to this whether true or false. Many may be able to answer this question truly, according to the sense of the Church, who may yet have great doubting in themselves concerning it: but every man that has it not, must needs know that he has it not. The true meaning of it must be resolved thus: the motives that ought to determine a man to dedicate himself to the ministring in the Church, are a zeal for promoting the glory of God, for raising the honour of the Christian Religion, and for the making it to be better understood and more submitted to. He that loves it and feels

* The passage marked as quotation, is part of Archbishop Laud's Prayer upon the Scaffold.—EDITOR.

the excellency of it in himself, who has a due sense of God's goodness in it to mankind, and who is entirely possessed with that, will feel a zeal within himself for communicating it to others; that so the only true God and Jesus Christ, whom he hath sent, may be more universally glorified and served by his creatures. And when to this he has added a concern for the souls of men, a tenderness for them, a zeal to rescue them from endless misery, and a desire to put them in the way to everlasting happiness; and from these motives feels in himself a desire to dedicate his life and labours to those ends; and in order to them, studies to understand the Scriptures, and more particularly the New Testament; that from thence he may form a true notion of this holy religion, and so be an able minister of it: this man, and only this man, so moved and so qualified, can in truth and with a good conscience answer, that "he trusts he is inwardly moved by the Holy Ghost:" and every one that ventures on the saying it without this, is a sacrilegious prophaner of the name of God and of his Holy Spirit, and breaks in upon his Church, not to feed it, but to rob it.—*Pastoral Care.*

URBANUS.

For the Christian Observer.

SCRIPTURAL INTERPRETATION OF THE TERM, "A GOOD CONSCIENCE."

THAT ignorance of the Gospel, which is so prevalent even in this Christian land, discovers itself perhaps in nothing more clearly than in the unscriptural use continually made of the term, A GOOD CONSCIENCE. Some employ it in order to denote that they know of nothing wrong which has been ever done by them: they are not sinners. If the language used by them be just, they are almost as pure even as angels. They know not in how "many things we all offend," and that "if we say we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Others admit that they have erred, but their faults have been so few, and those few so venial, that it would be wrong to trouble themselves on that account. Had they committed murder, or adultery, or theft, or perjury, they should never have enjoyed a moment's peace; but now they have a *good conscience*, and a *good conscience* is a continual feast.

Others possess more knowledge of the Gospel. They own that they have "left undone the things which they ought to have done, and done the things which they ought not to have done, and that there is no health in them:" but then they comfort themselves that they are not worse than their neighbours: for are not all men sinners? And why should they be pained at the contemplation of those faults which belong to the whole human race? They satisfy themselves with the orthodoxy of their creed, and allow their conscience to fall asleep.

It is unnecessary to pursue the observation. Suffice it to say, that the vain, the proud, the covetous, the worldly, the sensual even and the profane, have each their *good conscience*. But is this the *good conscience* spoken of in Scripture? Unquestionably not. The *good conscience* of all these persons indisposes them to amendment. It confirms them in impenitence. It precludes self-examination, by suggesting that they are already right: and they are right, because they are right. Their confident persuasion stands in the place of proof; and therefore they are some of the worst enthusiasts, though enthusiasm possibly may be the professed object of their dislike.

I propose, in every part of this paper, to refer to Scripture as the test of the justice of my remarks. Here, therefore, I would ask, whether all the persons who have been described may not fairly be included among that "generation of men," who are said, in the Old Testament, to be "pure in their own eyes, and yet to be not washed from their filthiness?" The Pharisees appear to have been of the same general class. Their consciences did not upbraid them. They even valued themselves for the pre-eminence of their supposed piety and virtue, saying, "God I thank thee that I am not as other men." Nevertheless we know that they were declared to be hypocrites by him who knows the heart.

In order to possess a good conscience in the Scriptural sense of that

term, it is necessary, in the first place, to have the mind enlightened with the true knowledge of good and evil. "If thine eye be single," said our Saviour, "thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness; if, therefore, the light that is in thee be darkness how great is that darkness."—"To the pure," says the Apostle, (that is, to those who possess the true purity of the Gospel), "all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and *conscience* is defiled."

But I must also touch on some mistakes respecting a *good conscience*, which are very different from those already spoken of. Some religious men have endeavoured to limit the meaning of the expression in the following manner. A *good conscience*, say they, means a conscience freed from a sense of condemnation on account of sin, through faith in the atoning blood of Jesus Christ. They consider not that a consciousness of being freed from the prevailing *power* of sin, ought, undoubtedly, to be included in their view of this subject.

Others, perceiving how much the term a *good conscience* has been abused by worldly men, are inclined to dismiss it from their vocabulary. They forget that it occurs in Scripture as often, at least, as many phrases of which they make frequent use, and they are not sufficiently apprised of the excellent purposes to which this expression may be turned.

Let us then endeavour to explain the term in a manner which shall be safe and scriptural.

A *good conscience*, in its highest and most important signification, means, as I apprehend, a consciousness or knowledge of things done, thought, and felt by us, which are good in such a sense as to afford just evidence of our being in the favour of the Almighty. Men, indeed, may deem a thing to be good, not because it is really good, but, because, through some error in their judgment, it appears to them to be so. It is, therefore, important to distinguish this misguided, and, at the same time, self-approving conscience, from that which is termed in Scripture, "the answer of a good conscience towards God."

I have said that the term denotes the consciousness of something good, *done, thought, and felt*. It is material thus to include the several operations and affections of the mind. A *good conscience* will then imply a consciousness not only of certain good works performed, but likewise of a good motive to those works; a consciousness also of the exercise of repentance and faith in Christ, and of the prevalence of holy affections. According to this representation all the graces of the Holy Spirit wrought *in us*, will be the subject of our consciousness.

Proceeding according to the general definition which has thus been given, I shall now endeavour to point out some circumstances which ought to unite in producing a good conscience, resorting, however, continually to the sacred writings as my principal guide in pursuing this important topic.

The worshippers of God, under the Jewish dispensation, felt no confidence in drawing near to him, in his holy temple, unless the sacrifice was offered. They were taught to tremble at the thought of intruding themselves into the Holy of Holies, and to resort to a high priest as their mediator and intercessor. Without this encouragement the *conscience* of the worshippers was uneasy. Now the institutions which tended to excite these feelings in the Jews were introductory to the Gospel. God intended that the conscience of those, who should live under the new dispensation, should, in like manner, remain fearful and distressed until relieved by the exercise of faith in that great high priest, in whom the types of the Old Testament were to be accomplished. How plainly is this sentiment inculcated by the Apostle in his Epistle to the Hebrews! "Having, therefore, boldness to enter into the Holiest by the *blood of Jesus*, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high-priest over the House of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from *an evil conscience*, and our bodies washed with pure water." That opinion, therefore, to which I before alluded, that a *good conscience*, in the scriptural sense of the term, means a conscience freed from a sense of the guilt of sin through the *sprinkling of the blood of Christ*, has evidently the authority of Scrip-

ture; and indeed this is a primary and fundamental point which cannot be too earnestly insisted on. Man is a guilty creature, and a *good conscience*, therefore, is to be obtained, not by imagining that we are innocent, but by confessing that we are sinful, and by "believing in him who died for our sins and rose again for our justification."

I would, however, infer from the same passage, the necessity of including, in our idea of a *good conscience*, a consciousness of deliverance from the reigning *power* of sin. He who wished to be an acceptable worshipper under the law performed various bodily ablutions, and the Apostle alludes to these when after speaking of the "assurance of faith," and "of having the heart sprinkled from an evil conscience," he adds, "and having our bodies washed with pure water." Can there be a doubt that this sprinkling of the body with water under the law was typical of the purification of the heart by the Holy Spirit under the Gospel? "Except," said Christ, "a man be born of water and of the spirit he cannot see the kingdom of God;" a nearly corresponding passage in the Hebrews deserves here to be quoted. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the *blood of Christ*, who, through the eternal spirit, offered himself without spot to God, *purge* your *consciences from dead works to serve the living God.*"

The passages of Scripture which either speak of a good conscience, or use expressions nearly synonymous to it, are numerous; and they conspire to shew that both in judging of our own spiritual state and in measuring the degree of comfort to which we are intitled, the integrity of heart and life, of which we are conscious, forms the great evidence on which we ought to rest. "For our rejoicing," says the Apostle, "is this, the *testimony of our consciences*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."—"Herein," says St. Paul, "do I exercise myself to have a conscience void of offence towards God and towards man."

Let us not, therefore, improperly limit the meaning of the expression which is under consideration, and let us not be afraid either of the term itself when rightly interpreted, or of the general sentiment with which it is associated. One Apostle places the expression, "a good conscience," between that of "a pure heart" and a "faith unfeigned," and we find another exhorting the believers "to give an answer to every man that asketh a *reason* of the hope that was in them with meekness and fear, having a *good conscience*, that whereas they spoke evil of them as evil doers they might be ashamed that falsely accused their good conversation in Christ."—"We trust," said St. Paul, "we have a *good conscience* willing in all things to live honestly."

There is a sense in which, as Solomon says, "a good man shall be satisfied from himself," and David evidently derived much consolation from the confidence which he had in his own sincerity and uprightness. "Judge me, O Lord, for I have walked in mine integrity. Examine me and prove me; try my reins and my heart. I have hated the congregation of evil doers. I will wash my hands in innocency: so will I compass thine altar."—"As for me I will walk in mine *integrity*—redeem me and be *merciful* unto me."—"Who shall ascend into thine holy hill? Even he that hath clean hands and a pure heart."—"He shall receive the blessing of the Lord, and righteousness from the God of his salvation." St. Paul often expresses a consciousness of his own uprightness in somewhat similar language. "Wherefore I take you to record this day that I am pure from the blood of all men. I have coveted no man's silver nor gold, nor apparel. Yea, ye yourselves do know that these hands have ministered to my necessities."—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Man, undoubtedly, is represented in Scripture as a sinful creature, who must stand indebted to mere mercy for his salvation. He is, however, considered also as created anew in Christ Jesus unto good works, and the consciousness that he performs these fruits of the Spirit, and has laid aside the works of the flesh, is the ground on which he is taught to judge

that he is of the number of those who shall obtain mercy. We err, therefore, if we contemplate him singly under either of these two characters. The Scriptures are earnest on both points. On the one hand, they labour to bring down the pride of man and to exalt Christ as the Saviour, affirming, in terms the most strong as well as explicit, that faith and not works is the means of our justification. In pressing this subject they sometimes surprise and nearly confound us by the boldness of their language. They not only speak of being "washed from our sins in his blood," of being "*justified by faith*, and of thus obtaining *peace with God through our Lord Jesus Christ*;" they even affirm, that the "faith" of that man "who *worketh not*, but who believeth in him who *justifieth* the *ungodly*, is counted for righteousness." Nevertheless, in other places they freely treat of the testimony of *a good conscience*, and express themselves in such a manner as plainly to shew that solid proof of our acceptance with God must be afforded, both to ourselves and others, by bringing forth the various fruits of the Spirit. Their language, in speaking of the believer's practice of good works, and his triumph over sin, is as strong and as explicit as in the other case. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God."—"Whosoever abideth in him sinneth not."—"Whosoever sinneth hath not seen him neither known him."—"Little children, let no man deceive you. He that doeth righteousness is righteous even as he is righteous."—"In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God."—"My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our hearts and knoweth all things. Beloved, if our hearts condemn us not, then have we *confidence towards God.*"

MODERATOR.

In our Volume for 1802, p. 495, we inserted three letters of that eminent servant of God, the Reverend C. F. Swartz. Three more were sent us at the same time, which it was our intention to insert in the succeeding number; but they were mislaid, and have only lately been found. We have much pleasure in being able to lay them before our readers.

Tanjore, March 4, 1784.

DEAR SIR,

The bearer of this has told me of his intention of coming to ———. I therefore take the opportunity of writing you a few lines.

Hitherto a gracious God has preserved, guided, and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left; but God has hid us under the pavilion of his kind Providence. The 103d psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly, as we only reap the benefit of it. Our goodness extendeth not to him.

I heartily wish to see you, and I entertained a lively hope, that in my return from the Mysore country I should meet you. But God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the commissioners. I accepted the offer.

But I was stopped and detained eleven days at .....*. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killadar was ordered to let me go back. So I was conducted by thirty horses back to Daraburam, were our people were. To this day I know not the true reason why I was not permitted to proceed. One said it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and providence over me. I should have been very glad, if I could have been an instrument in that great work of peace-making. But who knows but there

* This word defaced in the letter.

might have been temptations too great for me. I intreat God to bless our commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas! we ourselves are so divided; so much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousness! A thousand times I think with myself —good God, must all these people die? must they all appear before the tribunal of Jesus the Mediator and the Judge? How little do they mind their end, and the consequences of their lives!*****

My sincere wish and prayer is, that you and I may be found true disciples of Jesus, and so at last rejoice with him eternally.

I am, your sincere friend,

C. F. SWARTZ.

Tanjore, March 31, 1787.

MY DEAR FRIENDS,

As Mr. Kohlhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was January 23rd, the sight of the young man and his aged father sitting near the altar melted down my heart, so that I could not refrain from shedding tears. I know you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of God be his guide and comforter. According to the course of nature I shall soon leave him and the world. May a gracious God lead me so that I may not be afraid of passing through the valley of death.

You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th the Rajah called for me in the afternoon. He shewed me his newly adopted son, saying, "This is not my, but your, son. Into your hands and care I deliver the child."

I replied, "You know my willingness to serve you according to my scanty ability. But this, your last wish and desire, is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child, perhaps, once or twice in a month. What good can this do to the child. I am afraid that the life of the child will be in danger, and your country brought into a state of confusion. You must fall upon some other method."

He said, "What method do you mean?" I answered, "You have a brother. Deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means you save the child's life, and preserve your country in a state of tranquillity." The Rajah said he would consider all, and so I left him. The Rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the Rajah's brother his father. The next morning Mr. —— and the Colonel and I myself were called. The Rajah's brother and the child were sitting under a pavilion. The Rajah spoke after the following manner. "I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child. He is to govern the country. But when the child is grown up, he is to act as a father to the child. I hope the company will confirm this my last will. You, Gentlemen, are witnesses to what I have said."

May you both be kings and priests before God.

I am, dear friends, your's, &c.

C. F. SWARTZ.

Tanjore, April 10, 1787.

MY DEAR FRIENDS,

As Mr. Kohlhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is the redemption made by Jesus Christ. He is and shall be my *wisdom*. By him I have received the salutary knowledge, which leads me to the favour of God. He is my

righteousness. By his atonement I have pardon of my sins. Being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my *sanctification.* In his holy life I best learn the whole will of God, and by his spirit I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption.* By him I shall be delivered from all evil, and made eternally happy.

Others may glory in what they please, I will glory in nothing else but Jesus Christ and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will stedfastly endeavour, by the grace of God, to subdue my inclination to sin; yet in all this there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to win Christ and to be found in him, in life, in death, and in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No, he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and christian holiness.

As this may very possibly be my last letter to you, I cannot but earnestly intreat you to follow St. Paul, that excellent pattern of true goodness. By doing so you will easily withstand and overcome the temptations of a vain world, you will live and die in peace, and at last be received into glory.

We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us. Watch and pray, that ye may be accounted worthy to stand before the Son of man your Redeemer.

I am, my dear friends,
Your affectionate friend,
C. F. SWARTZ.

To the Editor of the Christian Observer.

SIR,

YOUR insertion of the Country Squire's sentiments "on Preaching at People," will, I hope, be useful to many. (See No. 26, p. 88, for February, 1804.) I agree with him that personalities are objectionable, and seldom or never conciliate; but if clergymen are not to decry any sin which they know, and the parishioners are aware that they know, to be practised in their parishes, the pulpit would soon be confined to "the enticing words of man's wisdom." To "reprove" cannot be pleasant; but where "love" will not draw men, where "exhortations and precept upon precept fail," what is to be done? Is a minister quietly to yield his flock to "him who goeth about seeking whom he may devour?" Is he, from the fear of man, to abandon the attempt to save their immortal souls?

It hath been my lot, Mr. Editor, to fall under the obloquy of "*preaching at people,*" and this in rather a singular manner; which, for the comfort of my brethren in the ministry, I will explain. The declining health of my parents induced me to reside with them for five years preceding their death, in the hope of alleviating by my care and attention the many infirmities attendant on old age. Meanwhile, I served a neighbouring church, and was diligent in the preparation of my weekly exercises. On the death of my parents I was appointed to a perpetual curacy, in a parish where, for fifty years, as I was credibly informed, they had very seldom heard a sermon which inculcated the distinguishing doctrines of Christianity. I found there a few plain well disposed people, who rejoiced in the opportunity of hearing them, and the congregation gradually increased. Here it was, Mr. Editor, that the accusation "*of preaching at people*" began: and how? Only by my preaching without any material alteration, the very MSS. which had been prepared before I knew the name of the curacy. This I mention, in order completely to obviate the imputation of *intentional* personality. A gentleman of fortune, who is attached to the Church, and who kindly interested himself in my comfort and welfare, hearing of the stir which my preaching had ex-

cited (for, though a constant attendant at Church, he had not felt himself personally attacked) very candidly told me of it, adding, that the people complained they were not accustomed to "such close work." On my explaining to him all the circumstances, he plainly saw that it was their conscience which was at work, and he said no more. I continued there two years, when I removed to a vicarage: but the same *accusation of "preaching at people"* is still brought against me on precisely the same ground. It is the Squire of my parish who now feels himself the *subject* of my sermons, and were I to detail the sarcasms thrown out by him and his maiden daughters; their threats to leave the Church, their attempts to render me unpopular in the place, it would excite in your readers a lively concern for me, but particularly for an amiable young wife, far distant both from her friends and my own. I trembled, for I was on coming here only just married, lest the peace of her mind should be hurt; but the Almighty hath heard my prayer, and she is enabled to support the discouragements of her situation.

My creed, Mr. Editor, is the *Bible*. Hooker, Andrews, Reynolds, &c. are my patterns *under* the Scriptures: I believe that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." I believe that in myself "dwelleth no sufficiency,"—"no *good* thing,"—"not even a thought." I believe in that lamentable depravity of the heart described in Matt. xv. 19; also that we must be "holy as God is holy," before we can enter into the kingdom of heaven; hence appears the "*necessity*,"—"*the absolute necessity*,"—"of a death unto sin,"—"of a new birth unto righteousness." I look for an inward and spiritual grace to effect these things. I pray for the "gift" of faith, which I consider as wholly proceeding from grace. The experience of fifteen years hath served to convince me that the Articles, the Prayers, and the Homilies of our Church are raised on *this basis*. These are the tenets which, *in application*, give me the character of "*preaching at people*;" for you must understand, that I make it a *rule* to have an *application*—*I am here too close, too strict*. Must then the sound doctrine of those venerable characters mentioned above; above all, must the Cross of Christ be forsaken, or only, as it were, *accidentally* mentioned, because the Squire threatens! But this is not all; it grieves me to observe, that in pursuing the course which I have described I stand alone among my clerical brethren in this quarter, with one solitary exception of a curate. This is an awful and afflictive truth. My conflict is, of course, great against the irreligious and worldly; against moral sophistry supported by a specious charity; against the power of riches and of example; nay, even against many of my brethren of respectability in the county: and I have undergone much severe mental suffering on that account. But I have made my complaint, and committed my cause, to "Him who dwelleth on high," and I humbly hope that the trial may be made the means of uniting me more closely to my Saviour; and of enabling me to draw support and consolation from the promises of the Word of God, "*I will never leave thee nor forsake thee.*"—"Be of *good* cheer; I have overcome the world,"—"all things shall work together for your good."

Others, unknown to you, Mr. Editor, may, in some sequestered corner of this land, be labouring under the same griefs with me: and it may afford them comfort; it may, under grace, serve to elevate their piety, to be assured that they do not stand alone. I hold out to them "the right hand of fellowship,"—"let us, my brethren of the same ministry, let us persevere in prayer, for ability *spiritually* to discern the great things of God's law, for meekness, for patience; let us follow the captain of our salvation, who was made perfect through sufferings: armed with *his* strength, let us go forth to fight the good fight, and most earnestly beseech him, that the Comforter, whom he promised, may abide with us, bless, sanctify, rule, and govern our hearts and minds!" I do not doubt, in such a cause, to participate in your good wishes, Mr. Editor, and any consolation which you or your readers can afford will prove very acceptable to me.

VICARIUS. C. C. C.

To the Editor of the Christian Observer.

SIR,

As you profess and, I doubt not, feel a solicitude for the prosperity and decorum of divine worship in the Established Church, you will, probably, not think it irrelevant to your purpose to take into consideration a subject, on which I do not recollect to have met with any published remarks duly calculated to answer the desired end.

Of those persons who take the lead in, or contribute to, the performance of public worship, there is one class who seem too frequently to be considered as having a privilege to act as they please, and to regulate that part of the service, of which they are the conductors, with a degree of liberty and uncontroul which, in many cases, ought to be repressed. You have admitted several papers respecting the conduct of the clergy in the exercise of their public ministerial functions; and I should not be sorry to see some critical communications also on the conduct of churchwardens, parish clerks, and sextons, in their respective departments. But it may not have occurred to any of your correspondents, how necessary it is to say something as to the duties of an organist. In those places where that noble instrument is admitted as an auxiliary to the devotions of the congregation, much of the effect and propriety of the service depends upon the manner in which that office is executed.

Of the use of the instrument, when played upon with that devotional solemnity and simplicity which the service of God and the sensations of a Christian worshipper require, I should think there would be no great difference of sentiment amongst persons of piety and musical feeling. But the *abuse* of it has made some very sensible and excellent people, more especially amongst the Dissenters, averse to it. In the earlier days of our Church many objections were made to the use of organs, principally on account of the pernicious abuse of them in the superstitious ceremonies of the Romish Church, and from a fear that an association of ideas between the sounds of an organ and those exploded errors, of which that instrument had so lately been made the accompanying agent, might be excited in the minds of the people to a degree which would be injurious to the progress of the reformed religion. But this danger is long since past and forgotten in our Protestant land. Still, however, owing to the light, fanciful, and improper method of playing, which is adopted by many organists, who are too often, alas! far better musicians than christians, and who are not in the habit of being directed in the performance of their office by the minister; frequent and not ill-grounded objections to this more modern abuse of the instrument have arisen. It is justly observed by the great Hooker, that "in Church music curiosity and ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave, in men's minds, doth rather blemish and disgrace that we do, than add beauty or furtherance unto it. On the other side, these faults prevented the force and efficacy of the thing itself, which when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is, in truth, most admirable and doth much edify, if not the understanding because it teacheth not, yet surely the affection because therein it worketh much." It is, therefore, an object well worthy of our attention to do away the force of all objections, by endeavouring to procure such a becoming style of performance as may tend to the glory of God and the advancement of human devotion.

To say nothing of psalm and hymn tunes which, in some instances, are composed with a degree of levity, and with improper combinations of musical skill and fancy, totally unbecoming the place and subject, many organists introduce such a succession of ornamental flourishes and specimens of musical execution into their voluntaries, interludes, and even into the very midst of their accompaniment to the vocal part, as must give offence to every sensible and pious hearer. That ancient, solemn, and decorous style of composition and performance which formerly prevailed, and, indeed, is still preserved in some well regulated Cathedrals, Churches, and Chapels, is in many others laid aside. As a substitute for which we hear lit-

tle else than a successional combination of airs, graces, and interpolations far more expressive of the levity of the performer's taste than the gravity of God's worship. The style of music which I have frequently heard introduced into Churches, would be far more appropriate to the theatre and concert room than to the House of God. The dignified simplicity and holy character which distinguished the Church compositions of a Ravenscroft, Bird, Handel, &c. ought not to give way to that lighter and more fashionable style both of writing and playing music, which the Italian opera and the English ballad have brought in amongst us. I wish to see this evil universally corrected, and that magnificent instrument, the organ, restored to its primitive and sacred honours. I am anxious to hear the Church of God, as of old time, not only "praise the Lord by singing a new song in the congregation of saints:" but "praise him also with stringed instruments and organs." (Psalm cxlix. cl.) But then let our praise be *praise indeed*. Let the sounds of our instruments of music be in unison with the chords of a devout heart, and so let them join in sweet concert together. We have repeated examples of the use of various such instruments in the antient worship of the Church of Israel, and we are taught by the inspired Apostle to look up to the Church triumphant in heaven as "harpers harping with their harps." We ought, therefore, by the devout and judicious combination of musical instruments and voices, in the Church militant even now to emulate the harmonies of the Church triumphant.

But these desirable ends can never be accomplished unless an especial attention be paid to the manner, in which the instrumental part of the service is conducted. In order to effect this, the whole of the vocal and instrumental part of divine service ought to be under the immediate regulation and superintendance of the clergyman, who, if himself deficient in that technical knowledge of music which may be deemed requisite for the purpose, may take the advice of some friend, who unites musical knowledge to a pious and judicious spirit: or he may take the example of some other place of worship, where the musical department is well regulated, as the pattern for that of his own Church. But even where this cannot be done, little more is necessary than to take care that a selection of tunes, of approved solemnity and devotional excellence, be regularly performed without any unauthorized innovations, and to make it an express requisition to the organist, that whatever ornamental additions are made by him, to the simple harmony of the music selected, shall be strictly of a grave and suitable character, and calculated to assist those holy sentiments which the words of the psalm or hymn are designed to inspire. Every sensible and judicious organist will see and acknowledge the propriety, and indeed necessity, of this harmony of sentiments as well as of sounds.

If this injunction is not punctually attended to, either through the inability or indisposition of the performer on the organ to comply with the clergyman's wishes, a restriction should be put to his making any addition whatsoever to the notes of the tune which he has to perform, it being evident that all such permission to add ornamental graces to the prescribed tune, which the congregation are or should be singing, must originate in the express or implied consent of the minister. The same may be said of the *voluntary*, which must necessarily depend on the will and discretion of the minister, both as to the time when and even the circumstance of its being played at all. It was, probably, when first permitted, designed to be a short, solemn, and affecting composition, proper to beget and cherish devout feelings and meditations during an interval of the service; but is now too often made use of merely to gratify the ear of curiosity by a display of the ingenious and misapplied talents of the performer. It would in most cases, probably, be an improvement to substitute a psalm in the room of what is called the organ voluntary; and an exceedingly proper interval for its introduction in the morning service would be, agreeably to the rubric, after the third collect, and previous to the reading of that affecting part of the service, the Litany.

An organist should be taught to consider himself as contributing to an important part of Church worship, and as called upon to employ his heart and judgment, as well as his hands, to the honour of God; in a word, as admitted into his office in the Church, ex-

pressly and solely for the advancement of the true service of God. He ought to be duly impressed with those ideas of devotion which his performance is to excite in others, and, should, consequently, never obtrude any thing of his own which has not, in the opinion of proper judges, a devotional tendency. If he be well disposed, he will pay every due attention and respect to the suggestions of the minister, to whom he will of course see that on every principle of ecclesiastical right and decorum he ought to be subject in the execution of his office.

Every clergyman should himself select the vocal parts of the service, and not, as is too generally done, leave the whole to the discretion of others. He is and must be the best judge of those subjects which ought to occupy the devotional attention of his congregation. I am aware that, in some cases, difficulties arising from past inattention, or the force of custom, would attend the interference which I have recommended; but I think the importance of the subject will not permit such difficulties to be any plea for inactivity. The decency and solemnity of divine worship require that every circumstance connected with it should be scrupulously attended to: and I think that your readers will see the propriety of such attention in the present instance.

Under due regulation the organ is an instrument so admirably calculated to aid the purposes of devotion, that every expedient ought to be tried which may advance its usefulness and diminish its abuses. "Great care," observes Bishop Horne, "should be taken to keep the style of Church Music chaste and pure, suitable to holy places and divine subjects."—"Religious harmony must be moving," says Collier, "but noble withal; grave, solemn, and seraphic, fit for a martyr to play, and an angel to hear."

I am glad to find that many of our dissenting brethren have so entirely suffered their former prejudices on this subject to die away, as to have adopted the use of the organ in their public worship.

The great Milton, though a warm opposer of the Established Church, yet suffered his taste to get the [illegible] of his prejudices on this poin[illegible]rence t[illegible] has most beautifully expressed [illegible] pervad[illegible] miration of cathedral service in[illegible]t to b[illegible] Il Penseroso: who that ever heard the solemn effect of an organ in any of our gothic edifices, has not sympathized with the feelings of the poet?

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full voic'd choir below,
In service high, and anthems clear,
As may, with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all heav'n before mine eyes."

Before I conclude, I will just remark that it might be an object worthy of the attention of many of the clergy, to procure a musical education for some well disposed child in a charity school, or elsewhere amongst their flocks, who, in case of a vacancy in an organist's place, might be introduced under the patronage of the clergyman; and who, if not always furnished with that superiority of professional attainment which is required for the public orchestras, might probably have the more desirable qualifications of a simple, decent, and devotional style of accompanying the Church service; and of being actuated by personal gratitude, as well as by a general sense of propriety, in paying all possible attention to the wishes of his minister and benefactor in the general execution of his office.

I am, Sir,
Your well-wisher,
L. R.

To the Editor of the Christian Observer.

I shall be obliged to any correspondent who will furnish a reply to the following enquiry.

What circumstances will justify a clergyman in resigning his preferment, and retiring from professional duties?

Septimus.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR.

(Concluded from p. 155.)

MUSEUM NEAR PORTICI—POMPEII—HERCULANEUM—VESUVIUS.

THE Museum, in the neighbourhood of Portici, containing the Roman antiquities, dug out of Herculaneum and Pompeii, was the first thing we saw. Before we made our visit, however, we were obliged to procure a permission signed by the prime minister. Formerly it was shewn to all strangers unreservedly: but one of our countrymen wrapping up two quattrinos (a farthing) in a paper, and presenting them to the keeper, the affront was so highly resented, that complaint was made to the king, who has since ordered every stranger to procure a written order for admission. The collection fully answered my most sanguine expectations. It would be endless to enumerate the variety of valuable curiosities which it contains. The statues in bronze are superior to any the world can produce. That of Mercury in particular is esteemed a master-piece. He is represented sitting on a rock, just returned from an embassy, and is employed in taking off his *talaria*. The expression of fatigue is admirably executed. All kinds of kitchen utensils are to be seen, one in particular to heat water in, the shape of an urn, from whence the form of our present urns is taken; every thing necessary for the toilet, combs, paints, &c.; musical and chirurgical instruments; books, writing tables, &c. But what surprised me most were the eatables, which have wonderfully preserved their original shape. I was shewn dishes of peas, fruit, &c., together with some tarts, one of which was nine inches thick; oil, with its resinous part only remaining; bread and dough; a loaf marked with letters; wine evaporated to a solid substance. There were likewise statues and altars of a description which places, in a just light, both the elegant mythology of the Greeks and Romans, and the moral character of a modern and fashionable admirer of that system.

From the Museum we pursued our route six miles farther to the subterraneous ruins of Pompeii, which were discovered some years ago by a peasant in preparing his ground for the reception of a plantation of trees. On our first descent we were surprised with four rows of beautiful doric pillars, placed in the form of a square, which were once the barracks of Roman soldiers. A young gentleman of our party, who had studied painting, pulled out his book and pencil, and was beginning to take a sketch of them: but he was immediately interrupted by the guide, who assured us he had strict orders to prevent any thing of the kind, as the king does not chuse, that any designs of the ruins should be taken without his express permission. The remains of the temple of Isis are very perfect: but they afford no elevated idea of antient magnificence. The sculpture belonging to it is common, and the pillars are of brick stuccoed over. Two altars are still entire; and not far from these a staircase leads down into a chapel, where an unwholesome vapour constantly resides. I could not stay here more than a few minutes without feeling myself much oppressed; and am persuaded, that in the space of an hour the vapour issuing out of the ground would prove as fatal as that in the Grotto del Cazi. I remarked a private house, where the stone court, the stairs, and the walls, were perfectly entire, and on the latter were some paintings, which appeared as fresh as if the colours had been laid on but a few years ago. These buildings are particularly curious, as they serve to convey to modern ages a perfect idea of the common architecture of antiquity, which, without such discoveries, could never have been accurately ascertained. But while I was contemplating with pleasure those valuable relics of former ages, the frequent sight of human bones scattered throughout this subterraneous city, cast an invincible gloom over my mind, and filled it with a long train of melancholy reflections. My imagination was carried back to that disastrous day, when thousands fell victims to the flames of Vesuvius; and I could not help realizing and

dwelling upon every calamitous circumstance which we may suppose to have attended that fatal catastrophe. When our attendant pointed to one chamber, where thirteen corpses were found among the ruins, I felt a shock almost as violent as if the terrible event had happened only a few days before. A greater air of solemnity is, perhaps, attached to these remains on account of the guard of soldiers, who watch before the entrance, to preserve it from the rude hands of curious antiquaries, who, were they permitted to conduct themselves without restraint, would soon demolish those precious monuments of the antient inhabitants of the country.

From Pompeii I returned to Portici, and descended into Herculaneum, where I had the opportunity of examining a theatre. The benches were disposed in a demi-elipse: the whole formed a rectangle of seventy feet by thirty. We were obliged to enter by torches, as the theatre was covered at the top. The freshness of the bricks and mortar, both here and at Pompeii, is really astonishing.

I left not without regret these respectable remains of antiquity; and should, I am persuaded, have experienced unabated satisfaction in every visit, had I been permitted to prolong my stay for a month in this scene of wonders. For what can be more curious or interesting, than to find oneself in the midst of a Roman town, before the same altars, surrounded by the same walls, and occupied with the same objects, as the Romans themselves: and, which is still more worthy of admiration, to find all in the same place, order, and form, without any material variation either in the matter or the situation, through the revolution of seventeen centuries?

Late in the afternoon we took two guides, and providing ourselves with torches, set off for the Mountain of Vesuvius, being resolved to see the mouth or crater, during the darkness of the night, that we might view it in all its terror. A continual ascent of two hours and a half brought us to the steepest part of the mountain, where we rested ourselves on a recumbent fig-tree, the only vegetable that ventured to approach so near the top, and which despairing to equal its fellows in height, was content to spread out its length along a bed of lava. Here the labour was doubled; for the ashes gave way at every step, so [illegible] mention- could scarcely make any p[illegible] Ir. Hard- At length, however, after an [illegible]ated the exertion and inconceivable fati[illegible] be com- reached the summit. Almost a[illegible]e, [illegible] instant of time the volcano began [illegible] roar. The noise may be compared to thunder, *si parva licet componere magnis.* My courage failed me. I turned as pale as ashes, and trembled from head to foot. This trepidation lasted not long: I soon recovered sufficient fortitude to look down into the gulph below, at the very moment when the flame was bursting out: but I think it scarcely possible that I should ever forget the horrible impression which it excited. I had heard and read much of this burning prodigy, and had accordingly prepared myself for something more dreadful than ordinary; but the stupendous sight far surpassed all my imagination. Were it possible for mortal man to form any adequate idea of the fervent melting of the elements at the general dissolution, I think I have formed it here. I was surprised at the smallness of the apertures, through which such a mass of ashes and lava is discharged. The discharge of lava is best accounted for by supposing a communication between this mountain and that of Ætna in Sicily, which lies at the distance of sixty leagues. Naturalists have assigned several reasons in support of this conjecture; the principal one is the similarity of the lava and other matter thrown up from the two mountains. I shall never forget a notable specimen of Italian cunning. Our two guides, whose aspect announced them fit for treasons, murders, and death, came upon us when we were first looking down upon the flames, and demanded a sum of money, additional to that which we had agreed to give them on our first setting out. I have been told it is their constant custom of dealing with strangers, that they may strike (as we say) while the iron is hot, and make their advantage of the terror which the place and circumstances are apt to inspire. I contrived, however, to elude their demand till our arrival at Portici, when I gave them what is usual, without satisfying their exorbitant cravings.

SLAVE TRADE.

In our number for August, 1804, (p. 477) we inserted the following ex-

[redacted] letter from Lord SEAFORTH, [redacted]nor of Barbadoes, to Lord [redacted]dated at Barbadoes, the 18th [redacted]h, 1802. "Your Lordship [redacted]serve, in the last day's pro[redacted]gs of the Assembly, that *the majority of the house had taken considerable offence at a message of mine, recommending an act to be passed to make the murder of a slave felony. At present the fine for the crime is only fifteen pounds currency, or* ELEVEN POUNDS FOUR SHILLINGS STERLING."

We were then of opinion, an opinion in which we are forced to acknowledge ourselves to have been mistaken, that a stronger proof could not have been adduced of the deplorably unprotected condition in which the Negroes are placed in Barbadoes, the oldest and most civilized of our Slave Colonies, than was furnished in the above official document. In a community where even the *life* of a Negro Slave is valued at so cheap a rate, it would argue an utter ignorance of the nature of man, and of the principles by which his conduct is usually regulated, to expect that the general treatment of Negro Slaves should be humane and lenient. This it might have been alleged was merely presumption, presumption, however, sufficiently strong to remove all doubt from unprejudiced minds; but we are now relieved from that objection. We are no longer reduced to the necessity of making use of disputable analogies, in order, from the state of the laws respecting Slavery, to infer the probable practice; but we have that practice so graphically described, as to supersede the necessity of argumentation, and to silence the most determined stickler for West Indian humanity.

On the 25th of February last, a number of papers, respecting the Slave Trade, were presented to the House of Commons by his Majesty, and they have since been printed. In perusing them our attention was forcibly attracted by a continuation of the correspondence between Lord SEAFORTH and the Secretary of State. On the 13th of November, 1804, his Lordship thus writes to Earl Camden.

"I inclose four papers containing, from different quarters, reports on the horrid murders I mentioned in some former letters. *They are selected from a great number*, among which there is not one in contradiction of the horrible facts, though several of the letters are very concise and defective. The truth is, that nothing has given me more trouble than to get at the bottom of these businesses, *so horribly absurd are the prejudices of the people*," (not of one or two, or of a few individuals, but of the PEOPLE.) "However, a great part of my object is answered by the alarm my interference has excited, and the attention it has called to the business. Bills are already prepared to make murder felony *; *but I fear they will be thrown out for the present in the Assembly.* The Council are unanimous on the side of humanity."

In a subsequent letter, dated the 7th of January, 1805, Lord SEAFORTH thus writes—"I inclose the Attorney General's letter to me on the subject of the Negroes *so most wantonly murdered.* I am sorry to say SEVERAL OTHER INSTANCES OF THE SAME BARBARITY have occurred, with which I have not troubled your Lordship, as *I only wished to make you acquainted with the subject in general.*"

The letters to which Lord SEAFORTH refers, and which accompany the above extracts, are from four of the most respectable individuals in the Island of Barbadoes, viz. Mr. INCE, *the President of the Council*; Mr. COULTHURST, *the Advocate General*; Mr. BECCLES, *the Attorney General*; and the Reverend Mr. PILGRIM. These gentlemen all agree in the material facts of the cases which they state. It would, therefore, be an unnecessary repetition to transcribe the whole of their letters: it will be sufficient to give the substance of the statements which they contain.

1. On the 10th of April, 1804, a militia man of the name of HALLS, of the St. Michael's regiment, returning from military duty, overtook on the road some Negroes who were going quietly home from their labour. When he came near he called out that he would kill them, and immediately began to run after them. The Negroes not supposing that he really intended to do them any injury, and imagining

* What a strange state of society must that be in which murder is not yet considered as a felonious act, nay, in which the attempt to make it felony is resisted, not by the lawless part of the community, but by the legislature itself.

that he was in joke, did not endeavour to escape, but merely made way for him. The person nearest to him happened to be a woman, the property of a Mr. Clarke, the owner of Simmons's estate, who is stated to have been a valuable Slave, the mother of five or six children, and far advanced in pregnancy. *Without the smallest provocation of any kind,* HALLS *coolly and deliberately plunged his bayonet several times into her body, when the poor creature dropped and expired without a groan.* Two gentlemen were eye witnesses of this horrid action. One of them, Mr. HARDING, the manager of the Codrington College estate, went up to HALLS and spoke harshly to him, and said he ought to be hanged, for he never saw a more unprovoked murder, and that he would certainly carry him before a magistrate. Halls's reply is very remarkable. "*For what?*" said he (with the utmost indifference as to the crime) "*for what?* FOR KILLING A NEGRO!!!" This is a short but a significant sentence, strongly confirming the truth of what we have elsewhere asserted, that the Negroes are regarded by their white skinned oppressors as an inferior order of beings, and, under the influence of this sentiment, are naturally enough denied the common rights of humanity, and excluded from the pale of that sympathy, which a sense of a common nature and a common extraction is calculated to inspire*. Mr. HARDING, however, greatly to his credit, was proof against the force of HALLS's compendious reasoning, and having procured assistance laid hold of him, and carried him before Mr. Justice WALTON. Mr. Justice WALTON, it would appear, was not indisposed to use the authority with which he was vested in bringing HALLS to justice, but he found, that "*in his situation as a magistrate, the law of the island gave him no jurisdiction or authority over him,*" and, in short, that he had no right to commit him. In this dilemma, Mr. WALTON applied to Mr. President INCE. "I told Mr. Walton," says the President in his letter to Lord Seaforth, "that I regretted, with real concern, the deficiency in our law; but that there was a penalty due to the King in such cases," (viz. the ELEVEN POUNDS FOUR SHILLINGS [illegible] ed above,) "and that, as [illegible] ing had sufficiently substan[illegible] fact, I would order him to [illegible] mitted till he paid the forfeit[illegible] suit should be commenced against him." Accordingly he was sent to prison. The President, however, seems to admit the illegality of this proceeding. "Perhaps, my Lord," he adds, "it was a stretch of power in me to order commitment before a recovery of the fine." It certainly was so: and HALLS, without doubt, is sufficiently apprized of the circumstance. Nay, we shall not be surprised to hear that he has been able to rouse the popular feeling in his favour, as a man unjustly and illegally oppressed. To have suffered so severe a punishment as imprisonment, for so paltry an offence as that of killing a negro, will be likely enough to excite no small degree of *virtuous* indignation among the Barbadians; and the danger lest such an unauthorized restriction of the freedom of individuals should grow into a precedent, will, of course, call forth the most vigorous resistance. We are justified in forming this expectation by what occurred some years ago, on a similar occasion, in the neighbouring island of St. Kitt's, where the prosecution of a man of the name of Herbert, who had used one of his Slaves with the most wanton barbarity, was not only not attended with any punishment to the offender, though the facts were clearly proved; but was likely to have been followed by the most inconvenient and injurious effects to the prosecutor, in consequence of the popular clamour which was excited against him.

2. The second instance produced by Lord SEAFORTH is not inferior in atrocity to the first. A Mr. COLBECK, who lives overseer on Cabbage-tree Plantation, in St. Lucy's parish, "*had bought a new Negro Boy out of the yard,*" (meaning the Slave Yard where Negroes are exposed to sale, in the same manner as the cattle and sheep in Smithfield market), and carried him home. Conceiving a liking to the boy, he took him into the house and made him wait at table. Mr. CRONE, the overseer of Rowe's estate, which is near to Cabbage-tree Plantation, was in the habit of visiting Mr. COLBECK, *had noticed the boy, and knew him well.* A fire happening one night

* Christian Observer for 1804, p. 367.

[redacted]ourhood, COLBECK went [redacted] assistance, and the boy [redacted]im. COLBECK, on his re[redacted]e, missed the boy, who had lost [redacted]way, and as he did not make his ap[redacted]earance the next day, he sent round [redacted] his neighbours, and *particularly to* CRONE, informing them, that his African lad had strayed, that *he could not speak a word of English*, and possibly he might be found breaking some sugar canes, or taking something else for his support: in which case he requested they would not injure him, but send him home, and he would pay any damage the boy might have committed. After a lapse of two or three days the poor creature was discovered in a gully (or deep water course) near to Rowe's estate; and a number of Negroes were soon assembled about the place. The boy naturally terrified with the threats, the noise, and the appearance of so many people, retreated into a hole in a rock, having a stone in his hand for the purpose, probably, of defence. By this time CRONE, and some other white persons, had come up. *By their orders a fire was put to the hole where the boy lay, who, when he began to be scorched, run from his hiding place into a pool of water which was near.* Some of the Negroes pursued him into the pool; and the boy, it is said, threw the stone which he held in his hand at one of them. On this, two of the white men, CRONE and HOLLINGSWORTH, *fired at the boy several times with shot, and the Negroes pelted him with stones. He was at length dragged out of the pool in a dying condition; for he had not only received several bruises from the stones, but his breast was so pierced with the shot that it was like a cullender.* The white savages, we use the language of Mr. ATTORNEY GENERAL BECCLES, ordered the Negroes to dig a grave. *Whilst they were digging it, the poor creature made signs of begging for water, which was not given to him: but as soon as the grave was dug, he was thrown into it and covered over,* and, as is believed, WHILE YET ALIVE. COLBECK, the owner of the boy, hearing that a Negro had been killed, went to CRONE to inquire into the truth of the report. CRONE *told him that a Negro had been killed and buried,* but *assured him it was not his, for he knew him well,* and he need not be at the trouble of opening the grave. On this COLBECK *went away* SATISFIED. Receiving, however, further information, he returned and had the grave opened, when he found the murdered Negro to be his own. COLBECK brought his action of damages in the courts of the island against CRONE and HOLLINGSWORTH. The cause was ready to be tried, and the court had met for the purpose, when they thought proper to pay double the value of the boy, and £25. for the use of the island, (being £5. less than the penalty fixed by law of £15. currency each), rather than suffer the business to go to a hearing. "This, I am truly sorry to say," observes the Advocate General, "*was the only punishment which could be inflicted for so barbarous and atrocious a crime.*"

This horrid recital (which we have given almost in the words of the report, merely avoiding repetitions) seems to require little comment. One circumstance of it, however, may not strike the minds of some readers with its due force, although it appears to us to be the most affecting part of the whole case. Colbeck, we are told, on hearing that it was not his Slave who had been murdered, WENT AWAY SATISFIED. O most opprobrious satisfaction! The preceding part of the narrative had prepared us to expect in Colbeck some approximation to European feeling. But what is the fact? On being coolly told that a Negro had been killed and buried—told so by his neighbour, the murderer: is he shocked? Does he express any horror or indignation on the occasion? No! he goes away *satisfied!!* Let the reader give its due weight to this one circumstance, and he will be satisfied, that a state of society must exist in the West Indies of which, as an inhabitant of this happy island, he can scarcely form any adequate conception. Suppose, instead of a Negro Slave, that it had been a horse which had been thus killed. COLBECK, had his horse happened to be missing at the time, would have pursued exactly the same steps, and would have been affected in the same way as in the present instance. We may also learn, from this impressive circumstance, the value of West Indian testimony when given in favour of West Indian humanity. The moral perceptions and feelings which prevail in

that quarter of the world, it will be perceived, are wholly different from those on this side of the Atlantic. We allow that these men may mean what they say, when they give each other the praise of humanity. But examine their standard. Who is this man of humanity? It is one who, hearing that a fellow creature has been cruelly and wantonly murdered, *goes away satisfied*, because he himself has sustained no loss by the murder! We readily admit an exception in favour of a few men of enlightened minds. Our remarks apply to *the people*, to the bulk of the community, whose prejudices are stated by Lord Seaforth to be so *horribly absurd*, as to resist all measures for remedying this dreadful state of things. But we will not detain our readers longer with our reasonings, but proceed to state the third case communicated by Lord Seaforth, and which, if possible, is worse than either of the foregoing.

3. A man of the name of Nowell, who lives in St. Andrew's parish, had been in the habit of behaving brutally towards his wife, and one day went so far as to lock her up in a room, and confine her in chains. A Negro woman belonging to this man, *touched with compassion for her unfortunate mistress*, undertook privately to release her. Nowell found it out, and in order to punish her, obliged her to put her tongue through a hole in a board, to which he fastened it on the opposite side with a fork, and left her in that situation for some time. He afterwards cut out her tongue nearly by the root, in consequence of which she almost instantly died. This story, however, it is said, has been told differently; some affirming that the poor creature is still alive, and others that she is dead. If any thing could add to the horror which the shocking barbarity of Nowell must excite, it is this doubt existing after a lapse of some months, existing too in the minds of the Attorney General and the Advocate General, as to whether the poor creature was alive or dead. Were there no means of forcing Nowell to produce her? Could no inquest have been instituted to ascertain the truth or falsehood of the reports in circulation? Is the neglect of this obvious duty, by the officers of the crown, to be attributed to the contagious influence of those prejudices, and of that shameless indif[illegible] Negro life, which evident[illegible] the people at large? Or is [illegible] ascribed to this; that the law[illegible]ve taken from them their constitutional powers? In either case, our colonial system will stand justly chargeable with the violation, not only of every feeling of humanity, but of every acknowledged principle of justice.

It will, doubtless, be argued, that individual instances of cruelty, like those which have been cited, are no proofs of *general* inhumanity, any more than the annals of the Old Bailey can be considered as exhibiting a fair view of our national character. There is, however, this very remarkable difference in the two cases, a difference which is fatal to the argument. In this country, when we read of crimes, we read of their being followed by just retribution; by severe and exemplary punishment. In the West Indies, on the contrary, we not only hear of the greatest crimes escaping with impunity, but we find the laws themselves conspiring to shelter criminals from justice: we find the most respectable and enlightened part of the community sanctioning the perpetration even of murder, by their refusal to recognize the commission of it as a felonious act.

But it will be said by some West Indians, "granting the case to be in Barbadoes as you have represented it, it is very unfair to extend the charge of inhumanity to the islands generally. The legislatures of all the other islands have by law made the murder of a Slave felony, and have besides provided various salutary regulations for 'the protection of Slaves,' which place them in a situation even of enviable security and comfort." In reply to this reasoning, we readily admit that the legislatures of most, if not all, the islands, Barbadoes excepted, have made the murder of a Slave felony. We also admit that many regulations have been framed, which, had they been carried into execution, must have produced a beneficial result. But so far is this from having been the case, that we do not hesitate to aver, that these regulations have been attended with little or no advantage: nay, that they were never intended to be operative. The proof of these assertions will be found in the papers

[redacted]ve have already referred so [redacted] course of the last year, Earl [redacted] addressed letters to the go[redacted]rs of the different islands, re[redacted]g answers to certain questions [redacted]cting the number of Slaves in [redacted]lands, the number of Negroes [redacted]d and exported, and respect[redacted]e manner in which the dif[redacted]s of the acts for the pro[redacted]s had been executed. [redacted]iries no answer ap[redacted]ve been returned by [redacted]ither of Jamaica or [redacted]s. From St. Vin[redacted]d Grenada, answers [redacted]n p[redacted]ised; but have not yet arrived. Now it is worthy of remark, that had the different Slave Acts of these islands been complied with, no difficulty could have arisen in making the desired returns, because nothing more would have been requisite, except ordering a copy of the public records. The cause of the delay that has taken place in the case of the islands which have been mentioned will, perhaps, be best explained by the communications made to Earl Camden by Governor Prevost, the Governor of Dominica. He states, we believe truly, "that the Legislature of the Island of Dominica is distinguished by the laws it has passed for the encouragement, protection, and government of Slaves;" but he adds, "*I am sorry I cannot say that they are as religiously enforced as you could wish;* however, the treatment of the Negroes depends less on the temper of the master, *whose interest in his Slaves well-being is not always a sufficient check:*" a proposition which directly contradicts the clamorous assertions of the West Indian body.

In a subsequent letter, dated the 17th of January, 1805, Governor Prevost thus writes. "The act of the legislature, intitled, 'An Act for the Encouragement, Protection, and better Government of Slaves,' *appears to have been considered, from the day it was passed until this hour,* AS A POLITICAL MEASURE, *to avert the interference of the mother country in the management of Slaves.* Having said this, your Lordship will not be surprised to learn the CLAUSE SEVENTH OF THAT BILL HAS BEEN WHOLLY NEGLECTED."

Here we have honestly disclosed to us the true cause, of the enactment of those slave laws which have gained the colonies so much credit for humanity with the mother country, as well as the true cause of their inefficiency. They were enacted to blind the eyes of superficial, but well meaning men in this country, and to furnish a convenient argument to the enemies of abolition. They have been inefficient, because it never was in the contemplation of those who framed them that they should be executed. It may be fairly questioned, whether a single Slave in the Island of Dominica knew of those protecting clauses which were so loudly boasted of in this country.

The third and fourth clauses of the same act require, under pecuniary penalties, that the Slaves should be convened every Sunday for divine worship, and that they should be exhorted to be baptized, and when of mature age to form christian marriages: and the reason assigned for the enactment is, that "a knowledge of the doctrines, and a due attention to the exercise of the duties, of the Christian Religion, would tend to improve the morals, and to advance the temporal and eternal happiness, of the Slaves." Our readers, however, will see what an impious mockery all this parade of legislation has been, when he learns from Governor Prevost that these clauses "are not carried into effect," and that no penalties have been levied for non-compliance with their provisions. The Rev. JOHN AUDAIN, Rector of St. George's, thus writes on the subject. "A very few *even* of the free-coloured people marry; *and not one Slave* since I have been here. Why they do not I readily conceive, particularly the Slaves. *Their owners* DO NOT EXHORT *them to it.*" Yet the law requires the owners to *exhort them* to it, and though it is notorious that that law has, in no one instance, been complied with; it is equally notorious that its infraction has, in no one instance, been punished by enforcing the penalty.

These facts sufficiently demonstrate, that the laws for the protection of the Slaves are perfectly nugatory, and do, in no degree, tend to alleviate the rigours of their unhappy condition; or to place them on a better footing as to "protection" in the other islands than that on which they stand even in Barbadoes.

The Report of the Assembly of Jamaica, which forms a part of the pa-

pers laid on the table of the House of Commons, was noticed in our last number, p. 185. Some slight verbal inaccuracies have crept into our account of the substance of that report, owing to our having only seen an abstract of it at that time; but they are not material to the argument.

To the Editor of the Christian Observer.

THE two Queries, stated in p. 30 of the Christian Observer for January last, being applicable to the religious society called Quakers, as well as to others; it is presumed, that the following direction of their yearly meeting to subordinate meetings, will be deemed a suitable answer to those Queries; especially as a reason is assigned for the direction that is given.

Yearly Meeting, 1782. "It is the judgment of this meeting, that monthly or other meetings ought not to receive collections or bequests for the use of the poor, or other services of the society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors; for, until such persons have paid the deficiency, their possessions cannot in equity be considered as their own."

H. T.

To the Editor of the Christian Observer.

IN reply to the question of your correspondent Querist, in the last number of your valuable work, I beg leave to offer the following reasons, which induce me to think that "a member of a society, established on religious principles, and for charitable purposes, who has been a bankrupt, and has obtained a certificate, but who has not paid twenty shillings in the pound, *is not* warranted in continuing his subscription to the society."

In my opinion, the question comes within a very narrow compass, for it will not be denied by any one, that a man is under both moral and legal obligations to pay his debts, so far as he has the means of so doing.

Where, through unforeseen misfortunes or losses, the debtor is rendered unable to do so for the present, yet the same obligation doubtless exists when he shall be in better circumstances.

The law, so far as respects Bankrupts, has provided a shelter for unfortunate debtors, to enable them to exert themselves without danger or molestation from the harshness or rigour of their creditors, on complying with its forms; upon a principle [illegible] deemed more specious than [illegible] it by no means follows [illegible] legal or moral consequence [illegible] original contract of the [illegible] his just debts, is the [illegible]

Without at all entering into the discussion of the political [illegible] Bankrupt Laws, which [illegible] to me on the present occasion necessary to decide the question, suffice it to say, that they are rather founded on those general principles of preventing evils by positive institution, than on the nicer moral distinctions which human laws can seldom reach.

Though it is in most cases sinful and immoral to violate laws of human institution, yet it does not follow that the bare observance of them will acquit a man of the discharge of his religious or moral duties.

A man may not be a swindler, yet he may be so circumstanced in his affairs, that, by increasing his credits, an equal injury may be done to the individuals who trust him. The same mind may be in him that is in the swindler, though the law punishes the latter criminally, whilst the former escapes with no other disgrace than that which may attach to his character. Apply the same mode of reasoning to the question proposed. Say that the Bankrupt has fairly obtained his certificate, that he has divided all he possessed among his creditors, and now starts in the world as a new man; he is protected to a certain extent by the law, with a view, notwithstanding his failure, that he may be enabled to improve his fortune, and to supersede the commission of bankruptcy, by afterwards paying the remainder of his debts; he avails himself of this state of repose and protection; and betters his condition: all that he gains beyond what suffices for his maintenance, even according to the spirit of the positive law, he gains for the benefit of his creditors. By the moral law the original contract with them remains unrescinded and unfulfilled, so that it must follow, as a matter of course, that a payment, under such

circumstances, for any purpose not necessary to subsistence, or the continuance of his pursuits in business, is, in plain terms, a fraud upon the creditors being made out of their money.

I have taken upon me to decide the question upon acknowledged moral principles. A single text of Scripture will determine it on that ground. Until a man pays what he owes, he can never be at liberty to bestow what, in such case, really belongs to others.

The certificate does not say that the debtor shall cease to owe; but merely that the creditor shall not have the power of enforcing his claims in the ordinary course.

What a man cannot honestly give, a society, therefore, cannot either creditably or consistently receive.

A. B.

To the Editor of the Christian Observer.

THE HUMBLE PETITION OF AMEN,

SHEWETH, That your Petitioner, though of a very ancient family, and formerly honoured with marks of peculiar distinction in the most august assemblies, has of late years been treated with so much neglect, as to be under the necessity of applying for relief to the well disposed; not knowing but that, if his present reduced circumstances should not be attended to, he may in a little time be utterly discarded.

Your Petitioner humbly begs leave to remind you, that the most antient record we have of human affairs shews, that a most dignified station was allotted to him, he being appointed to express the devotions of the Church; and that he never appeared in the assemblies of public worship, without being attended with the voices of the whole congregation. This honour, which your Petitioner received in the Jewish Church, was continued to him when the Christian dispensation superseded the antient economy; as is evident from what is related of the public worship of the early Christians, by respectable witnesses, who inform us, that the responses made by the congregation resembled the sound of thunder.

But now so deserted is your Petitioner, that although there be often some hundreds present in the congregation, he is scarcely noticed by more than *one* person in the assembly. Nor is it without reason to be apprehended, that he might be left destitute of this solitary support, were it not that the person alluded to holds his office on condition of performing this act; he being the parish clerk.

Your Petitioner begs leave to state, that this desertion of him has not arisen from any dishonourable charge brought against him. No one has ever exhibited any reasons why he should not have the same attention paid to him now as formerly. His degradation can only be attributed to a prevailing indifference towards religion in general.

Your Petitioner is encouraged to represent his case to *you*, by the many proofs given in your work of zeal not only for the doctrines of the Established Church but for her worship likewise.

Your Petitioner therefore hopes, that as many of the clergy read your Miscellany, you will recommend his case to their consideration in particular. To them the facts stated by him are well known. They likewise have the best opportunities of redressing his grievance. Your Petitioner, in common with others, is a considerable sufferer by the times: Sunday Drilling, Sunday Reviews, and Sunday Dinners, added to the general habits of profaneness, draw off vast numbers from those solemnities to which alone he can look for support. But, in addition to those unfavourable cases, to be neglected by the few who still attend religious worship, is to lose the last hope that can cheer him in his old age.

Your Petitioner therefore humbly requests your exertions in his behalf, and as in duty bound will ever pray for you.

AMEN.

To the Editor of the Christian Observer.

THE following Sonnet, written some years ago by Dr. Leyden, now of Madras, may, perhaps, be acceptable to some of the readers of the Christian Observer.

G. S.

SONNET ON SABBATH MORN.

With silent awe I hail the Sacred Morn,
That scarcely wakes while all the fields are still!
A soothing calm on every breeze is borne;
A graver murmur gurgles from the rill;
And echo answers softer from the hill;
And softer sings the linnet from the thorn;
The skylark warbles in a tone less shrill,
Hail, light serene! hail, sacred Sabbath Morn!
The rooks sail silent by in airy drove;
The sky a placid yellow lustre throws;
The gales that lately sigh'd along the grove
Have hush'd their downy wings in dead repose;
The hovering rack of clouds forgets to move:
So soft the day when the first morn arose!

REVIEW OF NEW PUBLICATIONS.

A Sermon, preached in the Parish Church of St. Mary's, Stafford, at the Visitation held by the Archdeacon, August 8, 1804. By the Rev. EDWARD WHITBY, Vicar of Seighford. Published at the Request of the Archdeacon. Stafford, Morgan; and London, Longman and Co. 1804. 8vo. pp. 32.

WE introduce this sermon with pleasure to our readers, as a faithful and perspicuous statement of the most important outlines of evangelical doctrine. That it possesses not the charm of novelty is, in our estimation, an additional recommendation. On the principal doctrines of the Gospel we wish our divines always to speak the same thing. This observation, however, applies only to the substance of what is taught; for in the manner, in the adaptation of the form of doctrine to existing circumstances, in the peculiar earnestness or prominence with what certain truths ought to be pressed or stated at certain times, and in the caution which is necessary against abuses to which a propensity discovers itself,—in these circumstances it will be found expedient for a preacher to adopt considerable variation in the mode of his instruction. In this subordinate novelty every clergyman who wishes to be useful will endeavour to excel; particularly when peculiar occasions call for the exercise of his office; and most of all, when he sustains the solemn and responsible character of an instructor of his brethren.

The present sermon will bear an examination in all the respects which have been mentioned. The substance is sound: the manner appropriate; the whole of the discourse energetic and impressive.

The text which Mr. Whitby has chosen is Eph. i. 8, 9.

We cannot pretend to abridge the whole argument; of which the attentive reader will easily form a general and correct idea from what has been said. The passage, pp. 10—13, which represents the utter inability of man to avert the sentence of condemnation justly incurred by his guilt, is luminous and striking.

We extract the following passage, not only for its intrinsic merit, but because it discovers that the author does, not, as is now too much the fashion, elude the doctrine of St. Paul concerning the faith which justifies; by defining it to be faith comprehensive of good works, and *as such* justifying.

"'Believe in the Lord Jesus Christ, and thou shalt be saved,' is the substance of the preaching, both of Christ and his Apostles: and why? because no one can forgive sins, but God only; nor God, but by his mercy; nor by his mercy, unless we accept it; nor by our choosing to accept it, unless we accept it in the way he has thought fit to offer it: but to accept the mercy of God, is to believe in him, whom he sent into the world to save the world: even the only begotten Son Jesus Christ our Lord: more, a sinner cannot do for the pardon of his sins, than accept it when offered to him: and hence the Apostle contends so strongly, that it is by faith only, and not by works, that God 'justifieth the ungodly'." p. 20.

The next page is taken up with an appeal to the experience of Christians in their dying hour, for a confirmation of the scriptural doctrine of jus-

tification. The passage concludes thus:

"The anchor of every believer's soul during his last moments on earth is, not the presumption that his good works are gone before, to demand admittance for him at the gates of heaven, but the hope that God, for Christ's sake, will pardon his transgressions, and blot out the remembrance of them for ever."

In the conclusion Mr. Whitby very carefully and effectually guards the doctrine which he had been inculcating from abuse, insists upon the obligations to holiness arising from it; and by a series of allusion to the present times, impresses upon his reverend brethren the necessity of having a supreme regard *in their teaching* to the fundamental doctrines of Christianity.

Of the doctrine delivered in this sermon we may truly say, these are the words of eternal life. But let a man *live* according to it, and although he will be made partaker of the divine favour, all the reward, generally speaking, which he will reap from man will be to be stigmatized as an enthusiast.

A Poem on the Restoration of Learning in the East, which obtained Mr. Buchanan's Prize. By CHARLES GRANT, Esq. M. A. Fellow of Magdalen College. Cambridge, printed at the University Press. Deighton, Cambridge; Cadell and Davies, London; Hanwell and Parker, Oxford. 1805. pp. 29.

IT has long been a subject of general complaint, that the age of poetry is passed away, and that modern genius can soar to no higher flights than suit the mediocrity of a sonnet or a song. It is a subject of more serious animadversion, that the muse of these later days has been too often pressed into the service of folly and of vice; and that many of our recent productions prolong their miserable existence by no other means than the depravity of the times. From the lisping softness of their numbers, if, indeed, they are entitled to that praise, they generally derive their sole claim to poetry; and all the interest which they excite, is founded upon the follies and passions of mankind.

From this class of compositions we are happy to exempt the poem before us. We profess ourselves to have derived much pleasure and instruction from the perusal of it; and, though it is not free from faults, yet we feel confident in affirming, that to all who possess a classical taste and a correct judgment of poetical composition, it cannot fail to afford a high gratification.

The plan of the author is developed in the Argument.

"I. The *first* Part of the Poem describes the degraded state of Hindoo Literature during the latter part of the last century. The shocks which Learning sustained from the persecuting Bigotry of Aurungzebe, the Irruption of Nadir Shah, and the intestine division to which that irruption gave rise, are particularly noticed.

"II. A transition is then made to the ancient Splendor of Hindoo Literature during the period when India was governed by her native Kings. The earliest age of authentic Indian History is brought into review; some account is given of the Poetry and Philosophy of Vyasa, which distinguished succeeding times; and this Part closes with a reference to the last brilliant æra of India, when the Poet Calidasa flourished.

"III. *Lastly*, The Revival of Learning on the Banks of the Ganges, under the auspices of the English, and particularly of the Asiatic Society, is celebrated. The Poem concludes with anticipating the diffusion of the Arts, the Sciences, and the Religion of Great Britain throughout the East."

The outline is ingenious, and the success of the execution is, on the whole, equal to the felicity of the design. After expressing an opinion in these decisive terms, we are desirous, without farther delay, to introduce our readers to the Poet himself.

To those, who are wholly unacquainted with the ancient literature of India, it will, doubtless, afford matter of surprise, that the principal tenet of Bishop Berkeley was, in very early times, inculcated by the poet Vyasa, and his followers of the Vedanti School. The tenets of this great man,

> "Th' immortal Berkeley of that elder age." (p. 11.)

are illustrated by Mr. Grant, in the Second Part, with such singular ability and success, that we cannot deny ourselves the pleasure of a quotation. From his sacred retreat near the Banks of the Ganges, Vyasa is represented as viewing the scenes around him, and ranging through the works

of creation, till at length, in solemn musing, he turns to contemplate the Deity.

"From height to height his musing spirit soar'd,
And speechless thought * th' unutter'd name ador'd:
Till words unconscious flowing from his tongue,
He swell'd the strain, and mystic measures sung.
"'Tis all delusion: Heaven and earth and skies,
But air-wove images of lifeless dyes.
He only lives—Sole Being—None beside—
The Self-existing, Self-beatified:
All else but wakes at Maya's † fairy call:
For All that is, is not; or God is all.
Stupendous Essence! obvious, yet unknown;
For ever multiplied, for ever One.
I feel thee not, yet touch on ev'ry side;
See not, yet follow where thy footsteps guide;
Hear not thy voice, yet own its mystic power
In breathing silence of the midnight hour.
Oh, what art thou? since all this bursting scene,
Unnumber'd isles, and countless wayes between;
This fabric huge, on floating pillars rais'd,
With suns and fiery elements emblaz'd;
And thy own pedma ‡, roseate flower of light,
Emblem and cradle of Creative Might;
Live ever on thy sleepless eye reclin'd,
Embosom'd deep in the abyss of Mind.
Close but th' all-seeing Mind, no splendor burns;
Unfold, and all the Universe returns.
Oh, what art thou? and what this darkling ray,
Whose sudden'd lustre mourns in shrines of clay?

Sprung from thyself, though clench'd in human frame,
Faint emanation of th' Eternal Flame.
Oh, fade these scenes, where phantom beauty glows,
And bid th' uncumber'd soul on Thee repose;
Expanse how dread, immeasureable height,
Depth fathomless, and prospect Infinite!"
(*p.* 12, 13.)

Our limits will not permit us to present to our readers every passage which afforded pleasure to ourselves; but we should neither do justice to the author, nor to them, if we could by any means be induced to omit the following splendid lines.

"Hail, happy years! when every lyre was strung,
And every clime with mirth and music rung.
While Asia's voice her Calidasa blest,
Hark! kindred spirits answer'd from the West.
There all his lofty tones Lucretius gave,
And epic transports burst on Mincio's wave,
While roved the Matin bee o'er sweetest flowers,
And all Hymettus bloom'd in Tibur's bowers.
Oh, could some God have rent the veil away,
And join'd in one the masters of the lay!
Illustrious names! though breath'd the mutual tone
In distant climes, unknowing and unknown,
Yet haply, by a viewless touch impell'd,
Your choral symphonies responsive swell'd,
And some spher'd seraph, with the song beguil'd,
Lean'd from his rolling orb to hear, and smil'd.
"How swift, O India! fled those happy years!
How soon thy palmy glories sunk in tears!
What Muse, unwarm'd, their early bloom can eye,
Or sing their alter'd fates without a sigh?
Such thy sad trophies, War! by thee dismay'd,
The classic Graces fly their cherish'd shade,
Peace still thy love, the moonlight hour serene,
Th' unwitness'd musings of some tranquil scene,
Where all is calm and joy, within, around,
No care to ruffle, and no grief to wound.
Oft their bright train, ere yet the war arise,
Even from its distant rumour shrinks and flies:
So, ere it touch'd the steel, the solar ray
Plays off from the keen edge, and glides away.
But not alone the trumpet's madding roar,
Expell'd the weeping Arts from Ganges' shore;

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* "The *Om*, or name of the Deity, never to be uttered but in *silence*.

† "*Maya*, or Delusion; supposed to be a Goddess sprung from Brahma.

‡ "*Pedma*, the sacred name of the *lotos*; an object of supreme veneration in all the mythological systems of the East, especially in that of the Hindus. Brahma is said to have been born in a lotos, when he created the world. It was regarded also as an emblem of the creative power. "This plant (says Mr. Knight) being productive of itself, and vegetating from its own matrice, without being fostered in the earth, was naturally adopted as the symbol of the productive power of waters, upon which the active spirit of the Creator operated, in giving life and vegetation to matter."—Mr. Knight cited by Mr. Maurice; *Indian Antiquities*, Vol. III.

Lo! nurs'd in Superstition's gloomy bower,
Vice * wings with added speed the fatal hour;
Thick and more thick her blighting breath she sheds,
And Learning sickens as the mildew spreads.
For still this sovereign principle we find,
True in the individual as the kind,
Strong links and mutual sympathies connect
The moral powers and powers of intellect;
Still these on those depend by union fine,
Bloom as they bloom, and as they fade, decline.
Talents, 'tis true, may, quick, and bright, has God
To virtue oft denied, on vice bestow'd;
Just as fond Nature lavish colours brings
To paint the insect's thin the eagle's wings.
But of our souls the high-born loftier part,
Th' ethereal energies that touch the heart,
Conceptions ardent, labouring thought intense,
Creative Fancy's wild magnificence,
And all the dread sublimities of song,
These, Virtue, these to thee alone belong;
These are celestial all, nor kindred hold
With aught of sordid or debasing mould:
Chill'd by the breath of Vice, their radiance dies,
And brightest burns when lighted at the skies;
Like vestal flames, to purest bosoms given,
And kindled only by a ray from heaven†."
(p. 17—19.)

The Third Part of the Poem commences with the revival of Learning, and a noble character of Sir W. Jones.

"But, lo! once more return the happy hours;
Learning revisits her forsaken bowers!
To greet her loved approach, her chosen band
In joyful ranks unites on Ganges' strand.
'Twas thus of old, when swoll'd the rushing Nile
From Nubian hills or Meroe's sun-burnt isle,
At once, with all her priests, an awful train,
Transported Memphis issued on the plain;
The white-robed pontiff watch'd the sinking vale,
And waved his wand, and bade Osiris hail,
Not with less rapture Learning's votaries burn,
And court her steps, and bless her glad return.
Full in their front, with eye that upward soars
Apart the mighty Hierophant adores,
Accomplish'd Jones! whose hand to every art
Could unknown charms and nameless grace impart.
His was the soul, by fear nor interest sway'd,
The purest passions and the wisest head;
The heart so tender, and the wit so true,
Yet this no malice, that no weakness knew;
The song, to Virtue as the Muses dear,
Though glowing chaste, and lovely though severe.
What gorgeous trophies crown his youthful bloom,
The spoils august of Athens and of Rome.
And, lo! untouch'd by British brows before,
Yet nobler trophies wait on Asia's shore:
There at his magic voice, what wonders rise!
Th' astonish'd East unfolds her mysteries:
Round her dark shrines a sudden blaze he showers,
And all unveil'd the proud Pantheon‡ towers.
Where, half unheard, Time's formless billows glide,
Alone he steers the dim discover'd tide;
Wide o'er th' expanse as darts his radiant sight,
At once the vanish'd ages roll in light.
Old India's Genius, bursting from repose,
Bids all his tombs their mighty dead disclose;
Immortal names! though long immers'd in shade,
Long lost to song, though destin'd not to fade.
O'er all the master of the spell presides,
Their march arranges, and their order guides;
Bids here or there their ranks or gleam or blaze
With hues of elder or of later days.
See, where in British robes sage Menu§ shines,
And willing Science opes her Sanscrit mines!

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* "The inevitable tendency of vice to degrade the faculties of the soul, is most eloquently insisted on by Longinus, in the last section of his celebrated treatise."

† "The author has been prevented from proceeding to state other causes of the decay of science, from want of time."

‡ "This alludes to the various elucidations which Sir W. Jones has given of Hindoo mythology, and particularly to his "Essay on the Gods of Greece, Italy, and India," (*As. Reg.* Vol. I.) in which the identity of the Deities worshipped in those distant countries is proved with singular skill and precision.

§ "In reference to Sir W. Jones's celebrated translation of "The Institutes of Menu," the great Indian legislator.

His are the triumphs of her ancient lyres,
Her tragic sorrows, and her epic fires;
Her earliest arts, and learning's sacred store,
And strains sublime of philosophic lore:
Bright in his view their gather'd pomp appears,
The treasur'd wisdom of a thousand years.
Oh, could my verse, in characters of day,
The living colours of thy mind pourtray,
And on the sceptic, midst his impious dreams,
Flash all the brightness of their mingled beams!
Then should he know, how talents various, bright,
With pure Devotion's holy thoughts unite;
And blush (if yet a blush survive) to see
What genius, honour, virtue, ought to be."
(p. 19—22.)

After paying a proper tribute of respect to the other distinguished names, which shine in the same constellation with Sir W. Jones, and with lustre inferior only to his, Mr. Grant pauses for a moment to indulge private feelings of sorrow over the memory of a departed friend. In strict coldness of criticism this passage might possibly be considered as not materially connected with the rest of the work; for the subject of it only just lived long enough to give the promise of future eminence: but he must have a mind of a peculiar turn, who could wish for its erasure. We own we have perused the passage again and again; and hard must be the heart of that man who is insensible to its force.

"Nor these alone: But, lo! as WELLESLEY leads,
Rise other names, and a new race succeeds.
Rous'd by his call, the youthful bands aspire
To JONES's learning or to JONES's fire;
In clust'ring ranks the meed of song they claim,
And toil and brighten up the steep of Fame.
Thou too, had Heaven but listen'd to our prayer,
Thou too, MACKENZIE *, shouldst have brighten'd there.
Oh, hopes dissolv'd! oh, prospects all decay'd!
Oh, dawn of glory, opening but to fade!
Pleased we beheld thy early laurels bloom,
Nor knew they wove a trophy for thy tomb.
By Hoogley's banks, from kindred dust how far!
On thy cold stone looks down the Eastern star.
But still Affection views thy ashes near,
The mould is precious, and that stone is dear:
Her nightly thought surmounts the roaring wave,
And weeps and watches round thy distant grave." (p. 23, 24.)

The Address to Britain, towards the conclusion of the Poem, recommends a line of conduct which this "Queen of many Isles," (p. 27,) will do well to adopt. As the "Delegate of Heaven," (p. 2[illegible]) to the Eastern World, she can aim at no higher object than that of improving the condition of the degraded Hindoo, and of spreading through her extended empire the blessings of literature and religion. Fired with the idea Mr. Grant anticipates the time, when the light of Christianity shall shine upon all the nations of the East. He here rises with the rising grandeur of his subject; and we do not hesitate to express our unqualified admiration of the sublimity which characterizes the following passage.

"Roll back, ye crowded Years, your thick array,
Greet the glad hour, and give the triumph way.
Hail First and Greatest, inexpressive name,
Substantial Wisdom, God with God the same!
Oh Light, which shades of fiercest glory veil,
Oh human Essence, mix'd with Godhead, hail!
Powers, Princedoms, Virtues, wait thy sovereign call,
And but for Thee exists this breathing all.
Then shake thy heavens, thou Mightiest, and descend,
While Truth and Peace thy radiant march attend.
With wearied hopes thy thousand empires groan,
Our aching eyes demand thy promis'd throne.
Oh cheer the realms from life and sunshine far!
Oh plant in Eastern skies thy sevenfold star!" (p. 28.)

We regret that our limits will not permit the insertion of more copious extracts; but those with which we have already adorned our pages will sufficiently express the high opinion which we entertain of Mr. Grant's poetical talents; and we cannot possibly offer to our readers a stronger inducement to peruse the work itself.

* "Lewis Mackenzie, Esq. of the Bengal civil establishment. He died at Calcutta in 1800, just after he had been honoured with a medal for his proficiency in the College lately established there. He was the son of Mr. Mackenzie the celebrated author of 'The Man of Feeling'."

It is the production of a rich and elegant mind. In all the variety of subjects, which a plan so extensive must necessarily comprise, the author has shewn an uncommon grasp of comprehension; and it is no trifling praise that every change in his subject introduces a corresponding change in his style. The sentiments are generally clothed in appropriate expressions; and Mr. Grant has, in this respect, not merely proved that he possesses a classical taste and a chastised judgment, but that he has a command of language, which it is not often our lot to witness. The circumstance, however, which affords the highest satisfaction to the *Christian* observer, on the review of this poem, is the association of such talents as those of Mr. Grant with a predominant regard to moral and religious truth.

On these grounds, and in consequence of the very high opinion which we have formed of his talents, we would recommend to the author, at his leisure, a careful revisal. He complains in a note that he was pressed for time; to this cause we are disposed to attribute the few objections which have occurred to us. They are certainly trifling, when taken in connection with so much excellence; but such as they are, on the event of another edition in an improved form, Mr. Grant may not think them beneath his attention.

In one or two instances we meet with some obscurity either in the idea or the expression:

"And throne dominion on his ample glance." (p. 16.)

Stamp'd in immortal light on future days." (p. 29.)

The last of the two following lines is a faint echo of the preceding:

"Still fight to fight, to battle battle leads, Still conqueror to conqueror succeeds." (p. 4.)

The word trophy is repeatedly introduced in a manner which can hardly be justified. See p. 1, 4, 20, 25.

The six lines following our extract in p. 22 having no grammatical connection, and the whole passage being also an imitation, would only serve to remind the reader of a superior original. The last line ending with a stroke of satire, "not too wise to pray," is unsuitable to the general style of the poem.

The plan is, as we have already observed, very ingenious, yet it seems liable to one small objection. Why are the desolations of India by Mahmoud and Tamerlane dispatched in a single line, while the calamities produced by Aurungzebe and Nadir occupy three or four pages.

But the greatest objection to common readers will be found in the number of uncommon names which are scattered through some of the first pages. Mr. Grant might with justice urge, that this charge ought rather to be brought against his subject than himself; for the proper names of India, though very harmonious, are not familiar to an English ear. But would it not be adviseable to discard a few out of the list? The proper names, which occur in the admirable account of the route of Nadir's conquests, are not to be considered as included in this remark: they serve to particularize, which is a characteristic grace of poetry. Perhaps, when this exception is made, the number of hard words will not appear to be very considerable. We could, however, wish that terms, which require notes of illustration, should be introduced only where they cannot be avoided: the plain words "ages" and "rice" might be substituted with advantage for "Calpas" and "Chawlah;" for the continual interruption of the reader's attention by a reference to notes, has a great tendency to damp the warm sentiments which the sublimity of the poet had inspired.

We have dwelt the longer upon these spots, under the hope of gaining the author's attention, if he should publish another edition. We could wish to see this admirable poem as perfect as possible; and are confident, in the mean time, that no reader of taste will be diverted by defects so trifling from admiring its exquisite beauties.

We have noticed two errors, which are not found in the errata, "downs," p. 8, for down; and "Vieramedyt," p. 16, for Viaramadyt: but justice requires us to add that the typography throughout is highly creditable to the Cambridge Press.

An Oration commemorative of the late Major General Alexander Hamilton, pronounced before the New York State Society of the Cincinnati, on Tuesday, July 31, 1804. By J. M. MASON, D. D. Pastor of the First Associate Reformed Church in the City of New York; *with an Appendix, containing the Particulars of the Duel with Colonel Burr, a Copy of the Paper left by the General, and an Account of the General's last Moments.* London, Ogle. 1804. 8vo. pp. 38. Price 1s. 6d.

THE death of General Hamilton, killed in a duel with Colonel Burr, Vice-President of the United States, appears to have excited an uncommon degree of interest in America. We had conceived hopes that so striking and melancholy an example of the dreadful effects of duelling, might have produced in that country some strong measures against that sinful and too prevalent practice. We trusted that at least it would give occasion to all who were religiously disposed, and especially to the clergy, to exert themselves in proclaiming the sinfulness of duelling, and in shewing the direct opposition which subsists between the laws of honour and those of God. We took up the present pamphlet, therefore, with the expectation of seeing the subject ably treated by a divine, who was the friend of the deceased, and some of whose former publications had borne the stamp of Christian piety and zeal. (See Christian Observer for 1803, p. 214 and 553.) But we lament to confess that our expectations have been disappointed.

The oration is a florid piece of declamation, resembling rather the exercise of a school-boy than the discourse of a divine. Instead of the simplicity which has hitherto generally marked, and we might justly add dignified, the English language, Dr. Mason seems to have preferred a shewy eloquence, which consists in words rather than ideas, and is founded in art, and affected emotion, rather than in nature and real feeling. But our objection to it lies chiefly in its unsuitableness to the speaker, and to the subject. The words of a minister of the Gospel, spoken on such an occasion, should manifest a gravity and truth far removed from the tinsel of ornament, and the extravagance of hyperbole. Simplicity should be the characteristic of his eloquence, as indeed it is ever the perfection of true oratory. The following extravagant panegyric, therefore, which may serve as a sufficient specimen of the whole oration, offends as much against religion as it does against sound sense and good taste.

"But enumerations were endless. He was born to be great. Whoever was second, *Hamilton* must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands. Pre-eminence, in whatever he chose to undertake, was the prerogative of *Hamilton*. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort; and the judgment stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every string of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom he was most conversant. The greatness of most men, like objects seen through a mist, diminishes with the distance; but *Hamilton*, like a tower seen afar off under a clear sky, rose in grandeur and sublimity with every step of approach. Familiarity with him was the parent of veneration. Over these matchless talents Probity threw her brightest lustre. Frankness, suavity, tenderness, benevolence, breathed through their exercise. And to his family!—but he is gone.—That noble heart beats no more: that eye of fire is dimmed; and sealed are those oracular lips. Americans, the serenest beam of your glory is extinguished in the tomb!" (p. 21, 22.)

We should scarcely think it worth while to notice the errors of style which run through this composition, were it not important to remark that the religious effect of an address is exceedingly diminished by an *affectation* of eloquence. The Apostle Paul was careful not to address the Corinthians, who were much attached to rhetorical harangues, "in enticing words of man's wisdom," or "with excellency of speech." The impression was to be made by the exhibition of truth, and therefore the truth plain and undisguised was set before them. What is gained in pleasing the fancy

is often so much diverted from the more valuable object of improving the heart *.

This remark applies, we think, to the manner in which the evil of duelling is treated by Dr. Mason. It seems to us, that the oration would have been far more impressive and useful on this point had the author endeavoured to speak as a minister rather than an orator. He appears to have been led, probably by the affectation of eloquence, to use arguments, and to adopt a mode of reasoning, which will never be effectual in checking the practice of duelling. It is in vain that declamatory harangues are made respecting the evils which attend it. The absurdity, the cruelty, the baseness, of the practice are confessed by every duellist. It is idle, therefore, to attack him on these grounds, so long as the general opinion of mankind sanctions duelling. The only true ground on which it can be successfully resisted is that of religion. The fear of God must be opposed to the fear of the world; and reverence for the authority of God must counteract the love of reputation. The paper left by General Hamilton, a copy of which is annexed to this oration, assigns very exactly the reasons which prevail with most men in accepting a challenge. The General states that he was "desirous of avoiding the interview for the most cogent reasons;" he observes,

"1. My religious and moral principles are strongly opposed to the practice of duelling, and it would ever give me pain to be obliged to shed the blood of a fellow-creature in a private combat forbidden by the laws.

"2. My wife and children are extremely dear to me, and my life is of the utmost importance to them, in various points of view.

"3. I feel a sense of obligation towards my creditors, who in case of accident to me, by the forced sale of my property, may be in some degree sufferers.—I did not think myself at liberty, as a man of probity, lightly to expose them to hazard.

"4. I am conscious of no ill-will to Col. Burr, distinct from political opposition, which, as I trust, has proceeded from pure and upright measures.

"Lastly. I shall hazard much, and can possibly gain nothing by the issue of the interview." (p. 29.)

These are, indeed, very strong reasons. Religion, morality, affection, justice, interest, all loudly remonstrated against his accepting the challenge. Let us hear then the weighty arguments which counterbalanced all these considerations.

"To those who, with me, abhorring the practice of duelling, may think that I ought, on no account to have added to the number of bad examples, I answer, that my relative situation, as well in public as private, enforcing all the considerations which constitute what men of the world denominate honour, imposed on me (as I thought) a peculiar necessity [not] to decline the call.—The ability to be in future useful, whether in resisting mischief, or effecting good in those crises of our public affairs, which seem likely to happen, would probably be inseparable from a conformity with public prejudice in this particular." (p. 32.)

It is regard to reputation then which induces him to violate the strongest obligations of religion and morality. It is true that this regard to reputation is clothed in the honourable guise of an ability to be in future useful. But are we to do evil, or to yield to a prejudice which we know to be both absurd and sinful, that we may have the power of doing good afterwards. This applicaiton of the doctrine of expediency is as ludicrous as the old vindication of cowardice.

He that fights, and runs away,
May live to fight another day.

What is the character which will enable a man to be truly useful? Surely that consistent integrity which will on no account do wrong, which equally disregards the popular clamour, or the demands of interest; which, in a word, fears God and fears God only. If usefulness must depend on our conforming to public opinion, in a point confessedly wrong, it had better be given up at once; for it would be purchased at too dear a price by the sacrifice of conscience. We see, from this melancholy instance, the danger of laying down false rules of judging. A real Christian, who judges only by the plain rules of Scripture, would have felt little difficulty in the case which so much perplexed General Hamilton. He would have decided at once that

* It will not be supposed that by these remarks we mean to discourage real eloquence. So far are we from doing this, that we expose the counterfeit with the express view of exalting the character of that true eloquence, which affects the heart by lively but just ideas, and by forcible but sober representations.

the practice of duelling was sinful; and, therefore, whatever the consequences might be, he would not sanction it. If, by following this course, his character should suffer ever so greatly in the estimate of the world, still he must obey God rather than man, and abide the consequences with the fortitude of a martyr. We cannot but lament in this case another melancholy instance of the mischievous effects of the doctrine of expediency *.

This pamphlet concludes with Dr. Mason's account of the General's last moments: and as it may be interesting to our readers we give it at length, though we are sorry that, in our remarks upon it, we shall find too much room for censure.

"Shortly after the rumour of the General's injury had created an alarm in the city, a note from Dr. Post informed me that 'he was extremely ill at Mr William Bayard's, and expressed a particular desire to see me as soon as possible.' I went immediately. The exchange of melancholy salutation, on entering the General's apartment, was succeeded by a silence which he broke by saying, that he 'had been anxious to see me, and have the sacrament administered to him; and that this was still his wish.' I replied, that 'it gave me unutterable pain to receive from him any request to which I could not accede; that, in the present instance, a compliance was incompatible with all my obligations; as it is a principle in our churches never to administer the Lord's Supper privately to any person under any circumstances.' He urged me no further. I then remarked to him, that, 'the Holy Communion is an exhibition and pledge of the mercies which the Son of God has purchased; that the absence of the sign does not exclude from the mercies signified; which were accessible to him by faith in their gracious Author.'—'I am aware,' said he, 'of that. It was only as a sign that I wanted it.' A short pause ensued. I resumed the discourse, by observing that 'I had nothing to address to *him* in his affliction, but that same *gospel of the grace of God*, which it is my office to preach to the most obscure and illiterate: that in the sight of God all men are on a level, as *all have sinned, and come short of his glory*; and that they must apply to him for pardon and life, *as sinners*, whose only refuge is in his *grace reigning by righteousness through our Lord Jesus Christ*.'—'I perceive it to be so,' said he; 'I am a sinner; I look to his mercy.' I then adverted to 'the infinite merit of the Redeemer, as the *propitiation for sin*, the sole ground of our acceptance with God; the sole channel of his favour to us; and cited the following passages of scripture;—'*There is no other name given under heaven among men, whereby we must be saved, but the name of Jesus. He is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. The blood of Jesus Christ cleanseth from all sin.*' This last passage introduced the affair of the duel, on which I reminded the General, that he was not to be instructed as to its moral aspect, that *the precious blood of Christ*, was as effectual and as necessary to wash away the transgression which had involved life in suffering, as any other transgression; and that he must there, and there alone, seek peace for his conscience, and a hope that should '*not make him ashamed.*' He assented, with strong emotion, to these representations, and declared his abhorrence of the whole transaction. 'It was always,' added he, 'against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life.' He repeated his disavowal of all intention to hurt Mr. Burr; the anguish of his mind in recollecting what had passed; and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassions; the freedom of pardon in the Redeemer Jesus to perishing sinners. 'That grace, my dear General, which brings salvation, is rich, rich.'—'Yes,' interrupted he, 'it is *rich* grace.'—'And on that grace,' continued I, 'a sinner has the highest encouragement to repose his confidence, because it is tendered to him upon the surest foundation; the scripture testifying that *we have redemption through the blood of Jesus, the forgiveness of sins according to the riches of his grace.*' Here the General, letting go my hand, which he had held from the moment I sat down at his bed-side, clasped his hands together, and, looking up towards heaven, said, with emphasis, 'I *have* a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ.' He replaced his hand in mine, and appearing somewhat spent, closed his eyes. A little after, he fastened them on me, and I proceeded. 'The *simple* truths of the Gospel, my dear Sir, which require no abstruse investigation, but faith in the veracity of God who cannot lie, are best suited to your present condition, and they are full of consolation.'—'I feel them to be so,' replied he. I then repeated those texts of scripture: *It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, and of sinners the*

* The reader will find some reflections on General Hamilton's duel in the Christian Observer for 1804, p. 510.

chief. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool. 'This,' said he, 'is my support. Pray for me.'—'Shall I pray with you?'—'Yes.' I prayed with him, and heard him whisper as I went along; which I supposed to be his concurrence with the petitions. At the conclusion he said, 'Amen. God grant it.'

"Being about to part with him, I told him 'I had one request to make.' He asked 'what it was?' I answered, 'that whatever might be the issue of his affliction, he would give his testimony against the practice of duelling.'—'I will,' said he, 'I have done it. If *that*,' evidently anticipating the event, 'if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner that will effectually put me out of its reach in future.' I mentioned, once more, the importance of renouncing every other dependence for the eternal world, but the mercy of God in Christ Jesus; with a particular reference to the catastrophe of the morning. The General was affected, and said, 'Let us not pursue the subject any further, it agitates me.' He laid his hands upon his breast, with symptoms of uneasiness, which indicated an increased difficulty of speaking. I then took my leave. He pressed my hand affectionately, and desired to see me again at a proper interval. As I was retiring, he lifted up his hands in the attitude of prayer, and said feebly, 'God be merciful to——.' His voice sunk, so that I heard not the rest distinctly, but understood him to quote the words of the publican in the gospel, and to end the sentence with, 'me, a sinner.'

"I saw him, a second time, on the morning of Thursday; but from his appearance, and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for a moment at his bed-side, in company with his overwhelmed family and friends; and for the rest, was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state: and he viewed with calmness his approaching dissolution. I left him between twelve and one, and at two, as the public know, he breathed his last." (p. 63—38.)

Our readers will remark in this account, that the principal object of the pastor seems to have been to administer consolation to his dying friend, by exhorting him "to repose his confidence on the grace of Jesus Christ." But was this precisely the object which a Christian minister ought to have had in view on such an occasion, and under such circumstances? When a person is dying under the immediate effect of an act of sin (for such must duelling be accounted on Christian principles,) is this the season to soothe his conscience, to quiet his fears, and calm his mind; by speaking only, or principally, of the mercy of God, and the power of the blood of Christ to cleanse from sin? Surely the occasion called for a very different strain. Hope should not indeed be entirely withheld, but the communication of it undoubtedly ought not to have been the first object of the minister. The simple question is, whether any one has a right to rely on the mercy of the Almighty through the merits of the Lord Jesus Christ, *without true repentance*. To assert that he has, appears to us the cardinal point of Antinomianism. If then no person has a right to appropriate to himself the consolations arising from the propitiation of Christ, without true repentance, surely wherever there is any just cause for doubt on this point, the application of the promises ought to be suspended. It is true, that the General declared his abhorrence of the whole transaction; but so he had done in writing before the interview, yet he kept the appointment notwithstanding. The nature of true repentance should be most carefully explained, and its reality proved, before consolation is liberally administered. We apprehend that this point may not always be sufficiently attended to by some ministers of the Gospel. Nothing is easier than to inspire a sick or dying man with hope, peace, and joy, by *injudiciously* setting before him the rich promises of divine mercy*; but a faithful and prudent minister will always be very cautious lest he should encourage presumption instead of establishing a solid Christian hope. The experience of a dying person will be more satisfactory in proportion to the real penitence, rather than to the confidence which it discovers. It is true, that a minister is often placed in very trying circumstances, and must sacrifice his

* We cannot but esteem the mention of "the precious blood of Christ," in that part of the Doctor's discourse where the affair of the duel is first introduced, as exceedingly objectionable.

feelings most painfully to a sense of duty; and we cannot but feel the delicacy of Dr. Mason's situation. But regard to his friend, and to truth, which is of far superior moment to friendship, should, as we think, have led him to employ his benevolent efforts in bringing General Hamilton to a much deeper sense of his sinfulness than he appears to have felt. Let Dr. Mason ask himself whether the account which he has published may not tend to encourage another person to accept a challenge, without fear of not meeting with a minister to comfort his dying moments. What would the Doctor say to a Roman Catholic priest who should give absolution to a person who received his death-wound in a duel, with as little ground for believing his repentance to be sincere as the Doctor seems from the above narrative to have had in the case of General Hamilton? How justly would he charge the popish system with serving to countenance sin, by making the forgiveness of it so easy? Yet where is the difference in the present instance as to practical effect? Far be it from us to encourage any harshness in a minister's manner, or to prevent his holding out reasonable encouragement; we only think that, in such a case as that before us, it should have been the minister's aim to promote contrition for sin rather than to administer consolation.

Lawful Amusements; a Sermon, preached at the Thursday Evening Lecture, Fetter-Lane, January 10, 1805. By GEORGE BURDER, Author of Village Sermons, &c. Second Edition, with an Appendix. London, Williams. 8vo. pp. 38. 1805. Price

A Letter to the Reverend George Burder, occasioned by his Sermon on Lawful Amusements, preached 10th January, 1805. London, 8vo. pp. . Price 1s.

THE former of these publications might more properly be entitled, "Unlawful Amusements," little more than one out of thirty-eight pages being devoted to the amusements which are lawful. It is directed chiefly against the theatre. Dancing and cards are strongly, though more briefly, condemned. The only lawful amusements which are enumerated are "walking and riding, books on history, biography, and natural philosophy, and music in moderation." We were surprised that no mention was made of drawing as a sedentary, and gardening as a more active amusement. The company of intelligent and pious persons is also reckoned among the number of lawful amusements, as is the employment of "making garments for the poor," and of "visiting the sick in their abodes of penury and pain." There can be no doubt of the pleasure attending these useful employments; but it may be questioned whether the "occupation of Dorcas," or that of visiting the poor, comes properly under the modern denomination of amusements.

A considerable Appendix is added to this second edition. The Appendix is a defence against the "Letter occasioned by Mr. Burder's Sermon," which we have announced our intention of also reviewing.

We feel some concern at having to remark that "the Letter to Mr. Burder," though it pleads the worse cause, is expressed with more delicacy, and is managed with superior judgment and ability. And we are led to undertake this review of the two publications, by a desire to place the general subject of amusements in its proper light.

We now return to Mr. Burder's Sermon, of which we thought it proper to give, in the first place, a short epitome.

Mr. Burder, in a preface, observes, that a course of subjects, which are seldom themes of public discussion, were appointed for the Thursday Evening Lecture in Fetter-lane. That the first of these was "The proper Influence of Religion on the Dress and Manners of its Professors," and the latter "*What Amusements may be deemed lawful for Christians.*" The writer of the Letter to Mr. Burder, after paying some compliment to his intentions, observes, "The topic of your investigation is somewhat singular. 'What Amusements may be deemed lawful *for Christians.*' The doctrine which clearly follows from your exclusive application of your arguments to Christians, is more seriously evil than you seem to imagine. And it is this, that the amusements unlawful for Christians are unlawful for Christians only. What is the inference? Is it not obviously this,

that those who do not come within your description may indulge them without crime and without remorse. What then, is there one rule of duty for one man and one for another?"

We think that there is justice in this remark; and we have introduced it because we have had frequent occasion to notice the same erroneous and unguarded manner of representing certain duties as belonging only to believers: as if the law of God did not equally lay claim to the obedience of men of every class. Unquestionably the precept to the unbeliever, which is the first in order, according to the Constitution of the Gospel, is *to believe the Gospel.* "Then said they unto him, what shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God," (that is, this is the first acceptable work of God which ye have to do) "that ye believe on him whom he hath sent." But if to believe is the first duty, to bring forth all the fruits of faith is a duty obviously included. We wish to suggest to the answerer of Mr. Burder, the high importance of this preliminary duty of *believing*: for we suspect that he may belong to a theological school, which entertains very inadequate notions of the nature and efficacy of faith.

The text to Mr. Burder's Sermon is taken from Colossians iii. 17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

The Preacher observes,

"I have chosen the words of the text as including a *general rule* that may be applied on all occasions. When any doubt arises in the mind as to the lawfulness of an act, let this question be asked, 'Can I do this in the name of the Lord Jesus? that is, according to his will and commandment, agreeably to my relation to him, and with an eye to his glory.'"

We cordially approve of this general observation of Mr. Burder, and we deem it a very proper introduction to his discourse. We, however, also agree with a remark of his antagonist, conveyed perhaps too much in the shape of an objection,

"That when we have asked ourselves the question, Can I do this in the name of the Lord? The answer recurs, Is it innocent or is it criminal? I must, therefore, examine my own heart. I must reflect from what motive I am about to act, and what will be the tendency or consequence of the action.—'Can I do this in the name of the Lord,' (he adds) 'is therefore *not a rule but a question.*"

We reply that it is nevertheless a good *rule* always to put to ourselves this *question*, and that it is in this lax sense alone that the term *rule*, as we conceive, must be considered as employed by Mr. Burder.

Mr. Burder proceeds to shew "*on this principle*," as he calls it, that is, on the principle "of doing all in the name of the Lord Jesus," what amusements are unlawful for Christians; "and first," (he says) "all such as are evidently sinful, all such as the Word of God condemns. Of this number are, first, all such as are used on the Lord's Day; and, secondly, all such as are cruel or profane." Here again the objector steps in, and not altogether unjustly observes, that no light is thrown on the subject by this first enumeration, since "we are still left without a criterion." Bull-baiting, cock-fighting, and horse-racing, are touched upon by Mr. Burder under this head, and the subject of the theatre is also introduced.

Those amusements are, in the second place, said to be unlawful, "which, if not in themselves absolutely sinful, have a dangerous tendency to sin."

"This rule," (says Mr. Burder), "will particularly include the diversion of the playhouse. Perhaps it would not be easy to prove, that all dramatic representations are absolutely unlawful, and they were probably originally invented for good purposes; yet as they are managed, and as perhaps they cannot but be managed, to suit the general taste of the world, they tend to more evil than almost any other species of amusements."

Mr. Burder then proceeds to deliver a very strong, as well as coarse, Philippic against the theatre. He speaks, first, of the *company* which attends it, among whom, he says, "though there may be some virtuous characters, are all the loose, debauched, depraved, and ungodly," &c. &c. He affirms also, the *players* to be "generally loose debauched people;" a set of "base" persons whom it is wrong to encourage, though "there are, doubtless, some exceptions, and they excite an agreeable surprise when they are discovered," &c. He then describes the *plays* as consisting in "love intrigues, blasphemous passions, profane discourses," &c. &c. and here, as in some other places, he employs expressions so

gross, and descriptions so particular, that we should be sorry to introduce into our Review some parts even of the Sermon of Mr. Burder *.

"It is pleaded," (he adds,) "by the advocates of the theatre, that dramatic performances abound with excellent sentiments. That some good morals are occasionally recommended must be admitted. But is this the general tendency? Is it not far more common for the hero of the play to be some gay dissipated character wallowing in all manner of sin, yet recommended to the audience by the noble frankness of his disposition, or in the cant of the world, 'the goodness of his heart,' a pleasing rake recommending himself by the charms of wit, and reconciling the female spectator to similar characters, perhaps to a permanent connection with such to the utter destruction of all domestic happiness."

Mr. Burder after condemning likewise the interludes, dances, scenery, and music, proceeds to introduce, in confirmation of his own views, some extracts from various authors, taken chiefly from Jeremy Collier's View of the Profaneness and Immorality of the English Stage. Among the ancient Heathen writers, Plato, Xenophon, Livy, Seneca, and Tacitus are shewn to bear a very unequivocal testimony to the immorality and injurious tendency of plays. The last mentioned writer observes, that "the German ladies were defended from danger, and preserved their honour, by having no playhouse among them." The case, as Mr. Burder well observes, is altered now, and the "seducing dramas of Germany" are imported into our country for the improvement of the British ladies. He adds; "admitting, as in candour we ought, that the theatrical exhibitions of pagans, were in some instances more immoral than ours; yet, these strong testimonies ought to have great weight with us who "profess and call ourselves Christians."

Mr. Burder next produces the opinions of the lawgivers of Athens, Sparta †, and Rome, as confirming the view given of the stage by the writers who have been mentioned.

"In *England*," adds Mr. Burder, "a well known Act of Parliament was made in the reign of Queen Elizabeth, denominating Players, "Rogues, Vagabonds, and Sturdy Beggars;" and in the year 1580, a petition was presented to her majesty to suppress all playhouses in the City of London, which was accordingly effected; and to the honour of the Corporation, theatres have never since been suffered within their jurisdiction."

Mr. Burder next adverts to the sentiments of the Christian Church, and shews that in the Council of Collioure in Spain (anno Dom. 305,) in the first Council of Arles, in 314; in the third Council of Carthage; and in the second of Chaalon, decrees were passed which either imply or express the most unqualified censure of stage entertainments. He likewise quotes Tertullian, who in his book on public diversions reminds Christians, that the nature of their faith, no less than reason, and the discipline of the Church, had shut them out from the entertainments of the town: they had nothing to do with the phrensies of the race ground, the licentiousness of the theatre, or the cruelties of the bear-garden. "Will you not then," he adds, "avoid this seat of infection? The very air suffers by their impurities. What though the performance may in some measure entertain? What

* Surely it is discreditable to religion, and by no means conducive to good morals, to agitate the dispute whether a disgusting expression, first employed in speaking of the Slave Trade, is or is not used (and in a far more offensive sense) by some frequenters of the theatre, in order to describe the passage behind the boxes. We also object to the use of words so distressing to every chaste female ear as some of the terms employed in this sermon. Surely some circumlocutions might have been found, which would have sufficiently conveyed the writer's meaning if it was necessary to convey it.

† We apprehend, however, that the Greeks in general did not discourage the theatre. That their partiality to it forms, nevertheless, no sound argument in favour of its morality, is shewn by Rousseau in his letter to D'Alembert. See Œuvres de Rousseau, p. 530, 11 Vol. 8vo. Rousseau professes his observations in the following manner. "Je ne sache qu'un seul peuple qui n'ait pas eu la dessus (on the subject, that is to say, of the mischievous and immoral tendency of the theatre) les mêmes maximes de tous les autres, ce sont les Grecs. Il est certain que, chez eux, la profession du theatre etoit si peu deshonnete que la Grece fournit des exemples d'acteurs chargés de certaines fonctions publiques, soit dans l'etat soit en embassades. Mais on pourroit trouver aisement les raisons de cette exception."

hough innocence, yea, and virtue , shine through some part of it? s not the custom to prepare poison alatably."

he testimony of Archbishop Til- on, which is next adduced, will e found in our number for January st, p. 46. The same judicious pre- te is quoted as denominating the ayhouse *the devil's chapel*, and *the hool and nursery of licentiousness and vice*; and such parents as take their children there "monsters, I had lmost said devils."

Le us now hear the author of the "Le er to Mr. Burder" urge his objections.

"Had you not expressed yourself," (he says,) "on this subject" (of the playhouse) "in terms of such coarse and indiscriminate invective, I should have passed more lightly over the subject; but when you deal in assertions wholly unsupported by proof," (surely they are not wholly unsupported,) "which assertions, if true, would stigmatize the moral good sense of your country, and hold it up to the scorn and contempt of the surrounding nations of Europe, not to expose their falsehood would be to admit their truth."

Again, he says, in reference to Mr. Burder's description of the company which frequents the theatre.

"Can such exaggerated, such overcharged descriptions serve the cause of truth and virtue? If we blame let us at least blame with candour and with justice, lest the delinquent, in his turn, impeach the verdict of the judge."

In reply to Mr. Burder's observations on the moral character of the players, he charges that gentleman with illiberality in vilifying indiscriminately *, a whole class of persons of whom he has no personal knowledge, and recommends to him as a corrective of that asperity of censure which is sadly distant from the mild spirit of Christian charity, the consideration of the rule, "judge not that ye be not judged."

In answer to Mr. Burder's censure of plays he says, "You here quote an old and long forgotten writer, W. Law†, never very remarkable either for his sense or his candour‡, a Puritan||, who wrote in an age and state of manners greatly different from the present, and then you put your questions at the heel of this description, "Can *these* form an amusement lawful for Christians?"

This writer admits, that in the days of Charles II. the stage was so impure, that no man with any trace of moral feeling left on his mind could countenance it. But he maintains that Mr. Burder's delineation of the stage is wholly inapplicable to its present state. Otherwise, he argues, the king, who sometimes partakes of theatrical amusements, must be considered as patronizing licentiousness: a mode of viewing the subject, which may "have the effect of exasperating ignorant and misguided zealots against him:" while the Lord Chamberlain, whose office it is to license plays, will stand impeached with a shameful and gross desertion of his public duty.

But might not the same arguments have been produced with equal force in the licentious age of Charles II., against those who, like Tillotson and Collier, raised their voice against the impurity of dramatic representations? Will this writer say, that the attendance and patronage of that monarch, or the licence of his Lord Chamberlain, were circumstances which of themselves precluded censure? If such a mode of reasoning were admitted as conclusive, it would follow, in certain supposeable cases, that the grossest vices which have disgraced humanity would cease to be objects of examination or censure.

Our author then proceeds to state his own opinions on this subject.

"The tendency of a visit to the theatre must wholly depend upon circumstances: it may have a bad tendency to one man, it may have no such tendency to another. It is so with every other amusement, however rational, because the best are liable to be perverted: if any person whose morals are vitiated, or whose principles are unfixed, should find in a theatre, and I allow he may, and *out of it too*, incentives to unchaste desire, let him instantly fly from it, if he values the peace of his own

* Mr. Burder's censure is not indiscriminate. He says, that "there have been a few exceptions."

† Law has not been dead above forty-four years.

‡ We never before heard the sense of William Law questioned.

|| William Law, so far from being a Puritan, was a Non-juror, and a strenuous defender of episcopacy.

conscience, or the preservation of his remaining virtue. But, *qui bene distinguet, bene docet;* let not the man whose rectitude of mind and innocency of heart lead him to extract that rational amusement from the drama which it was designed to convey; let not this man be condemned as profane, or accounted as ungodly, because he happens to have been found among a British audience at a British theatre. To affirm, from such a circumstance of such a man, that he brings discredit on his profession of religion, is unworthy the candour of a true Christian." (p. 17.)

"If my opinion were asked on the subject of the theatre and theatrical amusements, it would be to this effect. I should say to the enquirer, it is a question of prudence: if your judgment is mature, your mind enlightened, and your principles fixed; in this case, resorted to occasionally as a relaxation from the fatigues of business or the ardor of study, they may serve to relieve your mind and refresh your spirits. But remember that this species of recreation, like every other, must be enjoyed with moderation and good sense. If you perceive any thing in them that is improper, your good judgment will condemn it. If your young mind is yet unfortified by principle, and you find any thing in the objects around you that awaken your passions or seduce you to evil, abstain from them altogether. The moment you transgress the bounds of virtue, in action or in thought, that moment you are culpable; but recollect that you are equally so, wherever you happen to be, whether in the parlour or the playhouse. When amusement is carried beyond the bounds of prudence, it is amusement no longer; it is *dissipation*. The temperate enjoyment is blameless: the excess is guilt."

We have fairly given the strength of the argument on each side; and it now remains for us to pass judgment. But, before we do this, we shall add a few remarks of our own, not doubting that our readers will feel so much interest in the subject under discussion as to excuse the prolixity of the present article.

Whether plays, as Mr. Burder admits that they may have been "originally, were invented for good purposes," or whether also two thousand or two hundred years ago they may or may not have promoted a beneficial end, is not decisive of the present question. If indeed we are to travel into remote antiquity, and to judge of the morality of plays by the uses to which they were directed by the first inventors, we shall at once discard them as Anti-christian: for the tragedy is said to have been instituted in honour of Bacchus, and to have consisted chiefly of songs in celebration of that *popular* deity. Its name is derived from the word Τραγος goat, the animal usually offered up to Bacchus, and ωδη, a song; a Bacchanalian ode, naturally accompanying the Bacchanalian sacrifice. If, on the other hand, we choose rather to trace the history of the theatre merely from its origin in our own island, we may thence deduce, what it certainly will be difficult to infer from any other circumstance, that a play is a most devout and Christian species of entertainment: for the subjects first exhibited on a stage in this country, as Mr. Burder has partly intimated in a note, are understood to have been the Creation, the Fall of Adam and Eve, the Deluge, the History of Joseph and his Brethren, and even the Redemption of Man; the Apostles, the Traitor Judas, the Virgin Mary, Herod and Pontius Pilate, having been some of the figures in these pieces. Religious feelings were supposed to be excited among the common people by thus dramatizing the Scriptures; and it is a singular fact, that the Chaunters of St. Paul's Cathedral, complained in the year 1378, that Scriptural Plays, of the representation of which they wished to enjoy the monopoly, had fallen into low hands, to the great discredit of religion. Certain "inexpert people," as they said in their petition to Richard the Second, had rendered the representations of the Old Testament so ridiculous as both to favour libertinism and infidelity, and to do no small prejudice to the complainants, "who had been at great expence to represent the same publicly at Christmas." Thus early did the British theatre shew signs of that degeneracy which it has been in all ages so difficult to obviate.

Although we do not mean to draw any conclusive argument from the corruption of ancient theatres, yet we must observe, that the agreement of so many enlightened statesmen, philosophers, moralists, and christian divines, respecting the evils incident to the stage, affords a strong presumption against it. The author of the letter to Mr. Burder, like other advocates for the stage, (and we consider ourselves as addressing the whole party) is ready to admit that, in a pe-

riod somewhat remote, plays were mischievous; and particularly that, in the licentious age of the 2d Charles, the play-house was infected with the immorality of the nation. Is he not aware that the British theatre (so far at least as comedy is concerned) has been proverbially licentious up to a much later period? We would ask this apologist for the stage, what is the nature of that evidence respecting the facts of the case which he would claim from us? The testimony of the ancients is set aside by him, as too old to be applicable to our times; a testimony, nevertheless, which stands opposed to the *principle* of all theatrical exhibitions. The evidence of moderns is equally rejected, unless it be that of those moderns, who are acquainted with actors, and with the theatre. Mr. Burder, who never attends the play, can know nothing of the subject. The testimony of all the "very pious" must be liable to a similar objection. With a view of extricating ourselves from this difficulty, we shall proceed to call up two or three witnesses, not ancients, like Livy, Tacitus, and Seneca; not modern zealots, like Mr. Burder; not fathers of the Church, like Tertullian; not pietists, like W. Law; not priests or bishops, like Tillotson: but men who must be deemed of unimpeachable credit in this particular; men, lately dead, who have left their formal testimony behind them, and who are, at the same time, sufficiently profane and anti-christian, even in the estimation of our apologist, to be competent judges in the question. They shall, among others, be Rousseau, Voltaire, and Diderot.

Rousseau is well known to have strongly protested against the introduction of theatrical entertainments at Geneva, on the ground of their tendency to corrupt the people.

"It is impossible," he says, "that an establishment so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon the ruins of our ancient simplicity, and menace public liberty! Do you think they will authorize this innovation by their presence, after having loudly disapproved it? Be assured, that many go without scruple to the theatre at Paris, who will never enter that of Geneva, because the good of their country is dearer to them than their amusement. Where would be the imprudent mother who would dare to carry her daughter to this dangerous school; and how many respectable women would think they dishonoured themselves in going there? If some persons at Paris abstain from the theatre, it is simply on a principle of religion, and surely this principle will not be less powerful amongst us, who shall have the additional motives of morals, of virtue, and of patriotism; motives, which will restrain those whom religion would not restrain."

This philosopher, in other places, treats much at large of the moral character of players, and, in doing this, he uses almost as little ceremony as Mr. Burder. It is, however, observable, that he occasionally seems to feel some of that salutary dread of the wrath of the dramatic body, with which we perceive that an attempt is made to inspire Mr. Burder. "*Trusting*," says he, in the opening of one of his letters, "*that you will not denounce me to these dangerous adversaries*, I will freely acknowledge to you, that I consider *all the dramatic authors as the corrupters of the people*."

"I observe, in general," he remarks in another place, "that the situation of an actor is a state of licentiousness and bad morals; that the men are abandoned to disorder; that the women lead a scandalous life; that the one and the other, at once avaricious and profuse, ever overwhelmed with debt, and ever prodigal, are, as unrestrained in their dissipation, as they are void of scruple in respect to the means of providing for it. In all countries their profession is dishonourable: those who exercise it are every where contemned; even at Paris, where they are treated with more consideration, and where their conduct is better than in any other place, a sober citizen (un Bourgeois) would fear to be upon terms of intimacy with the same actors who may be seen every day at the tables of the great. A further observation, of no less importance, is, that this contempt is strongest wherever the manners are the most pure, and that there are countries of innocence and simplicity, where the trade of an actor is held almost in horror. These are incontestable facts. You will say that they result only from prejudices—I agree to it—but, these prejudices being universal, we must seek for an universal cause; and I do not see where we can find it, except in the profession itself."

"I might impute these prejudices to the declamations of priests, if I did not find them established among the Romans before the birth of Christianity; and not only vaguely scattered in the mind of the people, but authorized by express laws, which declared actors infamous, and took from them the title and the rights of Roman citizens." "The pagan priests and devo-

tees, who were favourable to theatrical exhibitions, inasmuch as they made part of the public games in honour of religion, had no interest in decrying them."

To the no small disgrace of this reformed country, *Voltaire* plumes himself not a little upon the superior *bienseance* of the French Theatre, and says, that the language of English comedy is "the language of debauchery, not of politeness."

Mr. Moralt, in his Letters upon the French and English Nations, ascribes the corruption of manners in London to comedy, as its chief cause. "Their comedy," he says, "is like that of no other country; it is the school in which the youth of both sexes familiarize themselves with vice, *which is never represented there as vice, but as mere gaiety.*"

"As for comedies," says *Diderot*, in his Observations upon Dramatic Poetry, "the English have none; they have in their place satires, full indeed of gaiety and force, but without morals, and without taste—*sans mœurs, et sans gout.*"

We readily admit that these descriptions refer to a period which is now past, but it is a period, as we suspect, not very *widely* different from the present; and we here beg to urge upon our readers one remark, which is extremely important. At the time of that extreme debauchery of the British stage, of which Voltaire and Diderot complained, did any great proportion of our fashionable world absent itself from the theatre? Did not the multitude *accommodate* themselves to the existing circumstances? Did not parents even then carry their sons and daughters to the scenes in question; the same parents who, when the Sabbath arrived, were found duly attending in our churches; and who, when Christmas-day, or the time of Lent recurred, received the Sacrament? And were not also writers found to plead gravely, even in those days, for the useful tendency, in a moral view, of theatrical entertainments?

Dr. Blair, in whose Lectures on Rhetoric and Belles Lettres, the character of the moralist and divine, in our opinion, are by no means too prominent, observes, in speaking on this subject—"Accustomed to the indelicacy of our own comedy, and amused with the wit or humour of it, its immorality too easily escapes our observation." We wish that the author of the Letter to Mr. Burder would take this remark into his serious consideration; a remark, of which the only fault is, that it is expressed in terms far too soft and gentle. When our author says—"If my opinion were asked on theatrical amusements, it would be to this effect—*If you perceive any thing in them that is* IMPROPER, *your good judgment will condemn it*;" does he consider that this good judgment is not likely to be found in every attendant on the theatre? He takes for granted a main point in the question, namely, that the mind will continue quick to discover even every *impropriety* in all the pieces which are seen acted. He says, that it is "the excess" of attendance on the theatre which "is guilt;" "the temperate enjoyment is blameless." Now, is it not by the means at first of this temperate enjoyment, that a young person becomes familiarized with a certain degree of vice, and is prepared for further progress? Is not "Principiis obsta" the great rule of every sound moralist?

There is in this writer, a gravity, as well as an apparent candour, which are so imposing, that we think it important to attack some of his fundamental principles. How does his wisdom differ from that of those authorities, which have said—"Watch and pray, that ye enter not into temptation"—"Abstain from all appearance of evil"—"Wherefore come out from among them, and be ye separate, and touch not the unclean thing"—"Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying"—"Grieve not the holy spirit of God"—"Have no fellowship with the unfruitful works of darkness, but rather reprove them"—"Be not ye therefore partakers with them, for ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light."

We have another objection to that apology for the theatre, which is made by this apparently charitable writer; we mean the want of *real* charity, which he manifests. We complain, that the question seems to be placed by him on merely selfish grounds. "If," says he, "my opinion is asked, I should say to the enquirer, It is a question of prudence." The attention of the enquirer is thus turned to the prudential question, merely as it respects the influence of the play on his

n individual morality. But ought t to have been treated as a ques- of that more extensive prudence, h concerns itself with the moral- f others, and with the general in- sts of virtue? How different is charity of this apologist for the ay-house from that of the Apostle. hen a question respecting the law- ness of certain meats, offered to ols, arose in the first Christian hurch, St. Paul particularly guarded he believers against having regard ly to themselves. He says, on his occasion, with a liberality which, we believe, that he would not have extended to the frequenter of a modern theatre, that "neither if we eat, are we the better, nor if we eat not, are we the worse." "But take heed," he adds, "lest this liberty of yours become a stumbling-block to those that are weak. But when ye sin so against the weak brethren, ye sin against Christ."

Let us apply this observation. You are a frequenter of the theatre, and you can attend it, as we will admit for the sake of argument, without prejudice to yourself. You are a young man, possessing such perfect self-command, that your virtue is not in the least endangered by the scenes which you there witness. But, have you no brother who accompanies you, and whose imagination may be inflamed, though yours is not? Or, you are a husband, and a father, and to yourself the play-house is safe: but, have you no son, who is emboldened by your example to frequent the same place? Or, you are a mother: but, have you no daughter, who, by means of the theatre, is initiated into that kind of knowledge which it is the labour of a prudent parent to exclude from the mind, who thus learns to familiarize herself with the profane oath, and to guess the meaning of the licentious equivoque? Or, supposing even that you have no offspring of your own, has your example no general influence? Is this liberty of yours a stumbling-block to none of those that are weak?

Proceeding according to the enlarged spirit of Christian charity, we may push the observation still further. We may extend it even to the domestics who are in attendance at the doors of the theatre, and who witness the violations of decency which abound in the purlieus of every play-house. We undoubtedly also should extend our charity so far as to include the moral and religious interests of every theatrical performer; for these are *the* great and true interests of man, in comparison of which, the pecuniary advantages of the moment appear insignificant, in the eyes of one who considers all his fellow-creatures as capable of being saved through the precious blood of Christ. And who can doubt that the profession of a player is unfavourable to his virtue, and to his religious improvement, and consequently to his salvation? Who, indeed, is willing to devote his own child to this employment? Who does not confess that, viewed in a Christian light, it is a scene of peculiar temptation and hazard? The question, therefore, respecting the theatre, is a question, whether we are bound, so very carefully to guard our own virtue, and to extend so very far our Christian charity to others.

Dr. Blair, after remarking how licentious a spirit prevailed upon the comic stage in Great Britain, not only during the reign of Charles II. but throughout the reigns of King William, and Queen Anne, and down to the days of George II. adds, that "he is happy, however, to have it in his power to observe, that, of late years, a *sensible* reformation had *begun* to take place." There may be some truth in this feeble observation, but it is little calculated to satisfy the devout Christian, as to the lawfulness of partaking in this species of amusement. We, who write in the year 1805, are compelled to subtract something even from the scanty admission of the Professor of Rhetoric on this subject. We fear that the sensible reformation said by him to have been begun, has not proceeded, and, that since he wrote, the stage may have been retrograde in respect to its pretensions to moral virtue. An account was lately given in one of the public prints, of the reproduction of an old play, the immorality of which was said to be very gross. The farce of Peeping Tom, not to mention others as indelicate, has been produced in this reign, and has been acted, if we mistake not, even in the royal presence. We have occasionally perused, in the newspapers, prologues and epilogues to the new pieces which have appear-

ed, and in one of these we recollect to have seen the following couplet in ridicule of the good old practice of saying Grace:

"Grace before meat, which, while the dinner cools,
Is twang'd by knaves, and listened to by fools."

We ask, whether the spirit of that place can be other than irreligious and profane, in which there is even a toleration of such sentiments? But, that we may not be thought unfair, we shall touch on the character of two modern plays, which are well known to have acquired a remarkable degree of popularity, and to be by no means deemed exceptionable by the ordinary frequenters of the theatre. One of the plays to which we allude is, *The Cure for the Heart-Ache;* the other is *Pizarro*. We have seen them both in print.

The Cure for the Heart-Ache professes to teach the true mode of curing sorrow, and the universal receipt, is to "keep moving;" that is, to divert the mind by a perpetual change of scene. How readily do those who gather their morality from the stage adopt this suggestion:

——"the million flit as gay,
As if created only like the fly,
To sport their season, and be seen no more."

Company, amusement, dissipation, balls, plays, watering-places — these are the admired, and the only approved remedies, in the case both of a mind oppressed by some afflictive dispensation of Providence, and even of a wounded conscience. The preacher at such a moment endeavours to seize his opportunity of suggesting calm reflection, with a view to religious improvement. He wishes to lay a strong foundation for future hope and joy, by repentance, and faith in a Redeemer. Armed with the authority of Scripture, he exhorts, that if "any man be afflicted, let him pray;" and he is eager to administer consolation, by observing—"that whom the Lord loveth, he chasteneth; and scourgeth every child whom he receiveth." Are not, therefore, the pulpit and the theatre at variance in this important particular? Do they not, like two physicians, whose pretensions to credit cannot both be admitted, prescribe opposite remedies for the same disorder? Can we, therefore, deem *The Cure for the Heart-Ache* a play worthy of a Christian audience, even though profaneness licentiousness, should not abound in

The play of Pizarro, as Mr. Bu has justly observed, is evidently signed to represent the Religion of ture as superior to that of Revelatio Mr. Burder states, that, in the orig nal play, as published in the works Kotzebue, a Spaniard is represent as saying to a Peruvian—"We oft you the only true religion." The Pe ruvian answers—"It is written in our hearts." Spaniard—"You are blind thens." Peruvian—"Leave us in the faith, which teaches us to live happily, and die cheerfully;"—and a Christian is made to exclaim—"O God! thou hast planted the vine for the Spaniard, and the plantain for the Peruvian. Thou hast placed the cross upon our altars as a symbol of thy favour; but thou also smilest on the sun which decorates the Inca's bosom." The Sun is the god worshipped by the Peruvians, and the Temple of the Sun is the scene of some of these representations.

This play, though purged of some of the most objectionable passages, has a strong tendency to inculcate the infidel principles which are so apparent in the preceding passage; and we have no doubt, that the growing unbelief of the present age may be referred in part to the lessons learnt from the German school, and introduced, as we will admit, with occasional reserve, on our own theatres. The "God of Nature" is often invoked in this play. The Spaniards are represented, not as men disgracing the Christian profession, but as wicked and yet real Christians: and the worshippers of the Sun as a singularly virtuous people.

On the whole, therefore, our readers will perceive that we adopt the observation of Dr. Blair respecting the improved morality of the British theatre, with considerable abatements. We are not unwilling, however, to make an important concession to the advocates for this species of entertainment. We will admit, that a play, as to its general nature, is a rational amusement. To exhibit on a stage those scenes which have constituted the grand epochs of history; to represent to the life, the characters of the chief personages whom historians have described; to become inspired by the same passions; to imitate their

oice and gesture, and to pourtray their cise feelings in so exquisite a man- as to be for the moment the very on who is represented, and thus raw forth all the sympathies of a ounding audience, is a great and prising art. Oratory of every kind aturally excites admiration. When, erefore, a youth of uncommon ta- nts, as an actor, appears, we are illing to ascribe the disposition to ee him act, not to a *total* insensibili- y of the corruptions of the theatre, but rather to a want of that degree of hatred to those corruptions which is sufficient to prevail over an extraordinary temptation. We wish that Mr. Burder had made some admission of this kind; for we think that by such a concession he would have more completely established the cause which he espouses. Let it be fairly acknowledged, that the theatre has advantages of a certain kind, when compared with other amusements; that it is less frivolous than some of them, and that it recommends itself in a particular manner to intellectual persons: and then let self-denial be practised with respect to the theatre, on the ground that intellectual enjoyment, in the judgment of the devout Christian, is no adequate compensation for the propagation of moral evil. A day is coming when he that hath converted one sinner from the error of his ways, however low his talents, however he may have lived without celebrity, and died unknown beyond the parish to which his labours may have been confined, shall be exalted above the man who has afforded intellectual delight to ten thousand auditors. The one may enjoy the incense of a little earthly fame, and engross the conversation of a day: the other shall shine as the sun in the firmament, and as the stars for ever and ever.

In our next number we mean to pursue the subject of the other amusements treated of in these two publications.

(To be continued.)

An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England. By A COUNTRY CLERGYMAN. London, Rivingtons. 1805. pp. 36. Price 1s. 6d.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By A SUBURBAN CLERGYMAN. London, Hatchard. 1805. pp. 61. Price 1s. 6d.

WE now present together to our readers two pamphlets so dissimilar in design, in spirit, and in almost every other feature by which writings can be characterized, that no relation, except that which results from their having a bearing, in avowed opposite directions, on one common subject, can be pleaded in behalf of their temporary connection. In the step which a desire to promote, in the most efficacious manner, the interests of truth has induced us to take, we have exposed our own work, and we wish our friends to be aware that we have knowingly exposed it, to very imminent danger. So violent is the internal heat with which one of these tracts is impregnated, that although in appearance, like a cannon-ball which has been a short time withdrawn from the furnace, it may be singularly dusky and dull, our fingers yet tingle from contact with its leaves. And when to this most combustible tinder, the other, like a spark of brilliant steel, is placed contiguous; is it not to be feared, that an instantaneous explosion will involve the Christian Observer in destruction?

The event which has given rise to the publications before us is the following:

About the commencement of the last year, some pious persons in the metropolis and its vicinity, projected the institution of a society, to which Christians of all denominations should be invited to contribute for the distribution of Bibles at a cheap rate in the British dominions, and also where suitable opportunities should offer, in foreign parts. A proposal of such obvious utility could not fail to meet with a cordial reception from many members of the Church of England. They perceived that, by increasing the diffusion of Bibles at home, the proposed institution would usefully co-operate with the society for promoting Christian Knowledge; and by circulating the Scriptures abroad, would further the glory of God, and the salvation of men, beyond the sphere within which the labours of

that society are necessarily restricted. They judged also that an occasion was now offered to the Established Church, and to those who in some points differ from it, to "provoke one another to *love* and to *good works*," by uniting hand in hand in the dispersion of that sacred volume, which they alike revere as the Word of God. A society therefore, consisting partly of members of the Establishment, partly of persons not within its pale, was formed for the purpose which has been stated. An eminent member of the Church of England, Lord Teignmouth, was appointed President. Among the Vice-presidents, all of whom are of the Established Church, are the Bishops of London, Durham, Exeter, and St. David's. The constitution of the acting committee we shall speedily have a more eligible opportunity of detailing.

The society being thus framed, and being successfully engaged in the pursuit of its object, A COUNTRY CLERGYMAN suddenly steps forward to immortalize his sagacity by the portentous disclosure, that in tendency and design the institution is utterly detestable: that it purposes, and will effectuate, the subversion of the Established Church of these realms, and the diffusion of heresy throughout the world: that for a member of our establishment to patronise or encourage it is to sign his own death-warrant, to be a traitor to his Church and his God. How great are the obligations which we owe to those men, however humble in station, however closely veiled in the shades of obscurity, who, when our affairs, temporal or spiritual, are unhappily confided to senseless heads, and inactive hands, kindly point out, from their retirement, the gulf into which we are hastening! We ourselves, for we ought to submit to our share in the common disgrace, we ourselves, in conjunction with the generality of our countrymen, fondly imagined, that if, with the exception of the four prelates who have been named, all the Churchmen who belong to this horrid society be evidently men devoid of intelligence and foresight and exertion, yet on the penetration and judgment and energy of those prelates we might place no inconsiderable reliance, and venture to follow in the path in which we beheld them leading the way. But we should have been ruined, it appears, by our unwarranted confidence; and our Church would have been ruined with us! We hope that we are duly grateful to the individual who has proclaimed our delusion. Nay, the very prelates themselves must assuredly feel towards the Country Clergyman, who has detected the grievous errors under which they have laboured, that warm and overflowing gratitude which the Country Clergyman himself, if he had grossly misunderstood the nature of the religion which he teaches, (he will pardon the ideal possibility of the supposition), would feel, no doubt, towards an itinerant Methodist, or even towards a Gospel-preacher, who should instruct him in the real import of the plan of redemption.

But the clearest truths will meet with contradiction: and, as we have already announced, the gauntlet of the Country Clergyman has been taken up by an opponent. As impartial critics we are bound to notice the performance of this latter champion, hopeless as his undertaking may be deemed, no less attentively, than the prowess of the former. And as lovers of honesty we cannot refrain from confessing, that although the Country Clergyman, who by his violence proves his sincerity and by his assertions establishes his knowledge of facts, must unquestionably be in the right; yet either from the common perverseness of human nature, or from a lurking partiality to the society which originally we befriended, we find ourselves not a little harassed by the vigour and alertness of his Suburban assailant. But we wish to introduce the parties, and to leave the decision to our readers.

The Country Clergyman in the outset of the pamphlet, pathetically expostulates with Lord Teignmouth for "deserting the cause of sound religion and our poor country's best defence, and confederating with persons openly labouring the destruction of all that is sober and established:" and with becoming fortitude anticipates the reproaches of the "legion of parties," of which his Lordship now appears "as the head." After this preface he addresses himself to action.

The object which the society avowedly proposes to itself, is the circulation of the Holy Scriptures at home and abroad.

"But the object of a society, my Lord,"

replies the Country Clergyman, "is not to be known from its public declaration in print. Your experience of the world will suggest to you, that the most important objects, whether of a good or evil tendency, have been prosecuted, and are now continually pursued in a close and clandestine manner, under favour of public declarations of a different and often of a contrary character. It is impossible for any man to say what shall be the *real* object of any society, till he be in possession of the favourite object of each of its members; for although a body of men may at first associate for, and appear to bind themselves to the promotion of some specific common object, we well know, that in process of time, this common object is generally lost in neglect; and at last, each individual pursues that particular object which, as a private man, engages his affection and preference.

"To say, therefore, what is or shall be the *object* of a society, is no easy matter, if we mean to guard against delusion. The *real object* will take its colour from the opinions and pursuits of those effective members who shall contrive, either by an actual majority, or an *assiduity and activity equivalent in force to the power of a majority*, to give direction to the energy of the association." (p. 5. Address.)

He then, with most laudable circumspection, proceeds to require that Lord Teignmouth should

"Pledge himself that the six hundred members of his society are, like himself, honourable and upright men, who speak what they mean, and practise what they profess; who abhor duplicity and deceit, and know no discordance between the object they *profess*, and the object they *pursue*." (p. 7. Address.)

The Suburban Clergyman, after some introductory pages, replete, we confess, with easy and pointed humour, (but we are not at leisure to attend to humour,) is adventurous enough to encounter the arguments, and to object to the very reasonable demand, which we have stated.

"You question," he rejoins, "whether *this*," (the circulation of the Scriptures,) "be the object; since 'the object of a society is not to be known from its public declaration in print (p. 5):' and yet, shrewd as this remark appears, I cannot but think that 'the declaration in print,' of a large body of men, subscribed with their names, is rather better authority for judging of their specific object, than *the insinuation in print* of an anonymous individual: and I believe that most of the world will be of the same opinion. I know indeed that declarations in print are not to be credited merely because they are *made*: but yet I cannot think that the mere act of *making* them is a reason why they should be discredited. For, if the rule were established for interpreting every 'declaration in print' into its opposite, I should be justified at once in concluding that *your object* is to become a member of this obnoxious Association; *merely* because you declare in print, (p. 32.), 'I cannot join myself to your Bible Society'.

"Surely, Sir, as a Country Clergyman, you must have heard of the vaccine inoculation. Now there is an association in the metropolis to which that ingenious invention has given birth, and which is publicly known as the *Jennerian Society*. I see no reason why it might not as properly be called 'the British and Foreign Vaccine Society,' since its object is 'to promote the circulation of vaccine matter at home and abroad.' Now indulge yourself for a moment with the supposition, that when this Society had printed their 'object, their principles, and their reasons,' and solicited the countenance and support of the faculty and persons of every denomination, some country physician had stepped from his obscurity, and opened a smart attack upon them. Suppose him to have contended with all the gravity in the world, 'that the object of a Society is not to be known from its public declaration in print (p. 5.);' that Societies which afterwards found their way 'to the Old Bailey, or the Maidstone assizes,' had announced themselves to the world by 'printed declarations of their reasons, objects, and principles (p. 6.);' and that for his own part, though he saw in their President a nobleman, 'for whose head and heart he had the highest respect,' and among their supporters 'many respectable names, with which he should be happy to place his own (p. 8.);' yet because they received guineas from quacks and empirics, as well as from regulars and licentiates in medicine, he considered the whole Society as a dangerous combination against the health of the community, and a conspiracy for effecting the diabolical design of poisoning his Majesty's subjects. What, Sir, would you think of such a worthy gentleman? You would not question his sincerity, for no man who was not 'horribly afraid' (p. 9.) would intimate suspicions for which he was likely to gain so little credit among mankind: but I think you would feel yourself at liberty to question something about him, which if it did not provoke your resentment, might deservedly enough excite your compassion." (p. 8—10. Letter.)

With respect to some other societies, "you might have argued thus," he adds, "with some show of plausibility."

"But in the case under consideration, the object is definite. For the Bible (*which* and which *alone* constitutes that ob-

ject) is specific; and is further secured, by its authorized translation into all the languages of the United Kingdom, against the possibility of losing its specific character. Now since the Society are bound, by a law of their constitution, to circulate the *authorized* version of the Scriptures, and that *alone*, their object must remain so uniform and determinate, that no deviation from it can occur, without a perceivable, an obvious, a felonious sacrifice of justice, honour, and good faith. Of such departure therefore, if ever it should be attempted, the public will most infallibly be apprized. For those respectable characters *at least*, with whom you would be proud to rank your name, will be the witnesses, the opposers, and (if unsuccessful in their opposition) the reporters of such apostacy." (p. 12, 13. Letter.)

Respecting the above-mentioned demand made by the Country Clergyman, his opponent replies,

"And are these really, Sir, the lowest terms upon which the benefit of your name can be obtained for the British and Foreign Bible Society? If they are, I must fairly own, humiliating as the confession may appear, I have no hope of hearing that the Secretary has been called upon 'to insert your name and accept your donation.' (p. 7.) No, Sir; his Lordship cannot go such lengths as you require. I dare say he would do every thing in his power to satisfy you; but I think I may venture to say, without consulting him, that this exceeds his power. His Lordship is a student of human nature, and the situations which he has filled, have afforded him opportunities of pursuing his favourite study. How he has employed those opportunities, and what fruit he has derived from them, I need not tell you, I dare say you have not lost your respect for the biographer of Sir William Jones, in your resentment against the President of the Bible Society. But, with all his powers of discrimination, his Lordship has his limits as well as *other* men; and I hope you would not wish him to vouch *for* or *against* a large class of individuals, as you may have found some people inclined to do, merely on account of certain peculiar specimens which he has seen, or some indistinct reports which he has heard.

"But surely, Sir, I may be excused for doubting whether you 'be in jest or earnest (p. 8.),' when you meet his Lordship's proposition with such exorbitant demands. Did you ever know a President who could engage for quite so much as you require? Or did you ever see 'six hundred' names together, that stood for nothing less than so many 'honourable and upright men?' I am sure I venerate every useful Society throughout the kingdom, from the Society for *promoting Christian Knowledge*, down to the Society for *superseding the Necessity of Climbing Boys*; and yet I should not be surprised if their respective Presidents should decline bearing their testimony to the individual characters of the first *six hundred* members of those several Societies upon which I might choose to lay my hand. Besides, Sir, consider—a rule for *one*, in such a case, is a rule for *all*. What you require *before* you subscribe your name, others may think themselves justified in requiring *after* you have subscribed it. And what will be the consequence?—His Lordship will next be called upon to pledge himself for *you*; and though I dare say he could do it with perfect safety, yet I think he might have reasons for wishing to be excused." (p. 14, 15. Letter.)

Now certain as it must be that the Country Clergyman is in the right, has not the defender of this society more to say in its behalf than could have been expected? Indeed, we must ourselves acknowledge, that we did perceive one inconvenience likely to follow from the principles laid down by the author of the address. We did perceive that, on those principles, no public institution in his Majesty's dominions could be countenanced for a moment by any loyal subject, or faithful son of the Church. Not an infirmary, not a dispensary, not a society for meliorating the condition of the poor, not a single institution upheld by subscription is to be found, which is not rendered unclean either by the admission of some false brother of our own, or by the unhallowed name of a dissenting subscriber. Nay from Parliament, as from Pandemonium itself, every friend of monarchy and religion must necessarily fly: for to the *legion of parties, of which Lord Teignmouth appears as the head*, both the upper and the lower house fling open their doors. But when principle calls upon us, petty inconveniences must be accounted as dust in the balance.

"Be not deceived, my Lord," cries the profound and discerning addresser, "with the notion, that the *bare act of distributing Bibles is the act of disseminating the sacred truth.* The Word of God in itself is pure and perfect, and more to be desired than much fine gold: but as the finest gold may be turned to base purposes, so may the Scriptures. For, alas! through the lusts of men, and the covetousness of the world, the precious book of life is made the instrument of error, as well as of truth; of much evil, as well as of infinite good. When it is remembered, that to the Scriptures, not only the true Church of Christ appeals for confirmation of its di-

vine doctrine, but likewise that every sect and heresy, by which it ever was defaced, has regularly pretended likewise to deduce its error; when we observe the Papist, and Puritan, the Socinian, and Calvinist, the Baptist, and Quaker, all appealing to the Bible for the truth of their principles, and pretending to prove them thereby;—it will not be maintained, I think, that the *mere distribution of Bibles*, under the present circumstances of the times, is likely to spread the truth. On the contrary, it is to be expected, that each member of your heterogeneous society, will draw his portion of books for the promotion of his particular opinion; for it is easily seen, that a Bible *given away by a Papist will be productive of popery. The Socinian will make his Bible speak, and spread Socinianism: while the Calvinist, the Baptist, and the Quaker, will teach the opinions peculiar to their sects. Supply these men with Bibles, (I speak as to a true Churchman) and you supply them with arms against yourself.*" (p. 12, 13. Address.)

It is among the distinguishing excellencies of the writer before us, that the principles which he applies to individual subjects are so firmly established on the comprehensive basis of nature and good sense, that, like the reasonings of Burke, they are equally decisive as to numberless proceedings in common life to which he has not paused to apply them. So it is in the present instance. We could not peruse the passage recently quoted, without being convinced, that though the bark, administered by an orthodox physician, is an admirable febrifuge; yet if taken from the hands of a dissenting practitioner, instead of curing us of the ague, it will inoculate us with pestilence or heresy. We perceived that we may at any instant sacrifice our life or our religion by unwarily tasting a roll baked in a Socinian oven, or a steak broiled by a Presbyterian cook. We became sensible also of the presumption and blindness of our guides at the Reformation, who instead of cautiously paring away some few warts and excrescences from the more prominent features of Popery, (if indeed it were not too rash to touch them at all), cast away maxims which had been recognized by the sanction of ages, and betrayed the eternal interests of their posterity, and prepared the subversion of the Protestant Establishment, by permitting to the members of our Church the use of the Scriptures. Yet mark the boldness with which the Suburban combatant, worthy to have lived in the sixteenth century, grapples with his foe.

"Really, Sir, in reading over this extraordinary morceau, which I do assure you I have done again and again, I have found my astonishment continually increase, and am now as much at a loss as ever, to account for your raising up again those notions, which have been buried by public authority for so many ages. An old parishioner of mine, who scarcely reads any books but the Bible and Fox's Martyrology, was ready to swoon when she came to this part of your pamphlet; and I could not, for the life of me, prevail upon her to go any farther. She was utterly astonished at my being able to smile at what she was pleased to call, the *rankest Popery she had* ever read. I told her, it could not be Popery; for it was written by a Country Clergyman: she said, the whole was a trick; and that the Papists abounded in such tricks. It was in vain that I repeated to her my conviction, that the author was a Protestant Clergyman, and that, I feared, he was not singular in holding these opinions: I could not get her to believe one syllable of either. She persisted in her declaration, that, whatever you might call yourself, you were some Romish Priest in the interest of the Catholics; and that you only wanted to prepare the people for parting with their Bibles.

"Now, Sir, though I by no means go the same lengths as my orthodox parishioner, yet I am free to confess, that I agree with her in the main. I dare believe, that you have no more intention of bringing back the Pope than I have; and yet I do not know how you could have written more to the purpose, if you had wished to accomplish such a measure. The dangers which you point out as accompanying the perusal of the Holy Scriptures by the unlearned, were matters of constant anxiety to his Papal bosom all the time that he acted as visible head of the English Church; and many a Country Clergyman was employed, under his direction, to enforce upon Lords and Commoners that prudent caution against *distributing Bibles*, which you so earnestly press upon the Noble President of the British and Foreign Bible Society. Our forefathers, however, were too much of his Lordship's way of thinking to yield to such considerations: having derived so much benefit from reading the Bible themselves, they would not endure the thought of refusing it to others; and they were, therefore, among the foremost 'to promote the circulation of the Scriptures at home and abroad.'

"I lament with you that 'the Holy Book is made a nose of wax;' I, too, am '*sadly* experiencing' this, 'daily before my eyes (p. 15.);' and, the strange interpretation which you have given of 'Chris-

tian Charity,' is another proof of the *sad* extent to which this practice has spread. But I could not consent on that account to deprive *you* of your Bible, nor even to refuse you another if you wanted it. Indeed, Sir, the conduct which you blame, and of which you have condescended to become an example, is a grievous evil: but the remedy which you propose, and which the Council of Trent proposed before you, is abundantly worse than the disease." (p. 26—28. Letter.)

"Indeed I must take upon myself to tell you, that your fears for the Church, from 'the circulation of the Scriptures,' are not calculated to do her any honour in the world. She either does not think with you, that, in supplying the different denominations of Christians with Bibles, she is really supplying them 'with arms against herself;' or if she does, she has the magnanimity to promote their salvation, though it were at her own expence." (p. 29. Letter.)

He then quotes from a tract circulated by the Society for promoting Christian Knowledge, the following answer, among others, to the question, "Why do you find fault with the Church of Rome in not suffering the common people to read the Bible?"

"'Because in so doing they act contrary to the command Christ gives to all, *Search the Scriptures*, John v. 39."

"'Whereas it is pretended that the Scriptures are obscure, and that this prohibition *is to prevent heresies; we* answer, that the Scriptures are not so obscure, in places relating to things necessary to salvation, but that they may be understood by the laity: and as to the plea of *preventing heresies*, that is only a pretence, no argument, since *they might as well forbid people to eat and drink, for fear they should abuse that liberty*'." (p. 30, 31. Letter.)

"But supposing, Sir, that I could admit your dubious proposition, that the dissemination of truth did not depend upon the *Bible* which was given, but upon the *hand* which might give it; a proposition, which, if true to the extent of your statement, would prove equally, that the effect of your pamphlet upon the interests of the Bible Society will depend less upon the merits of your work, than upon the hands through which it may pass;—what expedient would you propose, in the exercise of your sagacity, for providing against the consequences you fear?' I am aware of your answer—'*Dissolve the Bible Society.*' Suppose that done; though there would, I think, be difficulties in the way of doing it; still the tares are sowing in a thousand directions, and the business of prevention is scarcely yet begun. Your expedient must provide for putting Bibles into the hands of Churchmen *only*, or of those who will *infallibly* become Churchmen by reading them; or it will never succeed. But what will you do with those wholesale Bible-mongers, the Universities of Oxford and Cambridge, and his Majesty's Printer, and all their subordinate agents and instruments, the book and Bible-sellers throughout the country? While such merchants as these may dispose of Bibles *ad libitum* as an article of trade, and such bodies as the Society for promoting Christian Knowledge, and others of the same description, will continue to favour the traffic, I cannot see how you will contrive to dam up the waters of life to any orthodox purpose; or to prevent their irrigating those lands that are alienated from the Established Church." (p. 31, 32. Letter.)

In truth this diabolical society has found a most dexterous defender!

"In this projected association," proceeds the Country Clergyman, "the danger of final destruction to the Established Church is scarcely concealed: it is open and evident, even to him who runs and reads its proposals."—"My Lord; your society is in direct opposition to the interests of the Established Church."—"You have lent an incautious ear to some insidious friend, who abuses your respectable name to purposes of his own. How else is it possible to conceive that your Lordship could have invited me into an association, under such a regulation as that which is numbered eleven? in which the committee, (which is to conduct the business of the society, appoint all officers, except the treasurer, have power to call special meetings, and are charged with procuring for the society suitable patronage) shall consist of thirty-six laymen; of whom, twenty-four who shall have most frequently attended, shall be eligible for re-election for the ensuing year; six shall be foreigners, resident in London or its vicinity; half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians!!!"

"'*We have here a standing majority against the Church!* Oh, my Lord, how could you join in such a plot? What could induce your Lordship to lend your name to such a business as this; and why should you think so basely of the clergy, as to tempt them, by your own example and fair reputation, *to sign the death-warrant of the Established Church, and the instrument of their own ruin?*'" (p. 22, 23. Address.)

The plot is, indeed, most manifest! How could we ever bear the idea of such a society! On this horrible topic the addresser continues through several pages to dwell; sometimes with tender wailings, sometimes with

his *wonted* force of argument, sometimes with more than his wonted vehemence of indignation. Yet even this entrenched camp, his pertinacious antagonist does not hesitate to attack.

"I will indulge you," he exclaims, "for a moment with the full benefit of your assertion, that there is in this committee 'a standing majority against the Church;' and what will you gain by such a concession? The object you must bear in mind is specific—the circulation of the Holy Scriptures: that object, you must also recollect, is limited, within the kingdom, to the authorized versions in use among us*." (p. 42. Letter.)

"The Society is denominated *British* and *Foreign*. In the constitution of its committee, it was but just to pay respect to both parts of its designation: nor does it appear extravagant to have assigned a sixth part of that committee to the members of those foreign churches, with which the Society sought a friendly co-operation, and with which, I understand, she is actually co-operating to a very considerable extent. Now these foreigners cannot be identified with the Dissenters from the established Church, without as much violence to speech as makes a *solecism*, and to the rights of hospitality, as constitutes a *calumny*. Neither these men have sinned, nor their parents, in the way which the Country Clergyman *supposes*: they brought their religion with them, as they did their language; and they might as truly be said to have dissented from a language which they never spoke, as from a mode of religious worship which neither they nor their fathers ever professed. They are, it should be observed, for the most part members of sister churches, from which the Society for promoting Christian Knowledge has obtained some of its most laborious missionaries, and the established Church of this country has derived, and must continue to derive, her nursing mothers†. On many grounds, these foreigners would feel the ties which bind them to the established Church; and she may therefore fairly reckon upon their *neutrality*, if she may not promise herself their *support*." (p. 43, 44. Letter.)

After adducing reasonings to shew that the dissenting members of the committee would probably differ in controverted questions more widely from each other than from the Church, he shrinks not from coming to close quarters.

"The fifteen members of all denominations of British Christians *shall* unite together; the six members of foreign Churches shall do the same: and then, like the miraculous pieces of St. Peter's chain‡ (of which *the church* makes such notable mention), these two parties shall form a junction; *a majority* shall thus be created *against* the Church. What then? Are not the presidents, vice-presidents, and treasurer, by virtue of their respective offices, members of the committee? Suppose then for a moment, that the committee should entertain so foul a proposition as that for 'blowing up the establishment, clergy and all;' suppose, that the Quakers should consent to renounce, *pro hac vice*, their objections to the employment of gun-powder; suppose further that the foreigners should concur, nobody knows why, in voting for such a measure: the terrified minority would not be without a remedy. It would still be in their power, by the accession of these honorary members, to outnumber their dissenting adversaries at the ensuing meeting; and, by objecting to the confirmation of the minutes, prevent the explosion of this nefarious plot. But indeed there is no end of remedies. Every clergyman subscribing a guinea a year, is a *member of the committee*. (Art. 12.) Every subscriber of five guineas a year, is a *member of the committee*. (Art. 5 and 7.) Every subscriber of £50. at one time, is a *member of the committee*. (Art. 6.) And lastly, every executor paying a bequest of £100. is a *member of the committee*. (Art. 8 and 7.) Now, Sir, supposing the members of the Church of England to be (upon your own estimate) to those of other denominations as four to one, *whose* fault do you think it will be, if the balance of influence in the committee of the Bible Society should be against her? Will *you* be wholly innocent?" (p. 45 to 46. Letter.)

We beg leave to deliver our opinion, that it is extremely unfair in a clergyman, even in a Suburban clergyman, to detect blunders, and expose false assertions in any one who professes himself the champion of the Church. And, foreseeing that if we prolong this article, we shall be inevitably constrained to become parties in circulating more such detections and exposures, we here close our examination. The Country Clergyman, we repeat, must unquestionably be in the right. Yet we own, that we cannot but rejoice to find that he has not mentioned a "tenth part" of his objections. We are impatient to see the remainder; and venture to hope that

* See Extract from p. 15 of Let. p. 246.

† "It need scarcely be observed, that our virtuous Queen, and the wives of her royal sons, were of the Lutheran Church."

‡ "A church at Rome, called *San Pietro in Vincula*, is said to have been built in consequence of such a miraculous event."

what he has given in advance, has not been altogether *tythe in kind.*

To conclude with requisite seriousness. We have rarely, if ever, read a tract in which bigotry, ignorance as to reasoning and fact, and bitterness against dissenters of every denomination, were so conspicuously displayed as in the Address to Lord Teignmouth. The Letter in reply is decisive in argument, and remarkable for point and animation. If the Country Clergyman has been in *any* degree illuminated by the beams of Christian Catholicism, we may affirm, that the brightest of the rays which have reached him may be put to shame by the glimmerings of Twilight.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

LUTHER.

In our Volume for 1804, p. 439, we mentioned that the Patriotic Literary Society, of the County of Mansfield, in Saxony, had opened a subscription for erecting a monument to Dr. MARTIN LUTHER in the place of his nativity, and that the King of Prussia had patronized the design. We have since been favoured with the perusal of some letters on the subject, which have been received by Mr. ARTHUR YOUNG, and the substance of which that gentleman has very obligingly permitted us to communicate to our readers. The plan of the Society is, by means of voluntary contributions, to erect a monument in memory of Luther, combining, with that object, an institution for the education of the destitute orphans of miners, of both sexes, and particularly of such of them as are descended from Luther, who was himself the son of a poor miner. Should the funds which are raised be more than sufficient for these purposes, it is the Society's intention to apply them to the education of young men intended to be ministers; and then of youth of both sexes and of all conditions, who will be furnished with as complete an education as possible, to fit them for the various duties of life to which they are likely to be called.

A learned institution, of which Germany has already more than enough, is not in the contemplation of the Society. They only mean to found a popular school, where the young shall be prepared for their future occupations in life, in such a manner, that, being imbued with true Christian principles, and with useful knowledge, they may chuse, when they attain to years of discretion, that condition which is suited to them. Theoretical instruction is here intended to be combined with practical. Boys will be fitted to become pastors and schoolmasters: the future farmer, miner, merchant, artist, and mechanic, will be there prepared for their employments. Girls will be educated with a view to make them good and virtuous mothers, and skilful housewives. The pupils are to be employed, according to their strength, in rural labour, by which their health will be strengthened, and their spirits enlivened; and, on this account, the establishment will not be inclosed within the walls of a town, but in the open country, in one of the most beautiful spots of the county of Mansfield, the situation of which is favourable to the whole of the design, both because agriculture, mineralogy, commerce, the arts, and handicraft trades flourish there, and because, though highly peopled, the inhabitants are distinguished by their intelligence, and by the simplicity of their manners.

The known generosity of the English, and the regard which they entertain for Luther's memory, has excited a hope in Germany, that many of them will be induced to contribute to the erection of a monument to that celebrated reformer, and even to the promotion of the proposed plan in all its extent: and, in that hope, the respectable house of Messrs. Wolff's and Dorville, America-square, London, has been induced to undertake to receive and remit any money which may be received by them for that purpose. All who may contribute are respectfully requested to transmit their name, designation, and address, along with their donations.

The King of Prussia has expressed his cordial approbation of the Socie-

ty's design: and, in reply to an application which was made to him for his patronage, for a remission of the post-duties on all contributions transmitted to the Society, and for permission to deposit the money which may be received, in the Bank of Magdebourg, he thus writes—"The idea of erecting a monument to the immortal Luther, which may be worthy of him, has my entire approbation; for, although the merits of Luther, in delivering our race from the trammels of superstition, and recalling them to the pure doctrines of Jesus Christ, have already erected a monument in the hearts of those who profess true Christianity; it is, nevertheless, gratifying to see the present age solicitous to give a farther proof of its gratitude and respect for the memory of this great man. And I feel so lively an interest in your design, that I not only grant your demands, but I send you 100 *Frederic d'or*, to promote its accomplishment. I hope that other contributions may soon be procured in such abundance, that the execution of the project may not be delayed. I shall receive with pleasure an account of its progress. I am, your very affectionate King,

FREDERIC WILLIAM."

In a subsequent letter, he approves equally of the proposed institution which the Society announce their intention of combining with the erection of Luther's monument, and he promises to contribute liberally to its support.

GREAT BRITAIN.

The late demand of the Journeymen Printers of increased prices, occasioned a temporary suspension of the Trade, such as has never before occurred, and such as is not likely, from the firmness with which the combination was resisted, very soon to occur again. All the Monthly Publications came out on the 9th of April, instead of the 1st; a circumstance unexampled in the History of Periodical Literature.

In the Press:—A new edition of PILKINGTON'S *Dictionary of Painters*, under the care of Mr. FUSELI.—*A Paraphrase, in blank verse, of the Prophecy of Isaiah*, by Mr. PETERKIN, of Huntingdon.—*An Account of the Early Years and First Recollections in Infancy*, of Dr. JOHNSON: written by himself; being the fragment of a larger work, preserved from the flames by BARBER, the Doctor's black servant; the original of which has been lately deposited in the Museum of Mr. Wright, of Litchfield.—*A Tour through South Wales and Monmouthshire*, in 2 vols. 8vo.; with Plates; by Mr. DONOVAN.—The first Fasciculus of a splendid work, to comprize upwards of 100 new Plants, entitled, *Plantarum Guianæ Rariorum Icones et Descriptiones hactenus inéditæ*, by Mr. RUDGE; the figures being taken from plants, which formed a part of that superb collection of Natural History consigned by order of the French Government from Cayenne to the National Museum at Paris, which was captured in Sept. 1803, on its passage.—A Translation of WILLDENOW'S *Principles of Botany and Vegetable Physiology*.—The fourth edition, considerably enlarged, of the *Principles of Currency and Commercial Exchange*, by H. PARNELL, Esq.—*A New Genealogical, Historical, and Political Atlas*; or a Complete Guide to Ancient and Modern History; in 36 Maps; by M. LAVOISNE.—A new edition of FERGUSON'S *Lectures on Mechanics*, &c. in 2 vols. 8vo and a vol. of Plates in 4to.; with a Life of the Author, written by himself, and illustrated with Notes, and an Appendix adapted to the present state of the Arts and Sciences, by Mr. D. BREWSTER.

Mr. S. EGERTON BRYDGES has lately published the first number of a work, entitled *Censura Literaria*. It will be continued occasionally, and will give the titles and characters of English works of all ages, and of their authors, whether distinguished for their scarcity or their merit; interspersed with original disquisitions and literary biography.

Vaccine Inoculation.

Our readers will perceive that we have spoken uniformly in favour of this process, and that we have taken pleasure in recording its progress and success. Most of them may have heard doubts recently diffused pretty generally respecting its efficacy, and reports of cases which are supposed to confirm these suspicions. We have ourselves avoided noticing all rumours of this nature, till they had been sufficiently investigated by competent persons, and till those respectable Societies which are at the head of this practice had published Reports upon this subject. As this has now taken place, we shall proceed to lay before our readers, for their full satisfaction, the substance of two Reports lately made, one by the *Governors of the Original Vaccine Pock Institution*, and the other by the *Board of Directors and Medical Council of the Royal Jennerian Society*. From the first of these Reports it appears—1. That the proportion of failures in the Cow Pock Inoculation to give security against the Small Pox, does not amount to more than 50 out of 250,000 vaccinated persons; of which number, not 10 have been established by adequate evidence; and all, or many of these, are probably liable to the same deceptions, and on the same grounds, as those which take place in the asserted cases of the recur-

rence of the Small Pox subsequent to the Small Pox.—2. That, considering that the Cow Pock Inoculation has produced an affection which practitioners in general had not previously seen, and was liable, therefore, to greater deceptions than in the Small Pox Inoculation, which had been so long practised, it was to be expected that a much greater proportion of supposed failures would have occurred.—3. That it does not appear that a single instance has occurred of Small Pox, subsequent to the Cow Pock, during more than five years practice at this Institution.—4. That the numerous instances of exposure of Vaccinated persons to the Small Pox, since the commencement of the practice in January, 1799, and likewise of repeated re-inoculation with Small Pox matter at this Institution, which have been communicated, establish the fact, *That a person who has really gone through the Cow Pock is incapable of the Small Pox, on as firm ground as the fact of Variolous Inoculation giving security against the Small Pox.* The Governors of this Institution then proceed, in consideration of the novelty of the practice, to recommend precautionary measures with many who have been inoculated, or who shall undergo the practice in future; and assert their conviction that the best of all the tests of security, is *Re-inoculation with Vaccine Matter.* The Directors of the Jennerian Society remark, "That the Jennerian Inoculation, when properly administered, is, generally speaking, a perfect security against the Small Pox, we are now enabled to prove by a prodigious mass of evidence, in almost every part of the world. It is not in Great Britain alone that its efficacy is attested in thousands of instances; it is no less acknowledged and adopted by our enemies than by our friends. There is not a country in Europe which has not borne testimony to the merits of this great discovery. It is pervading with success the immense population of Asia, penetrating the regions of Africa, and is cordially embraced by the Indians of America. Should there be rare exceptions to the efficacy of the Vaccine Inoculation, it is nothing more than the Inoculation of the Small Pox is subject to." The Report then announces, that the number of persons inoculated at the Stations of the Society since the last Annual Report is 6924, the total amount being 12,611 since the Institution of the Society in 1803. From the Central House, 16,236 Charges of Vaccine Matter have been furnished since the last Annual Report, free of expence, to applicants in most parts of the United Kingdom, and in Foreign Places; exclusive of a considerable supply from the other stations. The establishment of Jennerian Societies for the counties of Sussex and Somerset, and in Dublin and Edinburgh, is mentioned as an example which should be followed in every city and county of the United Kingdom. No less a number than 145,840 persons have been vaccinated at Madras, without the occurrence of any casualty; and 60,000 at Paris, within the last three months. A contemporary Journalist has spoken so well on this subject, that we shall quote his sentiments.—"If the Cow Pox should not prove a complete guarantee against the Small Pox, there will be no occasion to hunt after a few anomalous and irregular cases, to shew its inutility; such cases having been known also to occur among persons inoculated with variolous matter. Whenever Small Pox shall become epidemic, and shall find its way into any narrow and thickly-inhabited districts, if the Cow Pox be not a complete security against the infection, hundreds of vaccinated patients will take the complaint. Nothing of this kind has yet happened; and as Vaccination is on all sides acknowledged to be a safe practice, neither endangering the lives of the persons who undergo the operation, nor subjecting those in the neighbourhood to the least inconvenience, no friend to humanity can, we should think, wish to see it discontinued. In respect to the Cow Pox being a scrofulous complaint, or leaving some peculiar taint or venom in the constitution, it has been repeatedly shewn, that fewer instances of such accidents are found to have occurred after vaccination, than after inoculating with variolous matter."

FRANCE.

M. HUMBOLDT, who has recently rendered himself conspicuous by his Travels in South America, is at present in Paris, but will soon proceed to Italy, for the purpose of volcanic and other experiments, which are necessary to form a comparison with those which he made on the Andes.

M. BOUPLAND, who travelled in the Andes with M. Humboldt, is preparing at Paris a Work on the *Equinoctial Plants.*

The Academical Society of Sciences, at Paris, have offered a prize of 300 francs, for the best answer to the following question:—"What influence would it have on the political and commercial interests of the European states, if the power of the English at sea were reduced to the standard of that of other maritime nations?"

ITALY.

Professor FRANCIS SERVE has published, at Florence, a translation into Italian of BLAIR'S *Lectures*, with Notes and Additions.

A translation of the *Theatre of the Greeks* is publishing at Bologna.

A Journal, intended to embrace the whole of *German Literature*, appears monthly at Roveredo.

A typographical society, established at Milan, has announced a new and elegant edition of all the classical authors of Italy, who lived from 1200 to 1700. Each volume will be ornamented with a portrait.

This undertaking will be executed under the auspices of the government.

GERMANY.

Mr. Von Klein, Privy Counsellor at Manheim, with the view of continuing his Biography of Illustrious Germans, has offered a prize of 30 ducats for the best *Life of Luther*.

The university of Erfurth, which place is now under the dominion of Prussia, has been suppressed.

The new College of Literary Censure, at Vienna, is charged with the revision of all books, the importation of which took place under the reign of Joseph II. from 1780 to 1790. It is composed of a president and four assistants, three of which are ecclesiastics. The list of works prohibited by this college will be made known in writing to the booksellers only; and a great number of literary productions, in various languages, have already been prohibited.

Prince Nicholas Esterhazy has bought the collection of Copper-plates belonging to Anton Kollowrath, at Prague, consisting of 12,000 pieces, for 45,000 florins. They were sent, in November, to Eisenstadt, in Hungary; and are designed, it is said, for the foundation of an Academy of the Fine Arts, which the Prince purposes to erect at Pest, for the benefit of his countrymen.

The Ortler Spitze, in the Vintschau, has been lately ascended, for the first time, when its height was found by the barometer to be 14,466 Parision feet above the level of the Mediterranean. Next to Mont Blanc, which, according to Saussure, is 14,556 feet above the sea, it is the highest in the Old World; as the Gross Glockner, which is considered to be the most elevated summit of the Tyrol, is, according to Von Moll, only 12,976 feet high.

SWEDEN.

A translation of the Æneid into Swedish hexameter verse, has been undertaken by a person named Adlerbath. It is the first Swedish work in this kind of verse.

DENMARK.

A commission established in this country for the propagation of the Vaccine Inoculation, have made a Report, by which it appears, that the benefits of this practice have been diffused this year, not only through Denmark and Norway, but even Iceland, Greenland, the Ferro Isles, Guinea, Tranquebar, and the Danish Islands in the West Indies. The Commission have also furnished many foreign countries with excellent vaccine matter; some of which has been sent into Sweden, Russia, China, and Hindostan; and have likewise supplied with it the Russian vessels destined for a Voyage round the World, and the different Danish vessels freighted for long voyages. They have, besides, distributed to medical men and public functionaries, a copy of Instructions, accompanied by engravings, which teach the proper method of the practice. The number of persons vaccinated in the territories of the King of Denmark, during 1803, amounts to 14,492.

HOLLAND.

The Dutch language, notwithstanding the influence of the French, and of their language in Holland, is as far as ever from being neglected by that people, strongly attached to whatever relates to their manner and character. Works appear in this language, from time to time, which contribute not a little to its preservation. M. Van Streeck has published, at Amsterdam, a Dutch translation, in verse, of De Lille's *Homme de Champs*. Professor Siegenbek, of Leyden, has obtained a prize proposed by the Literary and Poetical Society of Rotterdam, for the best memoir on the following question:—"How far is it expedient to accommodate Dutch orthography to euphony and ease of pronunciation?"

The Batavian Society of Public Welfare have offered a gold medal for the best Memoir on each of the following subjects:—1. The Life of a Christian, or the Journey of a Christian to Eternity. 2. A Picture of the Comforts of Domestic Life. 3. A detailed Description of those productions of the three kingdoms of nature which are rendered subservient to man, and of those of which he may yet avail himself. 4. A popular System of Physics, calculated to counteract superstition and prejudices.

PORTUGAL.

The Prince Regent has formed the project of composing a *Bibliotheque Universelle*, which is to contain the works published in the principal European states, in their original languages: and has charged the different Portuguese diplomatic agents with the collection of materials.

RUSSIA.

Count Rasoumowsky, of Moscow, has offered to the Minister of Public Instruction a considerable Library, a Cabinet of Natural History, and the sum of 100,000 roubles, to be employed in promoting the instruction of the people.

Five Journals are published at Petersburgh. 1. The *Petersburgh Journal*, which appears under the auspices of Count Kotschuloy, Minister of the Interior, and is exclusively occupied with an account of the operations of his administration: each number being divided into two sections, the first contains the principal ukases respecting his department; and the second, a number of select pieces on political Economy, Statistics, &c. translated, chiefly, from foreign languages. 2. *Journal designed for the Dissemination of Knowledge among the People*, which is published under the direction of the Minister for Pub-

lic Instruction, by the academicians Oserosusky and Fuss, and is divided into six sections; the first of which contains the ukases and decrees concerning the propagation of knowledge and the organization of the schools; the second, the regulations for the general administration of the schools, universities, gymnasia, &c.; the third, annunciation of legacies and donations in favour of these establishments; the fourth, extracts from the reports of the universities, &c. on the progress of their pupils; the fifth, an annual account of the application of the sums given by the Emperor to the Minister of Public Instruction; and the sixth, memoirs on scientific subjects. 3. Coryphæus. 4. The *Northern Advertiser*, 5. The *Technological Journal*, published by the Academy of Sciences, and edited by the academician Servergin, the object of which is to acquaint the people with new discoveries in the arts and trades, and to point out their application.

Eight Journals are published at Moscow, which are entitled, The *Patriot*, The *European Advertiser*, The *Moscow Mercury*, The *Friend of Knowledge*, *Russian Literary News*, *Pythagoras*, The *Political Journal*, and The *Journal for Amusement*.

The Emperor has ordered, that, at all the Universities and Public Schools, *Meteorological Observations* shall be regularly made, and the results laid before the public.

The Universities of Petersburgh, Moscow, Casan, and Charkow, have each 28 Professors, and cost the Government annually 130,000 roubles. Some members of each body travel at the expence of Government, which maintains, besides, 40 students in each. The Gymnasia throughout the Empire are in number 42, and cost respectively from about 5000 roubles to upwards of 6000. The schools amount to 405, the entire charge of which is 563,540 roubles. The total expence of these public establishments is 1,319,150 roubles. The Universities of Dorpat and Wilna, together with some Gymnasia, are not comprized in this estimate. Every effort is used to furnish the Universities with skilful Professors, many of whom are invited from foreign countries; but this not always with success, there being at present no less than 17 chairs vacant in that of Wilna. All the courses in those of Moscow, Charkow, and Wilna, are read in Latin.

Intelligence has been received at Petersburgh of the arrival at Kamtschatka, in July last, of the Russian vessels dispatched on a Voyage round the World, under the command of Captain KRUSENSTERN. They had not lost a single man, nor had they any sick at that time. The squadron had touched at the Marquesas, and had brought away an Englishman and a Frenchman, of whose adventures Captain K. had then learnt nothing, as they had both entirely lost the use of their native languages.

WEST INDIES.

A Monthly Miscellany has appeared in the Island of Jamaica, entitled the *Jamaica Magazine*.

AMERICA.

The State of New York, which had already a University and a Society of Sciences, has recently established an *Academy of Fine Arts*. A subscription has been opened, for the purchase, from Europe, of casts of the finest ancient statues, groups, and bas-reliefs.

A *Catalogue of Books printed in the United States in* 1804, has lately appeared at Boston. The catalogue, arranged after that of London, and which will be continued, like that, every two years, contains the titles of 1295 works, which have appeared in the United States; not including pamphlets, and other pieces of a local nature. Three works only are published in foreign languages. Under the class of Jurisprudence, are reckoned 33 works; of Medicine, 64; of Theology, 247, in which are comprized 24 editions of the Bible; of Education, 111; of Music, 25; of Miscellaneous books, 796; and, in a Supplement, are given 19. Of the whole number, nearly the ninth part consists of Original American works, and the remainder, of re-impressions of English works, and of Translations.

The Government of South Carolina having granted considerable sums for the establishment of a University in that State, it was opened towards the end of April, 1804. The Library then consisted of more than 500 volumes; and the number of subjects in Natural History, and of Philosophical Instruments, was considerable.

The same Government has granted the sum of 1000 dollars, for the formation of a Library for the use of the Legislative Body.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Letter to John Clayton, the Elder, occasioned by his counter and impartial Statement. By Obadiah Christian, one of the People called Quakers. 6d.

An Address to Lord Teignmouth, President of the British and Foreign Bible Soci-

ety, occasioned by his Address to the Clergy of the Church of England. By a Country Clergyman. 1s.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Suburban Clergyman. 1s. 6d.

A candid Examination of the Rev. Charles Daubeny's Vindiciæ Ecclesiæ Anglicanæ, &c. with occasional Strictures on Mr. Overton's True Churchman Ascertained. 8vo. pp. 141. 3s. 6d.

Letters occasioned by a Pamphlet recently published by Rowland Hill, A. M. intitled "A Warning to Professors;" containing Observations on the Nature and Tendency of Public Amusements, &c. By D. W. Harvey, Esq. 2s.

A connected and Chronological View of the Prophecies relating to the Christian Church; in Sermons preached in Lincoln's Inn Chapel, at the Lecture of the late Right Rev. William Warburton, Bishop of Gloucester. By Robert Nares, Archdeacon of Stafford, &c. 8vo. 7s. 6d.

A Fast Sermon, preached at Bath, February 20, 1805, by the Rev. Edward Poulett. 1s.

War inconsistent with Christianity; a Fast Sermon, preached May 25, 1804, and February 20, 1805, being the Twelfth Year of the present War. By the Rev. R. Warner; the Fourth Edition, with large Additions. 2s.

A Second Serious Exhortation to attend Public Worship on the Lord's Day. 12mo.

A View of the Objection of Mr. Gibbon, that our Lord foretold his Second Coming, which has not proved to be agreeable to Experience; chiefly intended as a Specimen of the true Method of ascertaining the genuine Meaning of the New Testament. By N. Nesbit, M. A. 1s. 6d.

The fatal Use of the Sword considered, in a Sermon preached at Birmingham, on the last Fast Day. By the Rev. S. Madan. 1s.

A View of Religion. By Hannah Adams; a new Edition, with Additions; to which is prefixed, an Essay on Truth. By Andrew Fuller. 8vo. 6s.

Pastoral Cautions; an Address to the late Mr. Thomas Hopkins, when ordained Pastor of the Church in Eagle-street, Red Lion-square; now published and enlarged. By Abraham Booth. 1s.

The Divine Visitations considered, in a Sermon preached on the last Fast Day. 1s.

Sermons, chiefly designed to recommend the practical Morality of the Gospel, and intended for the Use of Family Devotion. By a Layman. 8vo. 5s.

The Rev. Adam Clarke's new and considerably enlarged Edition of Claude Fleury's History of the Ancient Israelites, with an Account of their Manners, Customs, &c.; with a Life and fine Portrait of Claude Fleury. 12mo. 4s. 6d.

Archbishop Leighton's whole Works, Vols. I. II. III. (to be completed in Four Vols.) elegantly printed, with a fine Portrait, Life, &c. By the Rev. Erasmus Middleton. 8vo. 7s. per Vol.

An Attempt to adapt Sacred History to the Capacities of Children. By R. Burgh, M. A. 1s.

MISCELLANEOUS.

Hints towards forming the Character of a young Princess. 2 vols. 8vo. 12s.

The Costume of Great Britain, in a Series of coloured Engravings; the Subjects collected and executed, and the Descriptions written, by W. H. Pyne; No. I. containing Five Plates, (to be continued every three Months, and be comprized in Twelve Numbers). 15s.

Original Anecdotes of Frederick the Great, King of Prussia, his Family, his Court, his Ministers, his Academies, and his Literary Friends. By M. Thiebault. 2 Vols. 8vo.

The Merchant's Assistant; containing every Information on the Commerce of London with the principal Places in Europe; calculating Exchanges, Arbitrations of Exchanges, Operations in the Price, Import, and Export of Bullion; Division of all Foreign Weights, and of the Measures of Corn, &c. compared with the English Standard; by C. Dubost. 7s.

The Asiatic Annual Register; or, a View of the History of Hindostan, and of the Politics, Commerce, and Literature of Asia, for the Year 1803. 8vo. 13s.

The History of the Peloponnesian War, translated from the Greek of Thucydides; to which are added, Three Preliminary Discourses. By William Smith, D. D. Dean of Chester; Fourth Edition; to which is now first prefixed, the Life and Character of the Translator, and his Portrait, elegantly engraved, taken from an Original Painting, and with Two Maps. 2 Vols. 8vo.

Transactions of the Royal Society of Edinburgh; Third and concluding Part of the Fifth Volume. 4to. 7s. 6d.

Observations on Charity Schools, Female Friendly Societies, and other Subjects connected with the Ladies' Committee. By Catharine Cappe. 4s. 6d.

A Dissertation on the best Means of Civilizing the Subjects of the British Empire in India, and of diffusing the Christian Religion throughout the Eastern World; (which gained Mr. Buchanan's prize). By the Rev. William Cockburn. 4s.

An Essay on the Spirit and Influence of the Reformation by Luther; the Work which obtained the Prize on this Question, proposed by the National Institute of France:—"What has been the Influence of the Reformation by Luther on the Political Situation of the States of Europe, and on the Progress of Knowledge." By C. Villers; translated by B. Lambert. 8vo. 9s.

Volume the Fifth, including the Nineteenth Part, of the Abridgment of the Philosophical Transactions of the Royal Society of London. 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

INDIA.

Extract of a Letter from the Malabar Coast.

"THERE are some small congregations in different parts of this coast, calling themselves Roman Catholic, which were established by the Portugueze while they had possession of the country. But the Portugueze, in the hope of reconciling the natives to their mode of worship, have assimilated the disgusting parade of their own ritual, to the idolatrous worship which generally prevailed. You may therefore conceive what a strange scene their churches must exhibit. I went one day to one of them. They had a horrid bleeding figure nailed upon a cross, representing Christ crucified. Whenever a curtain, which concealed the figure, was drawn up, the poor creatures began tearing their hair and beating their breasts, and screaming in the most hideous manner. On the curtain being dropped, the priest, a native, began to address the people in the Portugueze and Malabar languages alternately; but they seemed all inattention till the curtain was drawn up a second time, when they began to behave in the same extravagant manner as before. They seem to have no idea whatever of true religion, and, I think, are fully as much to be pitied as those who still worship their Hindoo idols."

MISSION TO THE COROMANDEL COAST.

Several Missionaries have lately been sent from this country by the London Missionary Society, with the view of establishing a Mission on the coast of Coromandel, and, if practicable, in the Mysore country.

TARTARY.

Mr. Brunton is at present engaged in translating the Scriptures into the Turkish language, which is much spoken in the districts near Karass. An Arabic tract which he drew up, in order to expose the delusions of Mahommedan superstition, is printing for distribution among the Mussulmen, who are very numerous in that quarter.

When the last accounts came away two of the Missionaries were in very indifferent health, and one of them had died suddenly. The native boys, who had been redeemed, were very healthy. They began to know something of the principles of Christianity; and the cheerfulness with which they joined in singing psalms at family worship, and in attending other religious exercises, shewed them not to be bigotted to their old faith. Gillorum Harrison, the African youth who accompanied Mr. Brunton from Sierra-Leone, spoke the Tartar language very fluently, and was in various ways very serviceable to the Mission; and Mr. Brunton's children had made considerable progress in learning both the Tartar and Circassian.

The Missionaries regret much the necessity of their removal from Karass to Georghievsk, on account both of the greater unhealthiness of the latter situation, and the greater expence which attends a residence in it. Their Mahommedan friends at Karass continued to correspond with them, and to manifest a strong attachment to them. They were in hopes that the troubles of the country would soon be so composed, as to admit of their returning to Karass, which they represent as a highly desirable situation in all respects. They solicit a reinforcement of Missionaries; and they express a hope, that both the plague and the war will eventually contribute to the success of their mission; many of the Tartars considering both as a judgment on them for their wickedness. The issue of the war is also likely to break the power of the Mahommedan chiefs, who are the great opposers of Christianity.

Mr. Brunton had finished translating the greater part of the Gospel of St. Matthew into the Turkish, and was proceeding with the work. By means of his intimacy with the Effendi, and some other learned Moslems, he had a good opportunity of comparing the old Tartar dialect with the modern Turkish; and he is convinced that a Turkish translation will be more generally understood among the different Tartar tribes than any other. The Missionaries express a strong wish, that both a printer and a surgeon may be sent them.

AMERICA.

The following unfavourable picture of the state of religion, in some parts of America, has recently appeared in a periodical publication. It corresponds so exactly with information which has reached us from other quarters, that we are inclined to regard it as a just representation.

In the state of Vermont, the inhabitants are not unwilling to attend public worship; but the number of preachers is so small that a great majority of the people are destitute of public instruction. The ministers read dry metaphysical sermons in the style of Dr. Hopkins; and their system may be termed *Calvinistic quietism*. There are, besides, a number of Arminian Baptist preachers, some of whom can scarcely read: they behave in a disorderly manner in their meetings, and are led away by enthusiasm, *so that the ways of God are evil spoken of*. The religious state of the province of Canada is described as not producing a more favourable impression on the writer's mind.

GREAT BRITAIN.

A Society has lately been instituted in London, entitled, THE REFUGE FOR THE DESTITUTE, his Royal Highness the Duke of YORK, President; the Earl of DARTMOUTH, the Earl of MOIRA, Right Hon. Lord GRANTLEY, Right Hon. Lord GRENVILLE, Hon. PHILIP POSLY, JOHN BLACKBURN, Esq. M. P. HENRY THORNTON, Esq. M. P. and ALEXANDER BENNEIT, Esq. Vice-Presidents. The object which this society has in view is to provide places of refuge for persons discharged from prison, or the hulks, unfortunate and deserted females, and others, who from loss of character, or extreme indigence, cannot procure an honest maintenance, *though willing to work*. It is intended, with a due regard to the separate support and employment of the male and female objects of this institution, to pay the most particular attention to the improvement of their morals, and to afford them an opportunity of pursuing, or of learning, various trades and occupations. After they have acquired such habits of religion and industry, as may render them useful members of society, proper situations will be sought for them, and rewards bestowed on those who persevere in good conduct.

When it is considered, that thousands in this metropolis subsist by dishonest practices, whilst some, it is much to be feared, perish from want, before parochial relief can be obtained; an undertaking tending to remove such evils, we trust, will not fail to experience the most general patronage and support.

On Sunday, April 21, a collection was made at Bentinck Chapel, Lissongreen, St. Mary-le-bone, for the benefit of the Society for Missions to Africa and the East. The Rev. Basil Woodd, M. A. Minister of the Chapel, preached on the occasion from Luke xxiv. 47.

The collection at the doors, morning and evening, produced	£106	16	0
Donations...	76	0	0
Subscriptions	44	12	0
Total	£227	8	0

We understand that it is Mr. W.'s intention to collect for this Mission annually, on the first Sunday after Easter.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE Continent has furnished, during the present month, scarcely any news worthy of notice. We are still in the dark with respect to the line of policy likely to be pursued by the powers of the North. Those of Germany seem disposed to acquiesce in the addition of the regal Crown of Italy to the other usurpations of Bonaparte. Austria is said to have suspended her military movements on the frontiers of Italy; but at the same time to be now modelling her army on a much more efficient plan than that on which it is at present; and Naples to have consented to maintain a body of French troops, and to withhold all supplies from the English fleet, with a view of saving herself from the vengeance of France. The Magistrates of Lubec still refuse to comply with the pecuniary demands of the French; and it is supposed that the King of Prussia encourages their resistance.

EAST INDIES.

From the mode of warfare which Holkar seems to have adopted, there is every prospect of a lingering and expensive contest. His movements are said to be so rapid, at the rate sometimes of sixty miles a-day, that our army cannot keep pace with him. His superiority in this respect put it in his power to attack Delhi, which he hoped to carry by assault; but the garrison made such a gallant resistance as to give Lord Lake an opportunity of coming to its relief. On the approach of his Lordship, Holkar quitted Delhi, after he had cannonaded it for seven days, and made an attempt to get possession of the baggage of our army, which not only proved unsuccessful, but is stated to have cost him two thousand of his horse. It was supposed to have been Holkar's intention to make an incursion, while our troops were traversing his territories, into the rich provinces of Oude and Benares.

UNITED STATES.

Mr. Jefferson has been re-elected President, and Mr. G. Clinton has been elected Vice-President in the room of Mr. Burr. The statement made at the opening of the Congress, by the President, exhibits a flattering picture of the progressive improvement of the American finances. All excise duties have been wholly abolished; and the only duties now levied are those of the customs.

WEST INDIES.

The Rochefort squadron, which escaped from port in January last, has made its appearance in the West Indies. A part of this force invested the Island of Dominica on the 20th of February, and effected a landing on the following day, after having been repeatedly driven back by the troops under Governor Prevost. The town of Roseau and its dependencies, capitulated to the French, but Governor Prevost got into Prince Rupert Fort with such force as he could collect, determining to defend it to the last extremity. A report has since been received, that the French had evacuated Dominica, and were gone to Martinique, but it does not rest on any very satisfactory authority. The next intelligence from this quarter will probably be highly interesting. Admiral Cochrane has followed the French squadron to the West Indies with six sail of the line, and he would probably arrive there about the end of March. Considerable apprehensions are justly entertained, if not for our West Indian possessions, at least for our trade in that quarter. The rate of insurance rose on receiving intelligence respecting the attack on Dominica, from five to twenty-five per cent.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

In consequence of the rejection by the House of Commons of the proposed Tax on Horses used in Husbandry, and of the alterations made in the Salt Duty, it became necessary to provide taxes to the amount of £400,000. This sum the *Chancellor of the Exchequer* proposed to raise in the following manner: an addition of 50 per cent. to the tax on glass; of ten-pence per thousand to that on bricks and tiles; of one-sixth to the tax on auctions of estates, and one-fifth on those of goods; of six-pence on coffee; of ten shillings per hog-head on cyder and perry; of 20 per cent. on slate and stone carried coastwise; of 10 per cent. on iron, barilla, turpentine, &c.; and of 3½ per cent. to the present duties on all other goods imported; besides doubling the duty on gold and silver wire, and adding a trifle to the excise on vinegar.

The Bill for the reduction of the Militia has passed into a law.

On the 5th inst. Mr. *Francis* brought forward a motion on the subject of India, the purport of which was to recognize the principle of the act of parliament passed in 1782, which rendered it unlawful in the Company's servants to wage wars of ambition and conquest, and declared it impolitic to extend the bounds of our Indian Empire. Mr. *Francis* deprecated the policy which had been pursued by Marquis Wellesley, of overrunning the states of the defenceless native powers. He animadverted on the war with Holkar, and complained of the violation of the act of parliament by Marquis Wellesley in not furnishing intelligence respecting the grounds of the war. He was supported by Mr. *Grant*, Chairman, and Mr. R. *Thornton* and Mr. *Hudleston*, two of the Directors of the East India Company, and also by Mr. *Fox* and Mr. *Wytherforce*. The motion was opposed by Lord *Castlereagh*, Lord *Temple*, Mr. *Pitt*, and Sir *T. Metcalf*; who affirmed that the motion was unnecessary, as government, it was admitted, had already applied a remedy to the evils complained of by appointing Marquis Cornwallis to the office of Governor-general of India; that it was also objectionable as casting a slur on the justice, magnanimity, and good faith of the British Government, for which there might prove to be no foundation. The motion on

a division was lost, there being 105 against and 46 for it.

The question of Catholic *Emancipation*, as it is insidiously called, will be brought forward on the 9th of May. One would suppose, from the language employed on this occasion, that the Catholics of Ireland were placed in a state of the most servile degradation. Emancipation! the term has been familiarised of late to British ears. It leads the view almost involuntarily to our West Indian Colonies. And is no effect produced by this unwarranted association? With uninformed persons doubtless the effect is considerable, and probably was anticipated in the choice of the expression. But surely the expression is not fairly descriptive of the case. These *slaves* whom it is now proposed to *emancipate*, possess at this moment every privilege which the most favoured Protestants, the members of the Establishment, enjoy, excepting those of giving us a king or queen; of filling thirty of the great offices of state, of acting as judges; and of sitting in parliament. They even elect members of parliament. Is it not, therefore, an abuse of terms to speak of this state as one from which they require to be *emancipated*? It is a state in which all his Majesty's subjects, a very few excepted, are equally placed, if not by law yet by the necessity of the case. We mean not, however, to do more at present than to correct the effect of this misrepresentation. We shall have an opportunity of fully stating the question in our next.

On the 8th instant an important debate took place in the House of Commons on the subject of the violation of the law imputed to Lord MELVILLE in the 10th report of the commissioners of Naval Enquiry. A number of resolutions were moved by Mr. *Whitbread* and supported by Lord *Henry Petty*, Mr. *Ponsonby*, Mr. *Fox*, Mr. *Wilberforce*, and Mr. *Tierney*, the purport of which was, after stating the facts of the case, to declare Lord *M.* guilty of a gross violation of the law and a breach of his public duty." Those resolutions were opposed, by Mr. *Pitt*, Mr. *Canning*, Lord *Castlereagh*, the *Attorney General*, and the *Master of the Rolls*, on the ground that an inquiry should be instituted antecedently to a vote of condemnation: and Mr. *Pitt* proposed to substitute in the place of the resolutions a motion for a select committee to enquire and report. At five in the morning the House divided, when there appearing 216 on each side, the Speaker was called to give his casting vote, which he did in favour of Mr. *Whitbread's* resolutions. A motion for an address praying his Majesty to dismiss Lord *Melville* from his presence and councils for ever was withdrawn, in order to allow time for his removal, without resorting to this measure.

On the 10th Mr. *Pitt* announced to the House that Lord *Melville* had resigned his seat at the Admiralty Board. Mr. Whitbread nevertheless brought forward the motion which had been suspended, on the ground that Lord Melville still held the office of Privy Counsellor, besides some lucrative situations under the crown. The sense of the House appearing to be unfavourable to this motion, at least until an inquiry should have been instituted to ascertain the extent of Lord *Melville's* guilt, the motion was withdrawn. It was agreed however to carry the resolutions which had been passed on the 8th to the foot of the throne, which was accordingly done on the following day. The House then adjourned to the 25th, when the business was to be again resumed.

The decision of the House appears to us to have been highly honourable to the character of Parliament. It is a clear confutation of those charges so often brought by jacobinical writers against the representatives of the people. It proves that they are its *real* representatives; and that however they may incline on ordinary occasions to vote with their respective parties; yet when a plain case is made out against a person however high in power, a large part of the ordinary supporters of Government are not unwilling to co-operate with the opposition. It is worthy of observation that even Mr. Pitt's amendment by no means amounted to an acquittal of Lord Melville. It professed only to suspend judgment, on the ground that further examination was previously necessary. It therefore seems probable that even supposing a committee to have been appointed, the final judgment of the House might still have been against Lord Melville. The question in debate was this: whether the fact of a wilful violation of the law was already so clear, and so incapable of being overthrown by farther evidence, that an *immediate* decision ought to be passed upon this single point, other topics being submitted to the investigation of a committee; or whether enquiry should be made by a committee into those other topics, as well as into all circumstances as well of aggravation, as of extenuation in the conduct of Lord *Melville, antecedently to any judgment*. Most happily as we think for the country, the House anticipated the general sentiments of the public on this important and interesting question, and pronounced a prompt verdict. It has thus established its character for integrity and independence; and the circumstance of the Speaker having given his casting vote in favour of the censure places him in a most respectable light. He was raised to his exalted station at the recommendation of his Majesty's ministers; but he did not hesitate in deciding whether an act passed by the House in which he presides, should be violated with impunity or not.

We congratulate our countrymen on the decision which has taken place, on two grounds: first, on account of the confidence

in Parliament which it must inspire: secondly, because we believe that the maintenance of a high principle of honour and integrity, in the concerns of private life, depends much on the example exhibited by the Parliament and the Government. Let not, however, the tone taken by our representatives, in respect to this particular point, be echoed merely in the resolutions of public meetings. Let us aim at an equal elevation of principle in all our transactions with each other. It ill becomes us to be forward in declaiming against the vices of Government, if we are not watchful against our own;—to be sordid, covetous or lax in the shop, and patriots only when we come abroad.

Lord Henry Petty has given notice of a motion for abolishing the *foreign* slave trade.

DOMESTIC INTELLIGENCE.

On the 23d instant the ceremony of the Installation of the Knights of the Garter took place at Windsor, with circumstances of more than ordinary magnificence.

The Right Hon. Lord Napier has been appointed his Majesty's High Commissioner to the General Assembly of the Church of Scotland.

James Pattison, Esq. has been chosen a Director of the East India Company, in the room of Stephen Williams, Esq. deceased. At the annual election the six Directors who went out last year by rotation were re-chosen: after which Charles Grant, Esq. was elected Chairman, and George Smith, Esq. Deputy-Chairman.

It is said to have been officially notified to the gentlemen interested in the long standing claims against the Spanish Government, that all the treasure detained in the Spanish Plate Ships, previous to the Declaration of War, is to be appropriated in the first instance to the discharge of the above-mentioned claims.

Sir Charles Middleton, Bart. has been appointed to the important situation of First Lord of the Admiralty, in the room of Lord Melville.

We have learnt (April 29) from good authority, that Lord Sidmouth has sent in his resignation. This event may be considered as portending farther changes in the administration.

NAVAL INTELLIGENCE.

Several country-ships have lately been captured by Linois's squadron and carried into the Mauritius. The Prince of Wales Indiaman is reported to have also fallen into his hands.

Several rich Spanish merchantmen, and two Spanish privateers, have been taken by our cruizers.

In the West Indies several stout French privateers have been taken, besides which the capture has been announced of 28 French and Spanish vessels of different kinds, and of the re-capture of 15 others.

Several French gun-boats have lately been taken, and some wrecked near Boulogne. One of our gun-brigs has been lost near Dieppe.

The Gazette of the 24th inst. contains an account of a most brilliant action. Sir Robert Lawrie, in the Cleopatra, one of the smaller class of frigates, with only two hundred men on board, engaged, and was at length captured by, a French frigate, La Ville de Milan, of 46 guns and 360 men. This misfortune was owing to the loss of the wheel which was broke in pieces by a cannon-ball. The Cleopatra became in consequence ungovernable. A gallant resistance, however, continued to be made, and she did not strike till she had lost fifty-eight men in killed and wounded. Three days after, both ships were met by his Majesty's ship Leander, and taken without a contest. The French owned that had it not been for the accident which happened to the Cleopatra, they must soon have struck to her. They are said to have lost one hundred men in killed. The captain was killed by the last shot fired from the Cleopatra. Both ships were mere wrecks, having lost almost all their masts.

The French fleet, consisting of 11 sail of the line and 7 frigates, sailed from Toulon on the 30th of March, and has since passed the Gut of Gibraltar.

ANSWERS TO CORRESPONDENTS.

MOMUS; J. B. S.; A CHRISTIAN PATRIOT; THEODOSIUS PHILALETHES; ZEALOUS GROANWALL; and ΦΙΛΟ, ; are under consideration.

ΠΡΟΤΟΠΕΙΡΟΣ; NARCISSA; and the Complaint of the 18th Psalm; will be inserted.

JUVENIS; and W. are received.

C. N. would have had a better claim to insertion, had he thought proper to observe the common rules of good manners in writing.

ERRATA.

No. for March, p. 155, col. 1, line 5 from bottom, for *apartments* read *compartments.*
p. 164, col. 1, line 3 and 4 from bottom, for *Bishop Hall quoting from Junius* read *Junius quoted by Bishop Hall.*
p. 186, col. 2, line 31, for *of* read *to.*
Present No. p. 197, col. 2, line 53, after *alteration* insert *under the title of "The Erudition of a Christian Man."*
p. 243, col. 1, last line, for 1s. 6d. read 1s.

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Religious Communications.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. II.

MY first Sketch having been favourably received, I shall now proceed to state more fully than I did in the last number the history of those authorized works, on the subject of religion, which were published during the reign of Henry VIII. The first, to which it is necessary to call the reader's attention, appeared in the year 1536, and consisted of ten articles, some concerning faith, and some concerning ceremonies. These articles, as I stated in my last paper, were drawn up by the Convocation, and ordered to be subscribed by all the clergy. They were also recommended by the King, in a prefatory address, to all his subjects, as agreeable to God's laws, and proper for the establishment of peace and concord. "The said Articles," he observes, "be divided into two sorts, whereof the one part" (viz. the five first) "containeth such as be commanded expressly by God, and be necessary to our salvation; and the other" (viz. the five last) "containeth such things as have been of long continuance, for a decent order and honest polity, prudently instituted and used in the Church of our realm, and be for that same purpose and end to be observed and kept accordingly, although they be not expressly commanded of God, nor necessary to our salvation."

In Fuller's Church History these Articles are inserted at full length, and as they mark a very important æra in the progress of the Reformation, no apology seems requisite for giving a detailed abstract of them.

The first is intitled, "*The principal Articles concerning our Faith.*" Here all those things are ordered to be believed, and defended as true, which are "comprehended in the whole body and canon of the Bible, and also in the three creeds, viz. the Apostles, the Nicene, and the Athanasian. The clergy and people "ought, and must, repute, hold, and take, all the same things for the most holy, most sure, and most certain and infallible Words of God; and such as neither ought nor can be altered or cancelled by any contrary opinion or authority;" interpreting them agreeably to the import of the words and the holy approved doctrines of the Church. They must also believe all the articles of faith contained in these creeds, "to be so necessary to be believed for man's salvation; that whosoever, being taught, will not believe them, or will obstinately affirm the contrary of them, he or they cannot be the very members of Christ and his spouse the Church, but be very infidels or heretics, and members of the devil, with whom they shall be perpetually damned: and they must keep the same words in which the creeds are now expressed, and reject all the opinions contrary to them, which were condemned in the four holy Councils of Nice, Constantinople, Ephesus, and Calcedon.

2. "*The Sacrament of Baptism.*" This Sacrament was instituted and ordained by Jesus Christ, "as a thing necessary for the attaining of everlasting life."—"It is offered unto all, as well infants, as such as have the use of reason, that by Baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ, *whosoever believeth and is baptized shall be saved.* The promise of grace and everlasting life pertaineth, not only to such as have the use of reason, but to infants: they ought therefore to be baptized;" for by baptism they "be made the very sons and children of God, insomuch as children dying in their infancy shall undoubtedly be sav-

ed thereby, and else not."—"Infants must needs be christened because they be born in original sin, which sin must needs be remitted, which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy Ghost which exerciseth his grace in them, and cleanseth them from sin by his most secret operation." No one once baptized ought to be baptized again. The opinions of the Anabaptists and Pelagians are utterly to be condemned. All having the use of reason, and desiring to be baptized, "shall, by virtue of that Holy Sacrament, obtain the remission of all their sins, if they shall come thereunto perfectly and truly repentant, and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith;" "if they shall also have firm credence and truth in the promise of God," viz. "that in and by this Sacrament God the Father giveth unto them, for his Son Jesus Christ's sake, remission of all their sins and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God."

3. "*The Sacrament of Penance*"—"was instituted of Christ in the New Testament as a thing necessary for man's salvation, that no man, which after his baptism is fallen again, and hath committed deadly sin, can, without the same, be saved and attain everlasting life." Without Penance those who sin after Baptism "shall undoubtedly be damned:" but if they convert themselves and do the required Penance, they shall be pardoned and saved. This Sacrament of perfect Penance consists of "*contrition, confession, amendment of the former life, and a new obedient reconciliation unto the laws and will of God, (i. e.)* exterior acts or works of charity," in other words, "*the worthy fruits of Penance.*" Contrition consists in a knowledge of the filthiness of his sin, produced in the penitent by considering the laws of God; in a conscientious feeling that God is displeased with him for it; in great sorrow and inward shame for having offended God; and in great fear of God's anger: to all which "must succeed and be joined a certain faith, trust, and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his sins, and repute him justified, and of the number of his elect children, not for the worthiness of any work or merit done by him, but for the only merits of the blood and passion of our Saviour Jesus Christ *." This certain faith and hope is gotten by applying Christ's promises; in order to which auricular confession is necessary, if it can be had, as well as absolution by a priest. "The words of absolution pronounced by the priest are spoken by the authority given to him by Christ in the Gospel; and men ought and must give no less faith and credence to them than they would give unto the very words and voice of God himself, if he should speak unto us out of heaven." By auricular confession and absolution, therefore, the conscience, when grieved with mortal sin, attains certain consolation. Although Christ and his death are the sufficient oblation, sacrifice, satisfaction, and recompence for which God remits to all sinners, not only their sin but also eternal pain due for the same; yet all true penitents will bring forth the fruits of Penance, *i. e.* prayer, fasting, and alms deeds; and must make restitution and reparation for injuries; and must do all other good works of mercy and charity; and express their obedient will in fulfilling of God's commandments outwardly, according to their ability, or else they shall never be saved: for these works are necessary to salvation, and every penitent man is required to perform the same whenever he has time, power, and occasion. "By Penance, and such good works of the same, we shall not only obtain everlasting life, but also deserve remission or mitigation of present pains and afflictions in this world."

4. "*The Sacrament of the Altar.*"—"Under the form and figure of bread and wine," seen by outward senses, "is verily, substantially, and really, contained and comprehended the very self-same body and blood of Christ which was born of the Virgin Mary, and suffered upon the Cross for our redemption;" which is also in the very substance received of all them which receive the said Sacrament. Every man, therefore, ought to prove

* The doctrine of assurance, it will hence be seen, is at least not a new doctrine.

and examine himself before he shall receive the same.

5. "Justification signifieth remission of our sins, and our acceptation and reconciliation into the grace and favour of God, *i. e.* our perfect renovation in Christ. Sinners attain it by contrition and faith joined with charity." Not as though any of these merit justification: "for the only mercy and grace of the Father promised freely unto us for his Son's sake, and the merits of his blood and passion are the only sufficient and worthy causes thereof:" and yet, in order to justification, "God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which must necessarily concur in remission of sins, *i. e.* our justification:" but also that after we be justified, he commandeth that we must have good works of charity and obedience towards God in outwardly fulfilling all his commandments. For though acceptation to everlasting life be conjoined with justification, yet our good works are necessary to the attaining of the former. And being justified, it is our necessary duty to do good works: not only outward and civil works, but inward and spiritual graces, *i. e.* "to dread and fear God, to love God, to have firm confidence and trust in God, to invocate and call upon God, to have patience in all adversities, to hate sin, and to have certain purpose and will not to sin again, and such other like motions and virtues."

The remaining Five Articles are "concerning the laudable ceremonies used in the Church of Christ." And

1. "*As touching Images.*" Images having been abused, the people must be taught how to use them; viz. as representers of virtue and good example, as stirrers up, especially the images of Christ and our Lady, of men's minds, making men to lament their sins. It, therefore, is meet that they should stand in the Churches; but they ought in no wise to be worshipped, not even the images of Christ, of the Cross, of our Lady, or of any other saint beside.

2. *Saints are to be honoured,* (but not with that confidence and honour which are only due to God) as the "elect persons of Christ," who "already do reign in glory with Christ;" as examples of "virtue and goodness;" and as the advancers of our prayers and demands unto Christ, and in no other way.

3. "*As touching praying to Saints.*"—"Though grace and salvation cannot be obtained but of God only, by the mediation of Christ, who is the only sufficient Mediator for our sins, yet it is very laudable to pray to saints in heaven everlastingly living, whose charity is ever permanent, to be intercessors, and to pray for and with us unto Almighty God," so that it be done without vain superstition.

4. "*As concerning Rites and Ceremonies,*" such as the usual *vestments, sprinkling of holy water, giving of holy bread, bearing of candles* on Candlemas-day, *giving of ashes* on Ash Wednesday, *bearing of Palms* on Palm Sunday, *creeping to the cross* and humbling ourselves before it on Good Friday, the *hallowing of the font,* and other such like exorcisms and benedictions, and laudable customs; they are not to be contemned and cast away, but used and continued, although none of them have power to remit sin, but only to stir and lift up our minds unto God.

5. "*Of Purgatory.*" It is a good and charitable deed to *pray for souls departed,* and to give alms to others to pray for them. But as the place where they be, and the kind of pains, are uncertain, we remit this and all other things to Almighty God, to whose mercy it is meet that we should commend them. Wherefore the abuses advanced under the name of purgatory, must clearly be put away.

These articles, though they shew the small progress which the Reformation had hitherto made in England, yet prove that the light of the Gospel was beginning to penetrate those thick clouds of idolatry, superstition, and ignorance, which had so long enveloped the nation. "The Institution of a Christian Man," which appeared in the following year, 1537, and which, in addition to the various points embraced by the Articles, contained an Exposition of the Lord's Prayer, the Creed, and the Ten Commandments, was of considerable use in promoting a more general knowledge of true religion: but of this work enough has been said in the last number (p. 197).

In 1538, the Holy Scriptures were first published by authority, and exposed to common sale. A proclama-

tion was issued at the same time in the King's name, commanding the clergy to provide, by a parish rate, a folio Bible for every Church, and to stir up and exhort all persons to read the same, admonishing them to avoid dispute about its meaning, and to apply to men of judgment for an explication of difficult passages. The clergy were at the same time commanded, on every Sunday and holiday in the year, to repeat and expound to their parishioners the Paternoster, the Creed, and the Ten Commandments in English, "until they shall have learned the same by rote," and to exhort and require all householders in like manner to instruct their children and servants. And no one was to be allowed to partake of "the blessed Sacrament of the Altar," who could not recite the Creed and the Lord's Prayer in English. The clergy were also required to preach at least one sermon every quarter of a year, in which "the very Gospel of Christ" should be purely and sincerely declared, and the hearers admonished to the works of charity, mercy, and faith, commanded in Scripture, and not to trust "in any other works devised by men's fantasies;" such as pilgrimages, images, reliques, &c. &c. all which as tending to idolatry and superstition were highly offensive to Almighty God, and should therefore be recanted and reproved by the preacher. To avoid idolatry, such images as should be abused to any purpose but that of reminding men of the lives and conversation of those whom the images represented were to be taken down: and no candles allowed excepting those before the Cross, the Sacrament, and the Sepulchre. Every benefice must have a resident clergyman, or curate in his stead, who should not be admitted to preach without a licence. All hinderers of the Word of God, or favourers of the Pope's power, were to be presented. Tythes were to be regularly paid by the people. The number of fast-days was also diminished; curates were left at liberty to leave out the usual suffrages to the saints; and a few other unimportant alterations were commanded to be made with respect to certain superstitious observances.

It is impossible to calculate the advantage which the cause of true religion must have derived from these injunctions. The Bible was received with the utmost joy by persons of all ranks, and the common people eagerly resorted in crowds to places where they could hear it read. "Every body, that could, bought the book, and busily read it, or got others to read it to them, if they could not themselves: and divers elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read*."

But although Popery seemed thus to have received a deadly blow, yet in the following year it revived. Cranmer had refused to consent in parliament that the money raised by the suppression of the monasteries should be applied exclusively to the King's use; a conduct which greatly displeased Henry.* Some other circumstances concurred with this refusal to lessen Cranmer's interest at court†. Gardiner and his party thus obtained an ascendancy over the King, and by their means, in defiance both of Cromwell and Cranmer, an act was passed, affirming—"1. That in the Sacrament of the Altar, after consecration, no substance of bread or wine remaineth, but the natural body and blood of Christ. 2. That by the law of God the communion in both kinds is not necessary to salvation. 3. That priests, after orders received, may not marry by the law of God. 4. That vows of chastity ought to be observed. 5. That it is meet and necessary that private masses be admitted and continued in Churches. 6. That auricular confession must be frequented by people as of necessity to salvation." It was enacted, that if any one impugned the first article he should be burnt as an heretic; that whoever preached against the other articles should suffer death as felons without benefit of clergy; and that all who even spoke against them should for the second offence be judged felons. Against this act Cranmer argued in the House for three days, with much gravity, eloquence, and learning: but as the King himself undertook to con-

* Strype's Cranmer, p. 64.

† These were the death of the Queen, (Lady Jane Seymour,) and of Fox, Bishop of Hereford. The other Bishops who adhered to Cranmer were clogs rather than helps; Shaxton was proud and litigious, and Barlow indiscreet, and many of the preachers also were men of unbridled zeal.—BURNETT, p. 244.

fute the Archbishop, we need not wonder that his opposition proved unavailing*.

This cruel statute gave great joy to the Popish party, by whom it was most rigorously enforced. Strype has preserved part of a letter from a member of parliament, which strongly shews the importance attached to the act by the adherents of Popery. "And also," he says, "news here: I assure you never prince shewed himself so wise a man, so well learned, and so catholic, as the King hath done in this Parliament. With my pen I cannot express his marvellous goodness, which is come to such effect, that we shall have an act of parliament so spiritual†, that I think none shall dare say in the blessed Sacrament of the Altar doth remain either bread or wine after the consecration; nor that a priest may have a wife; nor that it is necessary to receive our Maker *sub utraque specie*, &c. And notwithstanding my Lord of Canterbury, &c. defended the contrary a long time, yet, finally, his Highness confounded them all with God's learning."—"We of the temporalty be all of one opinion."—"All in England have cause to thank God, and most heartily to rejoice of the King's godly proceedings."

The Popish zealots having succeeded thus far in their projects, next drew up a book of *Ceremonies to be used by the Church*, the object of which was to restore, while it smoothed and varnished over, the old superstitions‡. To the articles contained in this book Cranmer framed a most elaborate answer, which had the effect of procuring their rejection by the Convocation. Irritated by this successful opposition to their schemes, Gardiner and his party made the utmost exertions to ruin Cranmer, at least to bring him into disgrace with the King. And as Cromwell, who had hitherto been the great supporter of the Archbishop's measures, had fallen a victim to their arts, their hopes were naturally raised to the highest pitch. A select commission having been named by the King in the year 1540, for the purpose of inquiring into the state of religion, and framing a declaration of Christian doctrine, the commissioners drew up a set of articles which strongly favoured the old superstitions. Cranmer, however, could not be induced by any consideration to consent to their adoption, although he stood single in his opinion; and he drew up another statement, in which his own views were fully detailed. This firmness on the part of the Archbishop was the very thing which his enemies desired; expecting that the King would be so much exasperated by it as at least to send him to the Tower. When both the books, however, came to be submitted to the King for his judgment, to the great mortification of the Popish party, he decided in favour of Cranmer's work; and it was soon after published under the name of "A necessary Erudition of any Christian Man ‖." Of this work I propose to give a more particular account in the next number of these Sketches. Q.

To the Editor of the Christian Observer.

I was much surprised by a remark which I lately met with in the writ-

* Burnet relates that, at the King's request, Cranmer made a book of the reasons which led him to oppose the Six Articles, which was to be given to the King. The Archbishop's secretary crossing the Thames in a wherry with the book in his possession, stopped to look at a bear-baiting that was near the river. The bear broke loose into the river, and the dogs after her. They that were in the boat leaped out and left the poor secretary alone. But the bear got into the boat with the dogs about her, and sunk it. The secretary thinking his life in danger did not mind the book, which, when he had got to land, he saw floating in the river. The bearward picked it up, but before he would restore it, put it into the hands of a priest, who finding it to be a confutation of the Six Articles, told the bearward that whoever claimed it would be hanged. The secretary said that it was his Lord's book. The bearward was a spiteful Papist, and hated the Archbishop, and would not give it back, but went with it to court to deliver it to some of Cranmer's enemies. In the mean time the secretary informed Cromwell of the transaction. They went to court together, where they found the fellow with the book. Cromwell took the book out of his hand, and threatened him severely for his presumption in meddling with a privy counsellor's book.

† Men's ideas of *spirituality* have greatly changed since the days of this member of parliament.

‡ Strype's Cranmer, p. 75.

‖ This was a different work from that mentioned in the last number to have been published in 1543.

ings of a respectable and pious divine, whom I am accustomed to consider as peculiarly excelling in the knowledge and interpretation of Scripture. He tells us that the blood of Abel (Heb. xii. 24.) means that of Abel's sacrifice. Will you allow me, Sir, to offer a remark or two on this interpretation.

In the first place, it appears to me an *assumption* altogether unsupported by the original; if we even suppose the true reading to be παρα Το ΑΒελ, it can only mean better things than the blood of Abel speaks; but all the copies, which I have had the opportunity of consulting, with a single exception, read παρα Τον ΑΒελ, that is, better things than Abel speaks; an expression apt enough if applied to the blessed martyr's own blood, but too singular and unnatural to be referred to that of his sacrifice.

In the next place, there is an allusion in the passage, which is overlooked in the interpretation to which I object. The allusion is to Gen. iv. 10, where the blood of Abel is represented as vocal. The blood of his sacrifice is, I believe, no where so represented.

But it is thought a small thing to say of the blood of Christ, that it speaketh better things than that blood which calls for vengeance, &c. In answer to this, I would only refer to Heb. xi. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain." It may here be said, this is faint praise, since we know that the sacrifice of Cain was not excellent or acceptable at all. But the truth is, as I conceive, that in each of these passages the *comparison* is meant to imply *contrast*; and, particularly, as to the passage more immediately under consideration, there is an evident contrast from ver. 18th to the end of ver. 25th. An illustration might be given, in various particulars, of the different languages spoken by the blood of Abel the martyr, and that of Christ our passover: and I know no one more able to give such illustration judiciously and completely, than the respectable author * who has given occasion to these remarks.

M. T. H.

* Author of Helps to Composition.

To the Editor of the Christian Observer.

READING lately Mr. Gibbon's Decline and Fall, I was much struck with the following passage; and should you esteem it worthy of insertion in your Miscellany, I should be pleased to see it in a place where it might attract more attention as an accomplishment of prophecy, (Rev. ii. and iii.) than it is likely to gain in a work so repugnant to the principles of Christianity as that of Mr. Gibbon.

THEODOSIUS.

"THE captivity or ruin of the Seven Churches of Asia was consummated; and the barbarous Lords of Ionia and Lydia still trampled on the monuments of classic and christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the Revelations: the desolation is complete; and the Temple of Diana, or the Church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son †, is invoked in the moschs of Thyatira and Pergamus: and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek Colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honour and safety may sometimes be the same."—*Gibbon's Dec. and Fall*, 8vo. ed. vol. 11th, p. 437.

† We have here an instance of the profane and indecorous levity so common in the writings of this infidel historian. At the very moment when he is recording a most remarkable fulfilment of some of the prophetic declarations of our Saviour, he attempts to degrade the dignity of his person, and to deride the mysteries of his faith; thus furnishing a striking exemplification of that impotent malice which has actuated the enemies of Christ in every age.

For the Christian Observer.

THOUGHTS ON THE UNSPEAKABLE GIFT OF GOD. 2 COR. IX. 15.

EVERY part of the Scriptures is designed to exalt the mercy of God, and to excite us to the most lively gratitude for the display which is there made of it. Our blessed Lord is particularly exhibited under every image which can awaken our regard, or conciliate our affections; and we are earnestly exhorted to "count all things but loss" for the excellency of that knowledge which is revealed by his Gospel. Nothing, however, can, in this view, surpass the beauty and fervour of that expression of the Apostle, 2 Cor. ix. 15. "Thanks be unto God for his unspeakable gift."

Ruined by sin, and alienated in his mind by wicked works, man, as a transgressor, had only to expect a just and awful retribution. He had infringed the divine commands, and incurred eternal punishment; he had in himself nothing which could remove his guilt, or alleviate his woe. But in the gift of a Saviour life and immortality were brought to light, sin was expiated by a sufficient atonement, peace was restored between man and his offended Maker, and a way established for the display of unbounded favour towards him, and for his recovery to pardon and holiness. "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."

This gift is of no ordinary nature: it can neither be fully comprehended, nor justly appreciated by human understanding. It is *unspeakable*. Such it is with respect to the *divine love* from which it proceeded. This attribute is here seen in its sublimest exercise. The love of God in creation, and in providence, is truly great and excellent; but in redemption it is infinitely stupendous. When the Apostle John had given us the highest possible conception of the Divine benevolence, in asserting that God was love; he subjoins, as the instance of its highest exhibition, "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through Him." And immediately, as one oppressed with the greatness of his subject, he repeats and confirms his declaration—"Herein is love; not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."

This benefit is moreover unspeakable in respect of the *grandeur of the Redeemer's person, and the depth of his voluntary abasement*. The infinite dignity of Jesus Christ as "God manifest in the flesh," connected with his privations, his sufferings, and his death, enhance the value of this blessing beyond every limit. When we reflect that He, who is "the brightness of his Father's glory, and the express image of his person," was born in helpless obscurity, was "despised and rejected of men," was received with neglect during his life, and overwhelmed with cruelty in his death; when we follow him to the garden of Gethsemane, and witness the agony of his sufferings; when we view his sacred body fixed to the accursed tree, his hands torn with the nails, his side pierced; malefactors his associates, thorns his crown, and gall his drink; when to this we add the insults of the multitude, the unfaithfulness of his disciples, the suspension of the reviving presence and support of his heavenly Father; and, above all, the pressure of that wrath which made "his soul an offering for sin;" the mind in vain strives to embrace the affecting scene; we sink in the effort, and can only determine, that a gift, in which such consequences are involved, is unutterably grand and astonishing.

But if an act of benevolence is to be estimated by the *circumstances of distress* which it is calculated to relieve, or the *happiness* which it proposes to confer, the blessing of a Saviour is in this aspect also unbounded. To value it with advantage, we must not merely talk of the ruin of the fall, the misery of sin, the anger of God, or the prospect of future judgment; nor must we confine ourselves to general views of the value and excellency of pardon, or the happiness of obedience. This is cold and distant. We must pass into an unseen world; we must represent to ourselves the importance of eternity; we must behold the dreadful condemnation to which our apostacy had exposed us, and the ineffable delights to which divine mercy would exalt us; we must realise the horrors of perdition, on the one hand, and the "pleasures"

which are "at God's right hand, on the other, before any proper conception can be formed of that gift which "raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

This subject is, further, of unspeakable magnitude, if we consider the combination of the *divine attributes* which it formed and displayed. The wisdom, truth, and holiness, the justice and love of God are exhibited in the Redeemer in full and harmonious exercise. Christ is "the power of God and the wisdom of God." In him God "is just, and the justifier of him that believeth." The light of the knowledge of the glory of God now shines in the face of Jesus Christ with the brightest effulgence; and reflects equal lustre upon the gift, of which he is the substance.

But perhaps in no view is this gift more eminently interesting than with regard to the efficacy which attends the cordial reception of it. Human benefits, however munificent, are limited in their means, or confined in their objects. But this celestial blessing, like the light of the sun, offers itself to every beholder. In grace it is universal, in freeness without measure, in sufficiency endless, in virtue omnipotent. Men are not permitted only to receive its proposals; they are invited, and even entreated, with sacred importunity. Whilst it can "save to the uttermost," and "cleanse from all sin," it may be obtained "without money and without price." —"Whosoever will may come, and take of the water of life freely."

But how weak and inadequate are our efforts to illustrate so astonishing a subject! What mind, indeed, can comprehend that which has no bound! What tongue can express that which is unspeakable! What imagination can embrace an infinite benefit! What diligence can explore "the unsearchable riches of Christ!" But though we cannot fully understand the subject, yet in contemplating it we may, like the Apostle, glow with a grateful ardour. Like him we may exclaim with holy transport, "*thanks be unto God* for his unspeakable gift." No one indeed can hesitate to join in the expression of fervent gratitude, who has any lively view of his own imminent danger as a transgressor, any sense of his need of this stupendous remedy, and any sincere and earnest desire to experience its efficacy. Gratitude will, moreover, spontaneously spring up in the heart of him who has "laid hold on the hope set before him;" and obedience to the precepts of the Gospel will appear as its fruit in the whole behaviour and conduct. In this respect, indeed, any thing doubtful or ambiguous is greatly to be deplored, both as dishonourable to God and destructive to the soul. If any one, therefore, claims to be thought a partaker of this unspeakable benefit, let him remember, that not only an effect, but a *part*, a constituent, a necessary part of it consists in the renewal of the heart in holiness, and in the obedience of the life. Religion is not a barren and unprofitable assent to certain speculative propositions; it is a new, and heavenly, and vigorous principle in the soul. It will infallibly incline the genuine believer to testify by his life and conduct, that he "is not his own, but bought with a price." He will abundantly prove that he is aiming at universal holiness; that he desires to be sanctified wholly, and to be preserved blameless, body, soul, and spirit, to the coming of the Lord Jesus Christ." He will solemnly protest against every expression which may appear to make Christ "the minister of sin." It will be his deliberate study to shew himself an example to all around him, "in word, in conversation, in charity, in spirit, in faith, in purity." He will implore "the supply of the Spirit of Jesus Christ;" and through the strength thus obtained, he will manifest that he has been made a partaker of the unspeakable "mercies of God, by presenting his body a living sacrifice, holy, acceptable unto God, which is his reasonable service; by not being conformed to this world, but by being transformed by the renewing of his mind, that he may prove what is that good, and acceptable, and perfect will of God."

D. W. E. H.

THE CRY OF INJURED TEXTS, NO. V.

To the Editor of the Christian Observer.

SIR,

In this age of misrepresentation, the complaint of an individual upon a sub-

ject, in which many of his friends are equally concerned with himself, may possibly appear too trifling to deserve attention; but I am convinced that no redress can be expected from silence; and shall, therefore, endeavour to ascertain what effect may be produced by clamour and outcry. We are a large family, and of illustrious origin; and though we are not all descended from the same parent, yet we all bear the same name, and are generally mentioned as children of one of the greatest sovereigns that ever graced a throne. Perhaps no family of one hundred and fifty brethren can be treated with greater deference and respect than we commonly obtain; our declarations are frequently read with the profoundest reverence; and, as if no honour could be considered as too great, poetry and music have lent us their charms, and our words are perpetually chaunted in this island by thousands and tens of thousands with the sublimest feeling, and the most pure devotion. Yet, notwithstanding we are so generally known, our language is sometimes most strangely misunderstood. If you examine the records of our family, you will find that I have made use of the following expression: "The Word of the Lord is tried;" in which I meant simply to assert, that the promises of God are confirmed by the experience of his people.

Would you believe, Sir, that any person could so far mistake my meaning as to conceive that this passage alluded to the trials and sufferings of Jesus Christ? The mode of reasoning which was adopted to establish the point, was to the following purport: "Many of my family delivered words that were strictly oracular, and several of us have foretold some of the principal circumstances which accompanied the incarnation of the promised Saviour. It cannot be denied, that St. John says, 'the word was with God and the word was God,' with obvious reference to the Saviour of the World! With the history of his trials we are all acquainted; and therefore I must have alluded to Jesus Christ, when I made the declaration, 'The Word of the Lord is tried'." Now I appeal to you, whether such reasoning can justify a discourse upon the sufferings of the Son of God? I have a right, in common with all authors, to demand that my words should be explained according to their connection, and their obvious meaning; this is the only fair method of interpretation; and if this rule had been adopted in the present instance, I should have had no ground for troubling you with this application.

I am, SIR,
Your well wisher,
THE 18TH PSALM.

For the Christian Observer.

ON INDIFFERENCE IN RELIGION.

THE declarations of Scripture are either false, or they are doubtful, or they are true. That they are false is incapable of proof; I need not, therefore, dwell on that supposition. Supposing, however, that their truth is doubtful, we have here, to use the words of the great Pascal, a doubt of the most tremendous consequence, a doubt not about our existence or happiness for a year or two in this short life: that would be comparatively nothing: but a doubt about our eternal happiness or misery. It is very clear that this world is productive of no true happiness; that its pleasures are vain and fugitive, its troubles innumerable and perpetual; and then, after all, death, which threatens us every moment, must certainly, in the compass of a few years, put us into the eternal condition of happiness, or misery, or nothing. Between us and one of these three states no barrier is interposed but life, the most brittle thing in nature: and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left but the miserable chance of annihilation or hell. It is in vain for men to turn aside their thoughts from this eternity, as if they were able to destroy it by denying it a place in their imagination. It subsists in spite of them: it advances unobserved: and death, which is to draw the curtain from it, will, in a short time, reduce them to the dreadful necessity of being for ever nothing or for ever miserable.

Now surely, in a point of such tremendous consequence, it is the duty of every rational man to endeavour, if possible, to obtain a solution of his doubts. Yet do we not see persons who assume to themselves a character

for superior wisdom, not only entertaining doubts on this momentous subject, but declaring those doubts with perfect indifference, and perhaps even gratifying their vanity by the avowal of them? What words can be found to characterize such unaccountable folly? Who sent them into the world, or for what purpose they were sent, they profess that they know not. They know nothing of themselves with certainty, except that they must shortly die. But as to what awaits them, when that death which they feel themselves unable to decline shall have done its office: whether they shall become nothing, or fall into the hands of an incensed God; they are perfectly ignorant. Here all around them is thick darkness: and yet they are easy and composed in their ignorance: They refuse to take a moment's pains to clear up their doubts. They determine to pass their lives without once seriously considering what shall befal them hereafter. They even treat those with scorn and derision who anxiously institute such an inquiry; and they think it best to run without fear or foresight on the trial of this grand event.

Contemplate, however, the conduct of the same persons on every other occasion, and you will perceive a surprising difference. They fear the smallest inconveniences, anxiously anticipate their approach, and eagerly employ the most effectual measures for guarding against them. Should there appear a probability of losing their property, or of incurring some imaginary blemish on their honour, they will pass days and nights of disquiet and tormenting apprehension. Yet these same persons are aware that death will separate them from all they hold dear, and the consideration nevertheless excites no emotion in their breasts. That minds so feelingly alive to the meanest trifles should be so insensible to things of the most awful and tremendous import is, indeed, an astonishing instance of blindness and infatuation. If any instance of infatuation can be conceived more truly surprising than this, it is one which, it is to be feared, is equally common: *it is that of the man who believes all the truths of revelation and yet lives without any concern about them. Such an one is shocked at the incredulity of the infidel.* He entertains no doubt that the Son of God came down from heaven to reveal to us the eternal state. He believes that there is a future life, in comparison of which the present life is a mere point. And yet he is no more affected by the persuasion than if Christianity were a fable.

We read in the Gospel of one who was extremely solicitous about the few minutes of this life: all his thoughts were engrossed by them: he had been a prudent man, a careful manager; had foreseen all the evils of life, and made preparations to avert them. He now meditates an enlargement of his barns, and looks forward with complacency to many years of uninterrupted enjoyment. But how does God address him? "Thou fool:" he well merited the title. He had been employing all his time in carefully providing for this life, of which only a few hours now remained. He had entirely forgot to make preparation for the life to come. He had thought much of avoiding poverty: he had taken no pains to avoid everlasting ruin. He had been anxious to guard against every petty loss: he had made no effort to guard against the loss of his soul. And now mark the consequence of his folly. In an unexpected moment he sees the wreck of all those prospects of happiness which he had so fondly cherished. He is hurried away from all his possessions to his last solemn audit. He is there found guilty of having neglected God, despised the means of salvation, and destroyed his own soul. How unaccountably foolish must the conduct of such an one appear to the blessed angels, and, at that day, even to himself.—To have been so short-sighted while he had accounted himself wise: to have toiled all his life and yet to have gained so little, to have gained nothing, which could be of any service to him, in that dreadful moment when the overwhelming justice of the Almighty is about to fall upon him: nay, by his negligence, by his love of earthly things, to have been even "heaping up to himself wrath against the day of wrath," and to have been labouring hard to aggravate his own destruction!

But such folly is not confined to the days of old. Still do we find men every where anxious and careful only about this life. Yet these are reckoned the prudent of the world: these can declaim against the folly and

thoughtlessness of others, who do not provide for the few years of life which remain to them; while they themselves have made no provision for the millions of ages which extend beyond the grave.

Such persons, however, will be ready to argue that they cannot be said to have made no provision for eternity. They have at least done nothing flagrantly wrong: they have, therefore, a hope in the mercy of their Creator. Now it is extreme folly to determine this question on any ground but one, viz. on the express declarations of Scripture. We know nothing of the eternal world, the day of judgment, the purposes of God, or the final state of man, but what God himself has been pleased to reveal. We must, therefore, depend on his word alone for information as to the kind and degree of preparation which is required of us. Such, however, is the strange perverseness of most men, that they not only are not guided by the Word of God in the judgment which they form on this point, but they do not even consult it. They hope that they have made their peace with God: but on what grounds do they indulge this hope? Their Bible has lain neglected on their shelves. They have found no leisure, or rather no inclination, to read it. How then can they be sure that they have complied with the terms which the Gospel proposes? They think that they are sufficiently acquainted with what the Bible contains: "it only requires us," they say, "to lead good lives, and to trust in God's mercy." Such vague and unfounded ideas, however, shew clearly that the Bible has not been read, at least not read with a degree of attention at all proportioned to its importance, or even with that attention which is often bestowed on the most trivial objects. Let them be in danger of losing any part of their property: what pains will they take to understand their own case, and to get acquainted with the intricacies of the law; and how ingenious will they be in framing plausible arguments to support their claims? The reason of this difference is obvious. They are here in earnest: but about religion they are not in earnest. If heaven could be gained by repeating a prayer occasionally, and attending the Church once on a Sunday, they would be willing to pay that price. But they have no inclination to do more; and because they suspect that the Bible will require more, they are unwilling to read it. They have heard it, perhaps, affirmed, that the Bible requires a life devoted to God, a true and lively faith in Christ, supreme love to God, deadness to this world, holy dispositions, and a course of conduct conformed in all things to the pattern of our blessed Lord. They are conscious that they possess not these qualities, nor have they in truth a desire to obtain them: therefore they are averse from studying the Word of God. They try to deceive themselves and to silence conscience by a variety of excuses:—they are too busy to read the Bible; or there is no necessity for it; or they do not understand these subjects. They thus betray a suspicion that they may be wrong, but yet they will take no pains to become right. They apprehend danger, but they turn away their eyes from it. They might know the truth, but they do not chuse to know it.

Now were the misery of man of a nature that did not admit of a remedy, such conduct might possibly be capable of defence: but as the case stands, it manifests an unparalleled degree of folly. God has graciously removed the impediments in the way of salvation. He has made the path easy and plain. He has sent his only Son to become an expiation for our sins. He invites us to come freely to him for pardon and eternal life. He promises graciously to renew our nature if we will apply to him: his Holy Spirit will assist us and work in us, and his Son will intercede in our behalf. Can it then be owing to any thing else than infatuation, that by all this kindness and tenderness on the part of God, as well as by the extreme danger of their refusing his invitations and remaining exposed to his wrath, men should not be moved to consider their ways and to turn to God? Such a conduct in temporal affairs would be justly regarded as an indication of insanity. But surely its claim to that appellation is infinitely strengthened in the case under consideration.

But what shall be said of the man who knows perfectly, that if there is any truth in the Bible, he is in a state of condemnation, and yet is indifferent to his fate? And are there not thousands around us to whom this de-

scription is fairly applicable? They profess to believe the Bible, and indeed know no objection against its truth. They read there "that the unrighteous shall not inherit the kingdom of God;"—"neither fornicators, nor adulterers, nor thieves, nor covetous, nor revilers, nor extortioners." They know that they are guilty of some of these vices: and yet they are easy. Now what would they think of a man on whom the sentence of a cruel death had passed, and who had not an hour to live, who should nevertheless be absorbed in worldly affairs, or amusing himself with trifles? But is not this a faint picture of their own case? Admitting the Bible to be true, it is certain that if they die without true repentance, if they die in their sins, they will perish eternally; and yet they are easy and unconcerned. What is their excuse for this egregious folly? They mean to repent at some future period. But will they have time? Can they suspend the approach of death? Are they sure that they shall live a day? They know that they are not sure of life for a single moment, and yet they depend on its duration, as an encouragement to continue in sin: they depend on the patience of God for time and ability to multiply their provocations, and to aggravate their guilt. In this state I believe thousands to be living: they entertain little hopes: indeed they are self-condemned: yet they will not reflect on their state, nor turn to God that they may be saved from its misery. Is it that they at present enjoy a more than ordinary share of happiness? No: they like others feel the troubles and disappointments of this evil world. But they do not, perhaps, believe that they shall be happier by becoming really religious. But would they not? Let them reflect for a moment. Who has enjoined religion? Is it not God the Father of all good? Where is religion chiefly found? Is it not in heaven the abode of supreme felicity? Where has irreligion the greatest prevalence? Is it not in hell the seat of lasting misery? And even on earth will it be said that the irreligious are the most happy? On the contrary, do not those, who are the most obedient to God, enjoy on the whole the largest portion of happiness? It is not easy to conceive an instance of folly greater than that of supposing, that the very thing which God has enjoined for our good can conduce to our misery.

There is, however, no end to the instances of extreme folly which prevail in the world on the subject of religion. What will be said, for example, of the *daring profligate*, who sets heaven, as it were, at defiance, who madly rushes on eternal destruction, and laughs at the awful denunciations of the Almighty? What shall be said of the *man who professes religion*, is constantly hearing sermons and reading the Scriptures, yet at the same time is indulging evil tempers, is leading a careless and unholy life, and has the form, indeed, but not the spirit of religion? If such an one were to reflect seriously on his state, must it not fill him with the most fearful apprehensions? He goes on, however, without any vigorous endeavour to be freed from the shackles of sin. Always self-condemned, ever intending to alter his course, but never effecting his purpose, ever hearing, perhaps speaking, of a Saviour, but not experiencing his power and grace; religion is here his torment, and will hereafter be his doom.

In all these cases, and in many more which might be named, the folly is manifest. The men are infatuated. They are blind, and can see nothing with clearness which relates either to God or to themselves, to this world or to that which is to come. Let it not, however, be supposed, that this mental defect forms any excuse for their conduct. They are blind because they will not see. They have faculties, but they will not use them. The light glares around them, but they turn from it: they love darkness rather than light, because their ways are evil. Were men under any *necessity* of reasoning thus foolishly, they would be objects of pity not of blame. But they evidently possess the faculty of forming a wiser judgment, because they are seen to exert it whenever interest or inclination require its exercise. And in the same way, as soon as men will begin in earnest to direct their attention to religion, they will begin, through the influence of the Spirit of God, to reason justly, to feel properly, and to act righteously.

Suppose then the case of a person, whose eyes are opened to the importance of eternal things, how will he

stand astonished at the very different aspect in which the objects around him now appear. Enlightened by the Word and Spirit of God, this life will shrink to a mere point when compared with eternity; and all the bustle of the world, its cares, pursuits, and pleasures, will appear as nothing in his view. He now sees the world to be a vast Babel, in which men are reasoning and acting like froward and foolish children: transported with empty joys, depressed with imaginary sorrows, fearing where no fear is, and not alarmed by the most awful dangers pressing upon them. While he reflects on these things and reflects also on himself, what is likely to be his language? "I am a dying creature," he will say, "here to-day, and to-morrow removed from this transitory scene. But I have an endless being. There is a world where the objects are really important because eternal. I there see a glorious state, a blessed society, free from pain, from weakness, from decay, from sin the chief evil. I there see an assemblage of blessed and happy spirits all wisely employed, all fulfilling perfectly the will of their Creator. I there see also that great and glorious Being, whose will extends to every part of the creation; who giveth life or who taketh it away; who appointeth to every one his lot; who setteth up kingdoms or pulleth them down; and who directeth all the actions of men according to his pleasure. This glorious being offers himself to be my Father, and offers that glorious state to be my home. He tells me that the world I now live in is a poor, empty, transitory state, under his displeasure and curse; in which no true happiness is to be found, because men have departed from him. He bids me not to be engrossed by its vanities and follies, but to look above; to live as the inhabitant of another state; to prepare for death and heaven; and above all, to listen to his only begotten Son whom he has sent into the world to be "the resurrection and the life, that whosoever believeth in him should not perish, but have everlasting life."

Such is the only just view of things. The man who possesses this view has rightly used his faculties, and, in consequence, there is a complete revolution in his opinions, maxims, and conduct. This revolution is what the Scriptures mean when they speak of a Christian as a new creature. This is being "born of the Spirit," being illuminated by the Spirit of God, so as "to know what is the hope of his calling, and what the riches of the glory of the inheritance of Christ." Actuated by such views as these he regards the favour of God as the only thing really desirable, and the displeasure of God as the only thing really dreadful. He passes through this life as a pilgrim and stranger, looking forward to a better country, and fixing his affections on heaven, where Christ his Saviour reigns, and where he hopes soon to be admitted. This view disarms death of its sting, while it teaches him how to employ life. In short, the only rational men in the world are either those who know God to be their God, and are regulating their life by the light of his word; or those who are making it their chief endeavour to attain this knowledge, and to live according to this rule.

N. D.

To the Editor of the Christian Observer.

Sir,

In two former papers, published in your numbers for last January and March, it was my object to shew, that the education and early habits of the clergy lay them under great disadvantages in their endeavours to preach in a way suited to the capacities of the lower orders of the community; and that they are, in general, very little aware how difficult those orders find it, in most cases, to understand their discourses. In pursuance of an intention which I expressed of resuming the subject, I shall now endeavour to point out the circumstances which appear to me most deserving of the attention of a clergyman, who is anxious that his sermons should be listened to, and be easily understood by the poor of his flock. Those circumstances respect *the matter* of a sermon; *the divisions; the course of reasoning; the structure of the sentences*; and *the phrases and words*. Under these heads I shall arrange my observations.

1. *The matter must not be such as learning or much research are necessary to discover.* Learned sermons are so out of fashion, that I need not en-

large upon them. But matter, which does not lie (if I may be allowed the expression) on the surface of the Bible, and propositions the truth of which is to be shewn by nice distinctions and ingenious argument, are not so uncommon, though entirely out of place, in addresses to the poor. They will seldom listen to doctrine of this kind, unless indeed it be of a controversial nature, for many of them also have unhappily imbibed the spirit of controversy. If they do listen, they will be either puzzled or misled, but little, if at all, edified.

Further, though the matter be simple and obvious, it will not engage attention *if it be not interesting*. And supposing no appeal to be made to the prejudices or bad passions of the poor, nothing in a sermon will be interesting to them which is not plainly, closely, and most directly connected with their salvation. Should the connection be at all remote, it will not be kept up in their minds: and however persons of a higher rank may be edified (a point, however, very problematical) the poor will not.

But though none of the preceding rules should be violated, yet if there is *too much matter* the poor man will listen (if he is not prevented by fatigue from listening) with little benefit. One thing will put another out of his mind, and little or nothing will fix itself in his memory, and sink into his heart. He will be pretty much in the situation of a countryman hurried through the streets of London, who is in a degree of astonishment at so fine a place, but understands little of what he sees, and afterwards recollects less. I heard the other day of a little boy who, on being taken to see an elephant, after having been viewing a dwarf, cried out in some distress, "Oh, Mama, this elephant will put the dwarf out of my head." Many a striking truth is put out of the heads of labourers and mechanics, by some other striking truth following it too closely in the minister's sermon. I have often remarked, that one of the best preachers I ever knew was of very little use either to my servants, or to those of my friends. The chief cause of his failing to make an impression on them was, as I conceive, the too great abundance of his matter. He poured forth a stream too copious and strong for them to encounter. I am disposed to think, that after a few trials they did not attempt to follow him, but suffered their thoughts to wander to other subjects.

2. As to the best method of *dividing* a sermon, so as to render it universally intelligible, few words will suffice, because in our times most sermons are pretty free from material faults in their divisions. Formerly the divisions were so numerous, and often so scholastic, that the hearers were perplexed and wearied, and found it impossible to remember them. This fault is now corrected; but I fear we sometimes see approaches to its opposite, which is equally to be deprecated: I mean towards *a concealed method*. In this the divisions are not announced, or even distinctly marked, but hidden with some care by making the transition from one head of the sermon to another so easy, as to be almost imperceptible, except to vigorous and cultivated minds. It is evident that this must be ill-suited even to the rich, many of whom will not easily find their way through a sermon, where those excellent landmarks, clear, simple, and natural divisions, are wanting. But as to the poor, without the guidance of such divisions, they will be altogether lost: and though they may wonder at the knowledge and the powers of the preacher, and be edified by single sentences, and by quotations from Scripture, they will leave the Church without any tolerable conception of his plan, and almost entirely unconscious of the force which his reasonings and exhortations derived from the mutual bearings and relations of the different parts of his subject. They may be struck by some of the rich cornices, aspiring turrets, and glittering vanes of his edifice, and may admire its ample dimensions; but they will form no idea of its just proportions, and be almost entirely ignorant of its true beauty and utility.

3. The next thing which demands attention is *the general strain of reasoning*. This must be suited to the capacities, and also, in some degree, to the habits of the hearers, or little good will be done. Now it is evident, that persons far removed from each other in mental improvement require very different modes of address, when we appeal to their understandings or to their hearts. Let

every clergyman consider how differently he would argue almost all points in conversation with a brother clergyman, and with a labourer. His argument on a given subject might be radically and fundamentally the same with both, but its complexion and its details would be widely different in the two cases. A like difference is necessary under similar circumstances in addresses from the pulpit: but unhappily this is less felt by the clergy, because the hearers of their sermons do not make it apparent at the time, by their looks or words as is done in conversation, that they do not understand what is addressed to them.

The following circumstances appear to demand the attention of a clergyman, who wishes to adapt his strain of reasoning to the common people.

Let him beware of taking facts and principles for granted, with which his auditors may be very imperfectly acquainted. If he does, the superstructure which he raises will have no firm foundation in their minds, and therefore will produce little or no good effect.

It is highly important that *the reasoning should not be concise and rapid.* A clergyman is naturally disposed to leave an argument, when he has proved his point to an understanding like his own. But uncultivated minds are dull and slow in forming their conclusions. Care must be taken not only not to omit any links in the chain of reasoning, which it is not clear that his audience will supply, but time must be given them to view every part of the argument distinctly, and he must offer to their notice a second, or even a third, time such parts as they may be likely not fully to comprehend without repetition. It is true, this is tautology; but tautology is often a very important figure of rhetoric in addresses to the poor. I lately heard of a clergyman asking one of his parishioners why he frequently went to the Meeting, since he declared that he was well pleased with what he heard in the Church. "Sir," said the man, "I like the Church and your sermons, but I go to the Meeting, because I understand the preacher so well, *he o'ers and o'ers it so.*" Barristers, when addressing a petty jury, never fail to accommodate themselves in this way to their capacities, dwelling on different parts of their case far longer than they would if addressing a more enlightened tribunal. Good sense and experience recommend this practice so strongly, that a pleader, who did not adopt it, would lose both his practice and his character. But let us turn our view to infinitely higher authority. Our blessed Saviour's discourse with his disciples from the 30th verse of the 13th to the end of the 16th chapter of St. John, affords a striking and an affecting instance of consummate wisdom and the tenderest affection, employed in putting truth into various forms suited to the capacities of his disciples. How often does he recur to the same sentiment, with some little variation in his mode of expressing, of proving, or of illustrating it! If *he* found such a measure necessary, surely his ministers may be certain, that it must often be necessary for them to adopt a similar procedure.

Let *a preacher not only state distinctly the objections which he intends to answer, but state them in such a manner, that his congregation may feel their force.* Unless this be done before he begins to invalidate them, his reasoning will, at the best, be very imperfectly understood. But it may probably not even be listened to by his hearers, the proper means not having been used to excite their attention.

Let *the reasoning be obvious and simple, as distinguished from far-fetched and refined.* It is evident, that reasoning of the latter kind will not be understood. *The reasoning must also be in one continued strain.* Interruptions in an argument serve to dissever parts which will never be joined again by the lower classes; and of course the force of the argument will be lost.

Let one or two sound proofs of any truth suffice. The poor man will not carry away more; and if more are produced by the preacher it is very likely that he may carry away none. The elephant will put the dwarf out of his mind.

Let accumulative proofs, consisting of parts, which form by their assemblage a powerful whole, be generally avoided. They, for the most part, overpower the faculties of the labourer or the servant, and dispose him to turn from the preacher in despair of understanding him. When they produce this effect, they will not only leave him unedified, but be likely to

prevent his listening to the remainder of the sermon.

Abstract reasoning ought to be avoided as much as possible. In the conversation of the poor almost every thing is personal as distinguished from abstract; and a course which accords with their habits must be pursued, not only in order to interest them, but also for the purpose of being intelligible.

Let a frequent recourse be had to lively and well-chosen illustrations. Nothing tends more than these to give clearness as well as interest to a sermon, and this procedure receives the highest recommendation from the authority of our Saviour, whose discourses abound with such illustrations.

Each head of practical improvement ought to be closely and distinctly connected with the matter whence it is deduced. If these are separated by intervening topics, the lower orders will not be able to join them. I doubt whether a sort of running application, mixed up with the substance of the discourse, does not suit the poor man best. We have a very good exemplification of this method in Mr. Robinson's Scripture Characters; a book which has, I trust, been highly useful to numbers. If this course is not followed, and the application is made at the end of the sermon, (as, indeed, it sometimes must), there should be some recapitulation of the parts of the discourse whence the practical inferences are drawn, that the congregation may clearly see the intention of the minister. Those several parts should be given very shortly, as an introduction to the respective inferences which belong to them: at least this should generally be the case. In some discourses there may be parts so prominent, and the inferences from them may be so plain and obvious, that the congregation will be at no loss to refer the one to the other. However, in all cases of any doubt it will be best to lean to the safe side, which is that of distinctness and perspicuity.

The last point I shall mention under this head is *the necessity of being distinct, plain, and full in the denunciations and admonitions of a sermon.* The quick sensibility of polite life renders a hint in giving advice, or conveying reproof, often sufficient; and through its false refinement more than a hint is generally offensive. A gentleman, who has been used to accommodate himself to this state of things among his friends and acquaintance, will be in danger of employing in his sermons hints rather than that "great plainness of speech," which becomes a minister of Christ. This is to be carefully avoided in preaching even to the higher ranks: but such a practice in addressing the poor, in addition to all its other great evils, renders a clergyman absolutely unintelligible. The poor are not used to hints, and cannot understand them. Let the word of life be delivered in the simplicity and godly sincerity of a pastor, who does not shun to declare the whole counsel of God, and it will probably be blessed and produce fruit. But when it is deprived of its proper energies by the false delicacy of the preacher, how can its success be expected? It is like salt which has lost its savour, and becomes good for nothing.

4. The next point to be considered is *the structure of the sentences.* Men of education and enlarged minds are very apt to adopt a stile which is as different from the language of the poor, as poetry is from prose. In order to be understood they must unlearn much that they have learnt. Instead of closely imitating those classical models of eloquence, which have been their admiration at school and college, they must study a new kind of eloquence—eloquence suited to the poor. This will have many things in common with the eloquence of Demosthenes and Tully, but it will also in many thing be entirely different from it. In nothing will it be more different than in the structure of its sentences.

First, *the long and well-turned period will be quite out of place.* Its harmony will be lost on the lower classes; and the variety of matter which it embraces will confound them. Addressing the labourer or mechanic in such sentences is a similar absurdity to that of taking him to a full concert, by way of affording him musical entertainment. A plain tune, well sung, might afford him rational pleasure, but the concert would only fill him with a senseless kind of admiration.

Next, *let inversions be carefully avoided.* They suited the genius of the ancient languages; and they have been adopted too much perhaps into

our own, which does not admit of them in any thing like the same degree without a great sacrifice of simplicity and perspicuity. This fact demands peculiar attention in preaching to the poor. In a sermon for their use, the words ought to be arranged very much in their natural order. If any one will attend to their conversation, he will find, that their words are almost invariably so arranged; the nominative cases coming before the verbs, the accusative cases following the verbs, &c. &c. And if this be the common course in their daily language, it may be easily conceived what serious difficulties must be thrown in their way, when a different collocation of words is adopted in a sermon. Sometimes, however, inversions are admissible, because they are attended by no loss of perspicuity. This is often the case when the sentence is short, and the grammatical construction of the words, which are not in their natural place, is strongly marked by their terminations, or by the prepositions preceding them: as "for *him* hath God the Father sealed," "*of him*, and *through him*, and *to him*, are all things." Judicious inversions of this kind give great force to an address from the pulpit. However, let a minister never forget, that no true and useful force can ever be obtained where perspicuity is materially impaired. How can it be supposed, that people will be impressed to any good purpose with what they do not pretty clearly understand.

Further, *it is in general necessary to insert all the copulatives*, &c. instead of leaving them to be supplied by the hearers in the latter part of a sentence, after being inserted in the former part. In some cases this may not be requisite; but the small words which serve to connect the more important ones, or to ascertain their construction, are almost invariably inserted in the language of the poor, and their omission will be very likely to occasion some obscurity.

It is highly important, that *a sentence should not contain too much matter*. The poor can scarcely ever fully understand more than one thing at a time; and if a proposition involves one, two, or three others (as is frequently the case), its component parts should be separated, and brought forwards singly and individually. A preacher who does not attend to this rule will outstrip the reasoning powers of the lower orders. Their uncultivated minds can no more embrace a great deal of matter in the same sentence, than a young child can read a long word without spelling it. The child must divide the word into its syllables, and discover the sound of each singly before he can put them together, and pronounce the word. A similar course must be pursued in reasoning with the illiterate. A complicated proposition must be broken into its parts, and the parts must be individually offered to their notice, before the truth contained in it will be fully understood, and make its just impression on their minds. I have occasionally witnessed the advantages of this method of proceeding in the case of a gentleman of considerable academical fame, who has had peculiar opportunities of becoming intimately acquainted with the course in which the ideas of the poor naturally move. It is highly gratifying to see them in the attitude of close attention to catch the word of life from his lips; and, as his sermon proceeds, one and another rising from their seats in different parts of the Church through the interest which it excites. Without either rant, or enthusiasm, or engaging in controversy with the sectaries whom he found in his parishes, he has filled his Church, and the Meetings are so thinned that all of them are shut up except a small one in a distant hamlet. His just views of the Gospel of Christ, his christian zeal, his unblemished life, and his natural good sense, have doubtless been, under the divine blessing, the great causes of his success: but these, estimable as they are, would, I am persuaded, have failed, in no small degree, of producing the happy effects which I have mentioned, if truth had not been presented in a garb suited to his congregation.

The great importance of this subject must be my apology for dwelling a little longer upon it, and bringing forward an illustration of the difficulty with which inferior follow superior minds. Gentlemen who have been educated at our universities (especially at Cambridge) well know what very short demonstrations Sir Isaac Newton gives in his *Principia*. To his penetrating and capacious mind, short as they are, I dare say that they were sufficiently clear. But how are com-

mon minds, even with the advantages of a good education, circumstanced, when they take up the *Principia?* They find themselves quite at a loss to perceive the force of most of the demonstrations, and are obliged to have recourse to commentators, and tutors, who divide them into their parts, and dwell on each part at some length, and supply parts which are quite omitted, before the learner can see the truth of the propositions in that masterpiece of human ability. Links in the chain of reasoning, which the genius of Newton passed over as subordinate, and comprehended by a single glance, must be distinctly brought forward; and the proof of the commentator will often be twice or thrice as long as that of the author. It is unnecessary to apply this illustration to the subject which we are considering.

5. The only remaining point to be considered is *the choice of phrases and of words.*

First, then, *avoid all cant phrases.* They seldom convey distinct and accurate ideas, and are understood in almost as many different senses as there are different descriptions of Christians among us. When much used in a congregation, he is often thought to be unenlightened who gives them a more limited meaning than his neighbour, and some talk downright nonsense in their endeavours to give them what they call their full meaning. They are the bane of simple and sober religion.

Next; *select phrases of genuine British growth.* It is very natural for scholars, and particularly young scholars, to borrow phrases from the languages with which they are conversant. But to those who know no language but their own such phrases must of necessity be, not only devoid of beauty, but quaint, harsh, and obscure. There is a good taste in writing and speaking pure English, unadulterated by idioms that do not belong to it, which should banish phrases of this kind from the language of a man of education, and especially when addressing the poor. This, though a very inferior consideration, will tend to counteract any temptation, which he may be under, to display his classical acquirements to the higher part of his congregation. I know of no exception which can be admitted in favour of any foreign phrases, not adopted by the villager into his common language, except such as are of Hebrew origin, and constantly occur in our translation of the Bible. Many of this kind are so well and so generally understood as to cause no obscurity; and as a sort of appropriate garb of religion they are often introduced into a discourse with great effect.

But, further, *even of phrases truly British, there are not a few which never find their way into cottages.* Let such be carefully shunned. To cottagers they will be almost as obscure as if they had been taken from a foreign language.

The preceding observations, with respect to phrases, may be applied, with little variation, to *words.* The words of Latin and of French derivation in our language are extremely numerous, and a large proportion of them are completely naturalized among persons of education. They are so perfectly familiar to the ear of a scholar, that he has no conception, before he makes the trial, how many of them have no place in the vocabulary of the lower classes. Dr. Johnson, and some other writers, have brought them more into use in our times than they were in the days of Addison and Swift. But let him, whose office it is to preach the Gospel to the poor, look on the Johnsonian stile and diction as evils to be shunned, and not as patterns of imitation. They are in some most important points the very reverse of the language which he ought to employ in his ministerial labours.

Lastly, *a clergyman ought to be on his guard against using words in metaphorical senses, without being convinced, on sufficient grounds, that he will be understood.* The language of the lower classes is seldom metaphorical; and when it is so, the metaphors employed are always drawn from the contracted range of objects and occupations with which they are most conversant. With persons of education the case is extremely different, especially if they are naturally ardent or possess lively imaginations. Whatever particular subject they may discuss, they draw largely from their stores of general knowledge, and enrich their discourse or their compositions with metaphors and images. A very slender acquaintance with the poor will convince a clergyman, that splendid imagery would be quite misplaced in his ad-

dresses to them, and that metaphors drawn from branches of science or from history would not be understood. But he is not so soon convinced, that he will often puzzle them even by allusions to things with which they are well acquainted. The fact is, they are so little conversant with metaphors, that metaphors in his discourses will generally take them by surprise: and their ideas move too slowly to enable them to comprehend the force of such as are not, in some measure, familiar to them, by being occasionally used in their intercourse with each other.

I will not add to this communication (already too long), by recapitulating the foregoing particulars; but will conclude with requesting your readers to bear in mind, that in what I have offered to their notice I have had in view the case of that most numerous class, whose minds have been little, if at all, opened by reading and reflexion. In proportion as a congregation rises higher in the scale of knowledge and intellect, either through the persevering and successful labours of the minister (one of the very best sources of mental improvement), or by any other means, the discourses addressed to them may make corresponding advances towards the style of such as would naturally flow from a man of knowledge and ability, in his intercourse with his equals.

B. T.

To the Editor of the Christian Observer.

MR. OBSERVER,

I AM a person of independent fortune, in the North of England, and have the happiness to be married to a woman of great worth and liberal manners. My wife has been brought up, by her excellent parents, in, what are called, High-Church principles, and I am persuaded, that his Majesty has not a more loyal subject in his dominions. But I cannot help thinking that my good lady is too much addicted to politics. She has imbibed, since the French Revolution, a most violent enmity to Jacobins and Democrats; and, as she conceives that your opinions on political subjects perfectly coincide with her own, she has agreed to leave to your decision a question which we have frequently debated; and she is fully persuaded, that your moderation, candour, and good sense, will lead you to determine in her favour.

You must know, then, Mr. Observer, that my wife would never be satisfied till she had prevailed with me to take in a daily newspaper, and the Courier now makes its appearance, at our table, in the morning, almost as regularly as the breakfast. I do not object to the time which she spends over it in the week day, but I cannot think it right that any part of the Sabbath should be devoted to politics. She, on the contrary, though a woman of piety, esteems this opinion precise and puritanical, and contends, that half an hour spent on the Lord's Day, in reading the newspaper, is not improperly employed. Thus, Sir, you will, I trust, understand the question which we humbly beg leave to submit to your decision.

Permit me, however, to remark, that religious persons seem, in these times, to be by no means sufficiently attentive to the duties of the Sabbath. A lady lately requested me to recommend some entertaining book for the perusal of her daughter: I mentioned a certain historical work which abounds with useful reflections, but I was told that the book in question was frequently read on the Sunday, and considered as too serious for the week day. In short, Sir, I am persuaded that newspapers, reviews, and pamphlets of a similar tendency, engage the attention of some religionists on the Sabbath more than sermons, or even the Holy Scriptures themselves. Surely, then, things ought not so to be. We are told to call the Sabbath a delight, and are forbidden, on that day, to do our own ways, or find our own pleasure, or speak our own words. And is not this command, Sir, of a moral nature and of perpetual obligation? But it is said, that those who contend for this strict observance of the Sabbath cast a gloom of superstition on the minds of Christians, and interrupt that cheerful homage, that willing service, which every believer ought to render to his God. This objection would have been as valid with the Jews as it is with Christians: but it is absurd. Could God ever require of his creatures any other than a cheerful service? Could he ever delight in surrounding his altar with the gloom of superstition?

If we have any religious taste, we shall esteem a day spent in God's courts better than a thousand: we shall employ our Sabbaths in reading the Scriptures, in useful conversation, in public and private devotions, in affording instruction to our children, and in doing good as we have opportunity. And surely a day thus spent will not appear long and tedious: it will be too short for the important purposes for which it was instituted, and we shall look for its return as *the servant earnestly desireth the shadow.* Thus we shall keep up in our own minds, and what is of vast importance, in those of our children and servants, an especial reverence for the Sabbath, and we may hope that through the grace of Jesus Christ the blessing of the Almighty will abide on our families.

Φιλος.

To the Editor of the Christian Observer.

THOUGH it has been one object of your excellent publication to correct some abuses which have crept into the administration of our Church-service, and some bad customs both of ministers and hearers; yet there is one circumstance, and that, as I conceive, of the greatest importance, which has not yet been noticed in your pages; I allude to the custom which prevails in many Churches, both in the metropolis and in other towns, of the minister joining after the sermon in light and unprofitable conversation with his hearers. Nor is this practice confined to large towns alone; but, like other improper customs, it has crept into many village Churches. This custom, as it relates to the auditory in general, has, it is true, been reprobated in a former number by one of your correspondents; yet it was not hinted that ministers were sometimes inconsiderate enough to countenance this practice by their example.

Wherever this is the case, are the congregation likely to improve by the truths which they have heard enforced from the pulpit? Will much importance be attached, by the illiterate part of the congregation, to the doctrines which their minister teaches, if, in a few minutes after his attention seemed to be fixt on the affairs of heaven, he discourses on the common concerns of life in the House of God in a light manner? But what makes the matter more striking is, that these same ministers not unfrequently reprobate the conduct, which they take little care to avoid. I happen now to remember a very remarkable instance of this sort of inconsistency, which I will briefly relate, not because I believe it to be a fair sample of the conduct of our clergy, but because it will illustrate the present subject.

At B——; a few years ago, a clergyman took occasion, from the nature of his subject, to observe that Satan not unfrequently steals the good seed out of the heart, because the hearers do not meditate sufficiently, before other cares engage their attention, on the duties which the preacher endeavoured to enforce: because they do not contemplate the immortality of the soul, and the rewards and punishments of a future state, &c. No one will pretend to deny the truth of these observations: but how was the strength of them weakened when, in less than half an hour after the admonition had been uttered, this same gentleman was observed, with no small degree of wonder by some who had been hearers of his sermon, to enter the pump-room with several men of fashion. I hope and trust, Sir, for the credit of our Church, that there are but few of this description. But I *am* afraid, that many are inconsiderately lessening the respect which men ought to feel for religion, by proceedings which, if not exactly similar to these, have the same tendency, though in a less degree.

Πρωτόπιερος.

To the Editor of the Christian Observer.

LORD Chesterfield's remarkable testimony to the wretched vanity of a worldly life has been repeatedly quoted: it is not therefore merely for its own sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand, but under the influence of as opposite feelings as could exist in a being of the same species.

The name of RICHARD BAXTER is, doubtless, known to all your serious readers. With natural powers of mind far superior to those of LORD CHES-

TERFIELD, he was not seduced by their splendour either to over-estimate or misapply them. His truly great soul bowed low before his Saviour, and therefore he was enabled to rise high above the world. From a safe and happy eminence (the true *sapientum templa serenâ*) he looked down on the ways of men and saw, at once, that "all was vanity and vexation of spirit." Like a pitying angel, therefore, he deplores and commiserates in others the delusions from which he himself was rescued. Lord Chesterfield laments the same delusions; but with the consciousness of being a victim to them, and without the least hope of any advantage from having discovered their wretched fallacy.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing; and are as serious in following a feather, and in the pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children, busy in hunting butterflies; or like boys at football as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desirable prize: liker to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinencies, and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labour, and fight, as men in a dream; and will hardly be persuaded but it is reality which they pursue, till death come and awake them. Like a stage-play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not and then depart, and are all disrobed and unmasked; such is the life of the most of this world who spend their days in a serious jesting, and in a busy doing nothing."—*The Reasons of the Christian Religion, p.* 244, 245.

Let us now hear the melancholy, but wonderfully concurrent, evidence of Lord Chesterfield.

"I have run," says he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it because I must bear it whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

Permit me now, Sir, to illumine this deep darkness by a few cheering rays. BAXTER and LORD CHESTERFIELD have both represented a worldly life as a DREAM. ARCHBISHOP LEIGHTON has enlarged upon the same image; but he ends the DREAM by a happier kind of awakening than BAXTER has here referred to, or than LORD CHESTERFIELD seems to have thought of. It may, indeed, be feared, that his Lordship was still in his dream, and that what I am now going to transcribe, in order to introduce something of a pleasanter kind, too justly describes the utmost to which he had attained.

"All the days of sinful nature," says Leighton," are dark night, in which there is no right discerning of spiritual things; and our heads are still full of new dreams which keep us sleeping. As in a dead sleep, our soul is bound up and drowned in flesh; a surcharge of the vapours of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our

highest good, are nothing but dreams and reveries. A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we be awaked. Sometimes in a dream a man will have such a thought, that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all these things he is either turmoiling or delighting in, are vanity, yet he awakes not, but raves on still in them; he shifts a little, turns on his bed as a door on its hinges, but turns not off; does not rise.

"But the spiritual-minded Christian, that is indeed awake and looks back on his former thoughts and ways, oh! how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams! Oh! what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me and I could not overtake them, or if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow? false hopes and fears and joys. *He thinks he hath eaten, and his soul is empty*, Isaiah xxix.

"And you that will sleep on, may; but sure I am when you come to your death-bed, if possibly you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you, they have some shew; but as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers as sounding one upon another, with that word, *all is not worth so much. Non tanti est.*

"I know not how men make a shift to satisfy themselves; but, take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath beyond all that this poor world either attains or is seeking after.

"Oh! the blessed Gospel, revealing God in Christ and calling up sinners to communion with him, dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias, with good reason in his song, (Luke i.) that it was *through the tender mercy of God that this day-spring from on high did visit us?*"

I have thought, Mr. Editor, that these three passages, thus laid together, add materially to each other's instructiveness; and as I do not know that even any original composition could convey a more useful or more interesting lesson to your readers, than is contained in this triplet of quotations (melancholy as one of them is in itself) I have deemed it worth while to transcribe them, in order that you may insert them if you think proper.

AMICUS.

Dublin, Jan. 22.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

THOUGH I am a female, and very young, yet I have taken the liberty of troubling you with a few lines on a point, which at present occupies much of my thoughts, and on which I am desirous of procuring some decisive information. I trust your goodness will admit my excuse, and will deem the subject of my letter a sufficient apology for addressing you.

On the death of my parents, when I was only four years old, I devolved to the care of an unmarried sister of my mother's. Under her protection I have now continued for almost twelve years, and have much reason to feel grateful to her for the treatment which I received. She has spared no expence in bestowing on me such an education as the neighbourhood afforded; and, indeed, excepting the great irritability and natural violence of her temper, of which however I

have more frequently witnessed the effects on others, than experienced them on myself, I have had no subject of complaint. The great object which my aunt, till within a late period, has had constantly in view, has been pleasure; and such pleasures as easy circumstances, and a considerable market town, have given her the means of enjoying, she has pursued with unceasing eagerness. Cards, company, and a continual succession of engagements, have nearly engrossed her whole time; and the chief business of her life has consisted in forming and executing plans of amusement. But within these two years a very striking change has taken place in this part of her character. She is no longer devoted to the same pursuits as formerly. Cards are banished from the house. Such company only are selected as are distinguished by their serious habits, and a more than ordinary profession of piety. The conversation, in which alone she takes any pleasure, is entirely of a religious nature. Her family are assembled to prayers twice in the day: and not only the morning and afternoon services on the Lord's Day, but the lecture at night, as well as that on Wednesday evening, are regularly attended by her. This great alteration, I apprehend, has been chiefly effected through the exertions of our valuable and exemplary rector, since whose coming into the town about three years ago, a very considerable improvement has taken place in a large portion of the inhabitants. My aunt at first called him a Methodist: but after some time his preaching evidently began to make a deep impression on her mind, which has, at length, terminated in producing the change which I have mentioned.

But do you know, Sir, that striking as this change is, I am half afraid that she is not yet a true Christian. Pray, do not deem me uncharitable for admitting such a suspicion; but suspend your judgment till I have assigned my reasons. Though my aunt is, in many respects, so greatly altered, yet there is one point in which she continues unchanged. Her temper remains as irritable, her passions as violent as they were before she became religious. I almost think on some occasions that, in this particular, she grows worse. The house is a continual scene of altercation between herself and the domestics; and the consequence is, she is so often changing her servants, that no person of a good character will enter into her service. Had you, Sir, been present at some of the scenes which I have witnessed, I am sure you would have been shocked. So ungovernable is her temper, that I have seen her, almost immediately after rising from family prayers, fall into a violent passion with the footman, for having laid the wrong table-cloth, or for not making his spoons shine so bright as he ought. At another time I have known her to break forth into expressions of vehement rage with the maid for not having the tea-kettle boiling against her return from afternoon service.

Now, on contemplating such scenes, the question will involuntarily arise in my mind, "Can my aunt be a true Christian?" The Bible plainly tells me, that true Christians are like-minded with Christ. But I ask myself, "Is this the mind which was in Christ Jesus? Is this the *gentleness* of Christ of which St. Paul speaks?" Our good rector preached last Sunday from this text, "If any man be in Christ, he is a new creature: old things are past away; behold, all things are become new." I confess I could not help applying the doctrine contained in this passage to my aunt. If she were in Christ, she would be a new creature: and though it be true that *many* old things are passed away, yet while she yields to these unrestrained fits and starts of passion, can it be said, that *all* things are become new? Tell me, Mr. Observer, if I am uncharitable in my surmisings: and shew me in what respect the conclusion, which I am urged very reluctantly to form, is erroneous.

But before I conclude, I must adduce another circumstance which serves very strongly to confirm my suspicions. My aunt, I fear, does not strive to subdue her tempers. I draw this inference from the following circumstance. After the gusts of passion are over, instead of confessing and lamenting the impropriety of her conduct, she attempts to vindicate and excuse it. She pleads in her exculpation the natural irritability of her constitution, and declares that with passions so warm and impetuous as her's, it is impossible to restrain the indulgence of them. And yet even to this assertion, I hardly know what

degree of credit is due; since I am not seldom present on occasions in which she bridles her anger apparently with great facility to herself. It is rarely, when in company with her religious friends, that she suffers any thing to escape which might disclose this feature in her character; and provocations are *then* permitted to pass unnoticed, which, at other times, would probably excite a most furious storm.

In short, the whole affair is to me an inscrutable mystery. On the one hand, I see a very surprising change wrought in my aunt. Cured of her immoderate love of the world and its pleasures, I see her become a most zealous and ardent professor of religion. But, on the other hand, I do not see in her that habitual government of the temper, which corresponds with *my ideas* of religion. Are *my ideas* on the subject incorrect? Can true religion exist where irritable tempers and violent passions are indulged without restraint? Is there any state of the heart so bad, as that religion cannot administer a cure? Consequently, can any Christian plead inability to subdue his evil propensities, as an excuse for gratifying them? If yourself, or any of your correspondents, will furnish a reply to these enquiries it will confer an important favour on your admirer

NARCISSA.

To the Editor of the Christian Observer.

SIR,

I SHALL only preface what I have to say by informing you, that I constantly take in and read your work, and am going to take a liberty which I find to be the custom of many of your correspondents, namely, of asking your advice on a subject on which the opinions of the young men, who are my usual companions, are unsatisfactory.

I have always, from the time of my first being able to hold a gun or mount a horse, been a great lover of field sports; and from that time, till within a few weeks of the beginning of the late shooting season, I had never any doubt of their lawfulness. About a year ago, a pious young friend of mine suddenly gave up field sports of all kinds, of which before he had been considerably fond. I several times pressed him to take a morning's diversion with me, and gave him accurate accounts of the good sport and quantity of game I had found, and mentioned every little incident which I thought might awaken a sportsman's feelings: but he remained stedfast, and I thought no more of the matter. At that time he did not give me any explanation of his reasons: but in the month of August last, the old man, from whom we procured our licences, being dead, I asked him if he knew where licences were now to be got; I had no suspicion that his giving up field sports last year was from any scruple of conscience. He told me that, not intending himself to take out one, as he had strong doubts of the lawfulness of field sports, he had not made any enquiries. I was startled by this unexpected avowal, but did not then pursue the conversation. Having, however, a very high opinion of the judgment of my friend, I determined to scrutinize the matter well in my own mind before I took out any licence.

When I first took the subject into consideration, both my inclination and judgment led me strongly to suspect that my friend laboured under a mistake: but the more I considered the question, the more I felt inclined to adopt his sentiments. In the first instance I consulted several of my young friends, whose opinions all concurred in holding strongly the lawfulness of field sports, though on different grounds. One argued that all animals being put under the power of man, he might use them as he saw fit, provided he did not wantonly torment or destroy them. He told me that he would not shoot a swallow, but had not the least scruple in shooting a partridge, and at the same time reprobated strongly the custom of many sportsmen of discharging their fowling-pieces, when they came home from shooting, at any little innocent animal which might happen to fall in their way. A second of my friends rested his foot firmly on the manliness of field sports, their suitableness to the character of a fine and generous spirit: while a third instituted a more circuitous defence, and declared, that supposing life (as it undoubtedly is) to be a blessing to animals, a great addition of life accrued to the game-world from the care which gentlemen sportsmen took to preserve hares and par-

tridges from their enemies of the animal tribe; and he proved from this that shooting instead of being a barbarous was a very beneficent amusement.

Now, Mr. Editor, my sincere opinion of these three arguments was, that the first fully justified any gamekeeper, or other licensed person, whose *business*, and not *amusement*, it was to kill game or any other wild animal. I thought the second argument only high sounding nonsense, and imagined that it was rather our business to consider what was our duty than what was agreeable to a manly and high spirit; for I imagined that these words were more allied to pride than to sound argument. And with respect to the third, I thought that it could be pleaded fairly only by the person who preserved game for the sake of increasing their happiness, and not by the person who did it for the purpose of destroying as many of them as he could for his own gratification.

Having received these opinions, which agreed in the main question, though on different principles, I determined to ascertain the principles on which my pious friend, already mentioned, acted, and to hear the reasoning by which he supported them. Much passed between us on the subject, and his arguments appeared to me unanswerable: but as it would swell this letter to too great a length were I to enumerate them all, I will only mention one or two of the most striking. He asked me what I should think of a race of angels or superior beings, who, for their amusement, should let down tempting baits in which a hook was inclosed, and in this way entrap men and draw them up to the skies, there to receive their death; or who should march among unresisting mortals, and evince their skill and superiority by butchering as many as they were able; and then returning to their æthereal companions should make it as much their boast, as our modern sportsmen do to have destroyed a great number of the feathered race, though incapable of the least resistance? What, said he, should we think of the mercy and benevolence of those beings? This, I must own, appeared to me very apposite.

He asked me, moreover, whether, supposing the sports of the field to be lawful, they were likely to forward us in the great Christian duties of universal benevolence, mercy, and charity? He thought that their tendency was exactly the reverse. And such being the case, he argued, that, even supposing them to be lawful (which *he* could by no means grant) he could not think that they were expedient.

Having thus stated the principal arguments on each side of the question, I shall be obliged to you to pass judgment for the benefit of myself and any other of your readers, who may still feel doubts on the subject.

Your's, S. F. N.

To all who have any doubts respecting the unlawfulness of field sports, (for ourselves we feel none), we would strongly recommend the perusal of "Three Dialogues on the Amusements of Clergymen," printed in 1797, for Cadell and Davies. We have reason to believe that this well written work was the production of *Mr. Gilpin of Boldre, although the arguments are* said to have been first used by *Bishop* Stillingfleet, in discussing the question of Amusements with a young Clergyman. To us it appears that many of those arguments apply with nearly as much force to the Laity as to the Clergy.

To the Editor of the Christian Observer.

In the third number of a "Collection of Modern and Contemporary Voyages and Travels," now publishing, the following account is given of a miserable tribe of Dalmatians, inhabiting the Valley of Slosella. It is extracted from an abridged narrative of M. Cassas's travels in Istria and Dalmatia, and exhibits a most disgusting picture of the condition to which a people may be degraded by inveterate habits of sloth.

"M. Cassas again descended the Kerka to regain his boat, which he had left at anchor at Sebenico, and in which he was to continue his voyage to Salpatra. Before re-embarking, however, he took a cursory inspection of the Valley and Burgh of Slosella, which lies to the right on entering the Bay and Canal of Sebenico.

"The Valley of Slosella is a peninsula or long tongue of land, which advances between the Canal of Zara and the Lake of Vrana, and is finally attached by an extremely narrow isthmus to the high mountain, which is situated to the right of the Bay of Se-

benico. The appearance of this deep valley is frightful, from the aridity of the mountains, their deep fractures, and the barrenness of the small portion of land, or rather of the dust collected in their chasms. In this obscure corner of the world live a horde, the most savage, or rather the most weak and brutal, of any in Dalmatia, or perhaps even on all the continent. This truly degraded race has no other instinct than that of destruction. In these districts there are to be found neither corn, useful plants, trees, nor fruits; and the wretched people tear up, without reason or prudence, all that the land attempts to bring forth for their support. But their inconceivable ignorance may be imagined when it is known, that while they actually root up trees, grain, and even grass, they respect rushes, brooms, and thorns! Having by such madness become unworthy of finding proper food to support their miserable existence, they are obliged to subsist upon shell or other fish, which the sea deposits on their sands, or which the pity of some fisherman, from the neighbouring countries, grants to the relief of their disgusting indigence. Without care, energy, industry, or even ideas, they remain all day sitting before the doors of their miserable hovels, or on the rocks, which surround them: their physiognomy is wan, shrivelled up by the sun, and disgusting by filth; their looks are ghastly; their hair black and stringy; their body is meagre; their limbs are dishevelled; and their stature is disproportioned. They are more timid than wicked, more brutal than ferocious; they do not appear to be susceptible of the most simple ideas; they are equally dull in comprehension, retention, and imitation; and they seem to have no conception that the world is capable of affording any thing either useful, convenient, or agreeable.

"If we were to describe these people as savages it would be an insult to the human race; for they have neither the candour, the affecting simplicity, the pride, nor the independence of the latter. Savages are the first link of the chain of human nature; these people appear to be the *last**. Their origin is unknown; but it is pretended that they formerly rendered themselves terrible to the Turks. Perhaps, if one were permitted to stop at conjecture, this circumstance, which doubtless derives its origin from some obscure traditions, would lead us to suppose, that these people are the unfortunate remains of the Uscoques or Sclavonians, who, under the oppression to which they have been subjected, have lost for ever, not only the dignity, but even the intelligence and reason of human nature."

These observations of our traveller agree with the opinion of the celebrated Fortis, who, when speaking of the natural history of this part of the country of Sebenico, and of the vast quantity of fish, which arrive in all seasons in the environs of Slosella, says, "Notwithstanding the abundance and variety of these fish, the lazy inhabitants of Slosella neglect all advantage to be derived from them; they pass the whole day in the open air, and devour, without bread, and often without cooking, all the fish they can procure. In the spring these indolent peasants live entirely upon cuttle-fish, which they catch by immerging in the rivers the branches of trees, to which this fish adheres for the purpose of spawning. If a more difficult method were necessary to procure this kind of food, they would, I firmly believe, rather starve than resort to it. They are the enemies of their own welfare, as well as of that of others; for, in order to oppose the introduction of drag-nets, which had been attempted by their lord, the Abbé *Jerome Dragonich Varenzio*, they threw large stones into the ponds, rivers, and about the shores, though that method of fishing would have been of the greatest advantage to them all."

Much instruction may be derived from this affecting narrative, by those who are labouring to convert their historical reading to a religious use. Can we conceive a more wretched state than that which is here described? yet the Christian reader will not fail to discern, in the above representation, the dire effects of a slothful habit upon the soul. The ravages of sloth, when considered in its influence on our religious character, are as real, as disgusting, and as hu-

* *This is a very extraordinary sentence, the meaning of which it would not be very* easy to discover. The author, we presume, must be one of the mad philosophists.

miliating as those which we have just contemplated: exhibiting to the observation of an enlightened mind, the same prodigality of time and talents, the same insensibility to the richest blessings, the same torpid love of ease, the same obstinate adherence to wretchedness, the same lamentable degradation and loss of all that constitutes the true glory of man.

There are few sources of mischief so prolific and dangerous as sloth. And whatever varieties are observable in the symptoms and progress of this disorder, yet when viewed in its real light, and understood to mean that *indolence of spirit which indisposes* us to religious exercises, it is a malady common to all; originating in our corrupt and apostate nature, it operates with unceasing malignity, and yields only to the efficacious influence of religious principle.

This baneful vice is the more dangerous, because its inroads are so gradual as to excite no alarm in the mind. "Slothfulness casteth into a deep sleep." Silent in operation, and imperceptible in its advances, it seduces into a soft and flattering slumber, till "poverty ruspheth upon us like an armed man," and the soul is overwhelmed with sudden and irretrievable ruin.

Let us then carefully guard against its approaches; and if conscience testify that we have already suffered, or are now smarting under its ravages, let us awake from our slumber, lest "we sleep the sleep of death."

I. D.

To the Editor of the Christian Observer.

The insertion of the following admirable Ballad, written by Cowper, will not, as I conceive, be at all unsuitable to the design of your work. It seems to me to contain a seasonable appeal to the feelings of your readers; the justice of which has been well illustrated in your last number, p. 216.

I am, your's, &c.

S.

THE NEGRO's COMPLAINT.

Forc'd from home and all its pleasure,
Afric's coast I left forlorn,
To increase a stranger's treasure
O'er the raging billows borne.
Men from England bought and sold me,
Paid my price in paltry gold,
But, though their's they have inroll'd me,
Minds are never to be sold.

Still in thought as free as ever,
What are England's rights I ask,
Me from my delights to sever,
Me to torture, me to task.
Fleecy locks and black complexion,
Cannot forfeit Nature's claim,
Skins may differ, but affection
Dwells in black and white the same.

Why did all-creating Nature
Make the Plant for which we toil?
Sighs must fan it, tears must water,
Sweat of our's must dress the soil.
Think, ye masters, iron-hearted,
Lolling at your jovial boards,
Think how many backs have smarted,
For the sweets your Cane affords.

Is there, as you sometimes tell us,
Is there One who rules on high;
Has he bid you buy and sell us,
Speaking from his throne the sky?
Ask him, if your knotted scourges,
Fetters, blood-extorting screws,
Are the means, which duty urges
Agents of his will to use.

Hark! He answers; wild tornadoes,
Strowing yonder sea with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which he speaks.
He, foreseeing what vexations
Afric's sons should undergo,
Fix'd their tyrant's habitations
Where his whirlwinds answer—No.

By our blood in Afric wasted,
Ere our necks receiv'd the chain;
By the mis'ries which we tasted
Crossing, in your barks, the main;
By our sufferings, since you brought us
To the man-degrading mart,
All sustain'd by patience, taught us
Only by a broken heart;

Deem our nation brutes no longer
Till some reason you shall find
Worthier of regard, and stronger
Than the colour of our kind.
Slaves of gold! whose sordid dealings
Tarnish all your boasted pow'rs,
Prove that you have human feelings,
Ere you proudly question our's.

COWPER.

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Life of GILBERT WAKEFIELD, B. A. *formerly Fellow of Jesus College, Cambridge. In 2 vols. 8vo. Vol. I. written by himself, a new Edition, with his latest Corrections and Notes, by the Editors: to which is subjoined an Appendix of Original Letters, pp. 560. Vol. II. by the Editors, with an Appendix consisting chiefly of Original Letters and Papers, pp. 530.* London, Johnson. 1804.

THE account of a scholar, who devoted the principal part of his time to theological studies, cannot be uninteresting to the Christian Observer. The volumes before us, however, have some additional claims upon our notice. They lay open to us the history and the character of a man, who considered himself as a martyr in the cause of religious truth and religious liberty; they are interspersed with copious reflections on the plans most proper to be adopted for the education of youth; and they were written, in part at least, for the important purpose of producing "a beneficial influence on the manners of the rising generation.

The greater part of the first volume of this publication is occupied by the "Memoirs of Mr. Wakefield, written by *himself*," and originally published in 1792. These the author carefully revised, intending to republish them with a *continuation*; but his death frustrated this project. His intention has been carried into effect, as far as it could be carried into effect, by his present editors, Messrs. Rutt and Wainewright. The "Memoirs" now appear, with a great number of corrections, which, it seems, Mr. Wakefield intended them to undergo; and the second volume contains a continuation of the narrative by the editors, to the time of Mr. Wakefield's death. To each volume is subjoined an Appendix; consisting chiefly of original letters to and from this author; an *Essay* by him on *Alphabetical Characters*; his *Address to the Judges of the King's Bench*, when he was brought up to receive judgment on a well known occasion; and his *Imitation of the First Satire of Juvenal*.

We shall confine our attention almost exclusively to the first, which, we need hardly say, is incomparably the more interesting of these two volumes. Of the editors, however, it is necessary to observe, that they have shewn rather more respect to the memory of their friend, than consideration either for the purses or for the time of their readers. The prolixity of their part of this biographical narrative is extreme; and the many citations with which they have loaded both volumes, partly from the printed works of Mr. Wakefield, and partly from other books of great notoriety, might be thinned without at all reducing the value of the book, excepting in a *pecuniary* point of view.

In order to give a distinct view of the life and character of Mr. Wakefield, it will be expedient to separate our account of these, from our strictures on the opinions which he incidentally introduces into his Memoirs, respecting the education of youth, and some other subjects of great importance.

Gilbert Wakefield was born on February 22, 1756, in the parsonage-house of St. Nicolas in Nottingham, of which Church his father was then rector. He seems early to have discovered great pregnancy of parts, and particularly a very retentive memory. He could spell the longest words, say his catechism perfectly, and read the Gospels with ease, at the age of three years and three months. At the age of *seven*, he was sent to the free-school in Nottingham, where he remained for two years, and was afterwards successively under the care of various preceptors: in these he does not appear to have been fortunate; for he pleasantly compares the sum total of their united instructions to certain geometrical series, in which the number of terms is continued *ad infinitum*, but the amount of them all never equals *unity*. At length he was transferred, at the age of *thirteen*, to the tuition of Mr. Wooddeson at Kingston-upon-Thames, whose learning and attention made him some amends for the deficiencies of his former teachers.

After remaining with this gentle-

man for three years, our author was admitted a member of Jesus College in Cambridge, where he continued for five years and a half, and in that interval took the degree of *Bachelor of Arts*, and was appointed one of the fellows of his own college. His academical career was distinguished by successful diligence. While in the mathematical examination he was the second of his year, he was also honoured with the second classical medal, and for two successive years obtained the second of the two prizes which are annually conferred on the two best Latin Essays composed by Bachelors of Arts.

Mr. Wakefield had applied himself, while yet an undergraduate, to the study of the Hebrew; after taking his first degree, he prosecuted theological enquiries with the greatest ardour; and before he attained the age of *twenty-two*, he was more than inclined to those heterodox opinions in religion, which he held fast through life. He consented, however, to be ordained a deacon of the Established Church, an action of which he repents as the most *disingenuous* that he ever committed, and was soon after appointed a curate at Stockport. Although he continued a nominal Churchman till the year 1779, and although, even after that period, he had no aversion to preaching occasionally within consecrated walls, yet he had not been long a clergyman when he determined that nothing should again tempt him to *subscribe* to those articles which he totally disbelieved. His theological career, as an author, he commenced in the year 1781, and was ever after a warm disputant in favour of those doctrines which are termed *Socinian*. In 1779, he married the niece of Mr. Watson, who was his rector at Stockport.

It could serve no good purpose to detail very circumstantially the incidents of our author's after-life. They are on the whole unimportant, or distinguished only by the *restlessness* with which he perpetually changed his place of abode; a restlessness partly occasioned by necessity, and partly (as it appears to us) the effect of a chagrined and dissatisfied mind. Let it, therefore, suffice to mention that, in 1778, Mr. Wakefield removed to Liverpool, where he successively held two curacies; that in the following year he became classical tutor in the Academy at Warrington, where he continued till that academy was dissolved; that in 1783 he removed, with the intention of taking pupils, to Bramcote; in the following year, with a like intention, first to Richmond, and then to Nottingham; that in 1790, Nottingham was given up for the classical tutorship in the Dissenter's College at Hackney; and that, in the following year, the classical tutorship at Hackney was given up also, because the students, though most docile and amiable, had neither learning nor parts. Thus far we are brought by Mr. Wakefield, as his own biographer.

It afterwards appears that his prospects improved, and that he continued to reside at Hackney for seven years. February, 1794, was the ill-omened season, when Mr. Wakefield first took his stand as a political writer. The unfortunate issue of his political vehemence and acrimony is well known; in 1799, he was committed to Dorchester gaol for a libellous publication. After a confinement of two years, he returned to Hackney, full, as before, of literary projects; but was, in a very few months, overtaken by a disorder which brought him to the grave.

Had we undertaken to give a sketch of the *literary*, as well as of the *natural*, life of this most industrious scholar, we could not so soon have brought our biographical hints to a close. A mere catalogue of his works would fill no small portion of the whole space which we have destined to the present article. In effect, there is hardly any view in which these Memoirs are more striking, than considered as a recital of the conquests gained by an ardent thirst for knowledge and an indefatigable love of study, over many and some of them powerful obstacles. During his situation as classical tutor at Warrington, which he held for about four years, Mr. Wakefield cannot have wanted official employment in abundance. Yet in spite of his necessary avocations, and notwithstanding he devoted much of his time to the enjoyment of society, during these four years he perfected his knowledge of the Hebrew language; acquired the Syriac and Chaldee; learned the Samaritan character, in which, and in the Syro-Chaldaic version, he read the Pentateuch; added the Ethiopic, Arabic,

and, in some degree, the Persic; and, finally, read the Coptic Testament with the greatest facility, making at the same time some improvements in the lexicon and grammar of that language. Besides all this, he published, during this interval of time, a new translation of the First Epistle to the Thessalonians with notes; an Essay on Inspiration; a Treatise on Baptism; and a new translation of St. Matthew, with notes critical, philological, and explanatory. It is true, that had this author read and written less than he did, he would have read and written to much better purpose; yet both his industry and his knowledge are, after all, very surprising.

In another respect, Mr. Wakefield's Memoirs (we now speak of that part of them which is, in every sense, *his*) may be read with pleasure; they contain a good deal of characteristic anecdote. His memory was very retentive, and he has taken pains to diversify his narrative with short *whole-lengths* of the various literary persons, whose names have any connection with the events of his own life. It must be owned, that he does not excel in his manner of telling anecdotes, his attempts at the mock-heroic style being particularly awkward. Some of the stories also discover a very poor, not to say a *low*, vein of humour; as, for instance, that of the little Welch curate, (Vol. I. p. 202), who tells a gentleman with a *large nose*, that he supposes he was brought up at *Brazen-nose* College. Yet there are others in a better taste. The following struck us as illustrating, in a very amusing way, the close connection that often subsists between almsgiving and selfishness.

"A Dissenter at Liverpool was preaching a sermon for the *infirmary*; and, among other arguments to effect his purpose, is said to have pleasantly observed, that 'no man, such was the importance and excellence of the institution! could possibly be prevented from bestowing liberally according to his ability, but by *some distress of circumstances*. Whoever, therefore,' he added, 'shrinks from his duty on this occasion, must be inevitably concluded *to be in debt*.' The consequence was a plentiful contribution." (Vol. I. p. 209.)

In the "Introduction," Mr. Wakefield announces that he intends to relate his adventures "in a style little inferior for honest bluntness" to that of Whiston. Certainly, his style is blunt enough in one sense, for he gives his opinions without any *civil circuities*; but if by *bluntness* he meant *plainness*, no word can be less applicable to his manner of writing, which is in general stiff and declamatory, though not in the present instance so pompous as in his political publications. The memory of this author generally outran his judgment, and this is no where more conspicuous than in the profusion of learned quotations with which he always spangles his pages, and which often seem to be present rather as illustrious visitors, than as having any concern in the business before them.

But we must not forget, what is more particularly our office on the present occasion, to take some view of the character of Mr. Wakefield, as depicted in these Memoirs. If, in discharging this office, we shall enumerate, with the most unreserved freedom and plainness, what we conceive to have been his faults, it may, perhaps be thought by some, that we are unnecessarily violating the sanctity of that place which is the last asylum of human weakness and imperfection. We beg leave, however, to remind such persons, that the subject of these Memoirs is here set forth as very nearly a model of virtue and piety, as challenging respect and admiration, and as particularly worthy of being copied by the young. Now a character which is thus held up to public observation and homage, becomes so far a *public character*, and must, therefore, undergo a posthumous trial, like the ancient kings of Egypt, for the purpose, not of injuring the departed, but of benefiting those that are to come. The very act of publicly urging a claim, confers on all men the right of publicly canvassing it. Whatever is proposed as the object of imitation, is, for that very reason, the proper subject of criticism, and *ought* to be impartially, though candidly, criticised. And supposing it should really appear to any man, that in the book before us a pattern rather of *false* than of *true* virtue is exhibited, that an example is propounded, which, as far as it will have any influence on the minds of the young, must be productive of dangerous effects: surely such a man is imperiously called upon to speak his undisguised opinion of such a work, and to caution the unwary reader a-

gainst its noxious influence. The memory of the dead should be honoured with all due regard; but we make too costly an oblation, when we sacrifice to it the welfare of the living.

We must begin with stating, that Mr. Wakefield always gives himself credit for thoroughly understanding his own character, and for being able accurately to appreciate his own qualities, both good and bad. Thus, for instance, he gently repels some compliments paid him by a friend, with this remark:

"I look upon myself as one who can exactly balance his own merit; and it is this presumption of my skill in self-adjustment (if I may so speak) that unables me to appropriate your encomiums." (Vol. I. p. 387.)

From one who professes to *know himself* so intimately, we have a right to expect that, in writing his own life, he shall present us with some of the fruits of this supposed self-knowledge. Nor, in the present instance, are we disappointed; for our author very early avows his intention of describing his own character with perfect and unreserved frankness:

"Grateful as I am to the Gracious Being, without whom I and my faculties are nothing—'who worketh in me both to will, and to do of his good pleasure,' I feel no disposition to affront his bounty by assuming the language of *hypocritical* humility.....I will never incur a *real* imputation of dissimulation and ingratitude, by adopting a silly affectation to avoid the mere *appearance* of conceit." (Vol. I. p. 7.)

The same sentiment is elsewhere thus expressed:

"It always appeared to my mind not only a violation of truth, but an act of ingratitude to the 'Giver of every good gift,' to dissemble or disparage those qualifications, which I was conscious of possessing, &c." (p. 89. Vol. I.)

Many other passages of a similar import occur, in which the author speaks of his "constitutional frankness and intrepidity," his "native aversion to concealment and disguise," and his freedom from "prudential timidity and reserve." It is almost unnecessary to observe, that this readiness to display his own character, constitutes, in fact, one of the most *characteristic* features of Mr. Wakefield, and thus *is what it would describe*. Most of our readers, indeed, will probably think they see some connection between this quality, and that constitutional *vanity* and *self-conceit*, with which this author has often been charged. The imputation of vanity, however, Mr. Wakefield strongly repels.

"For my own part, I can sincerely affirm, that no motives of vanity, engendered by an overweening persuasion of great accomplishments or distinguished virtues, have impelled me to present *my own Memoirs* to the public, unconnected with *a sense of duty*." (p. 7. Vol. I.)

Yet, if we mistake not, the following sketch is meant for a portrait of those "distinguished virtues," which in the last extract are disclaimed.

"A life like mine, of which so large a portion has been employed in a vigorous pursuit of *religious truth*; and an undaunted profession of her dictates, in opposition to the sensibilities of domestic influence, the restraints of friendship, and the solicitations of worldly interest, in conjunction with such application to useful literature, as precarious health, embarrassed circumstances, perpetual change of residence, and numerous avocations, would allow, &c." (p. 7. Vol. I.)

In another part of the work, the ill-will of the author's enemies is in part ascribed "to an appearance (for it was merely an *appearance*, but perhaps not easily distinguishable by an undiscerning or unkind observer) of considerable vanity and self-conceit." (Vol. I. p. 88.)

We believe that Mr. Wakefield is generally thought, even by his friends, to have been endued with a very irritable temper. How much he differed from the rest of mankind, in his own view of this matter, may be judged from what follows.

"From my earliest infancy I was endowed with affections unusually composed." (p. 23. Vol. I.)

"A spirit of evangelical benevolence, a consciousness of intellectual mediocrity and imperfect virtue, have disposed me, I hope, to decide with kindness on the conduct of others, and with justice on my own; and have in a great degree, if not altogether, exempted my affections from envy, from malice, and from pride." (p. 2. Vol. I.)

Now it must be allowed, that in all these extracts, and indeed throughout the whole volume, there are discoverable but few traces of that "hypocritical humility," of which the author seems so much afraid; but we are concerned to add, that we detect still fewer marks of those "composed affections," and that "kindness in deciding on the conduct of others."

which he gives himself the credit of possessing. On the contrary, the narrative seems to us to abound with symptoms of self-importance and unchastised passions; at the same time that it is distinguished by a perpetual vein of egotism, which would be diverting, if it were less reprehensible. That we may not be accused of throwing out vague and unsupported charges, we shall succinctly lay the grounds of our opinion before our readers.

A very conspicuous feature of these Memoirs is the careful minuteness with which they recount all the injuries, real or supposed, ever sustained by the author from his youth upwards. As some unhappy people are said to compute time by the miseries they suffer, so Mr. Wakefield seems to measure the progress of his past life by the slights and affronts he has received; and, what is very observable, the commencement of this *catalogue of injuries* is to be dated long before the occurrence of those political events, which, while they shook Europe to its centre, diffused a spirit of acrimony and hostility throughout all ranks of society. When he was at school, and about seven years old, the usher, Mr. Beardmore, *once threatened* to *flog* him; and this treatment Mr. Wakefield declares "he shall not hastily forget." He has hardly arrived at college, before we find that his enemies there, "if not numerous," are "not inactive." Soon after, an overt-act of enmity is committed against him by Dr. Cooke, who, with a mixture of partiality and treachery, adjudged a prize to his own son in preference to Mr. Wakefield. Of Dr. Cooke we are accordingly told, that he had just enough of school-learning "to engender *impertinence* and *conceit*." Next come the *Emanuel men*, who, when our author took his first degree, contrived by some artifice to increase the apparent distance between the senior wrangler, who was a member of their own college, and Mr. Wakefield, who was second. The *Emanuel men* are succeeded by the *St. John's men*, by whose iniquity our author lost the first classical medal. Then we are told of Bishops Porteus and Pretyman, who gave him hopes of patronage, which they never realised. Then of the members of a Cambridge club to which he belonged, who did not congratulate him on his marriage, till one week after that event had taken place. Then of the citizens of Liverpool, who had the presumption to "measure Mr. Wakefield's qualifications by the standard of the *pedagogical* tribe already stationed among them." Then of the master and fellows of his own college, who sent him some testimonials "couched in a style of formal insipidity," and such as they "would have granted to many whom they had much less reason to esteem;" the testimonials were accordingly committed to the flames. Not long after, our author introduces on the scene Dr. P——, "a *red-hot* orthodox Oxonian," who once preached against him, and of whom consequently he tells some degrading anecdotes. Next we hear of a gentleman who wrote him a dictatorial letter. Moreover, of a landlady who gave him a saucy reply.—But it is needless to prosecute this detail.

Independently of the querulous aspect of this narrative, the manner in which the writer speaks of many persons, eminent for rank or for talents, is not such as to impress on our minds a favourable idea either of his charity, or of his modesty. Blair's Lectures he pronounces, in one of his letters, to be "a wretched performance." To learn Hebrew with *the points*, a method of learning that language, which, whether right or wrong, has been recommended by some of the most illustrious scholars, is "abominable stupidity—a stupidity which no words can sufficiently stigmatise." But the principal victims of his contempt are *the powers that be*. He roundly asserts, that every dignified clergyman is unworthy of being heard on the subject of the doctrines he professes; not because his profession is necessarily insincere, but because he has "sold himself to the service" of the Church (p. 181), and can, therefore, have no free opinion.

"Talk not to me of a concern for religion, and a veneration for truth, when a man is already in possession of great preferment, and is expecting more. Reason and philosophy can accept with confidence no declarations of integrity and conviction, when a bribe has been received." (p. 285, Vol. I.)

This decisive anathema is pronounced with allusion to Bishop Horsley, who is elsewhere classed among "Sycophants, inflated by their preferments," and "Jeshurums," "intoxi-

cated by ambition and a prodigious conceit of their own acquirements," (p. 325); and whom our author once attempted to "flagellate into a little sobriety and decency of manners." Bishop Horsley may, at least, complain of being consigned to a flagellator himself so far from immaculate, and say, "*Non video quid in meâ vitâ despicere possit Antonius.*"

The same sentiment often recurs in these volumes. But Dr. Secker, and indeed all who, having once dissented, afterwards conform, are treated with still greater severity than Dr. Horsley. (Vol. I. p. 205.)

The greatest enemies of Mr. Pitt have generally allowed him the praise of eloquence. They are taught their mistake in the subjoined exclamation.

"Eloquence! how is thy sacred name prostituted in this application of it. Such a bellowing vociferation, such an impudent attempt to screen the imbecility of argument under a fictitious passion, and a volley of empty sounds, sunk him ten times deeper than before even in my opinion." (p. 388. Vol. I.)

We shall close these extracts with the anecdote related in p. 333, which is so truly characteristic, that we cannot prevail on ourselves to omit it. One day, after going sixty-two miles, above forty of which he had walked on a dusty road and under a burning sun, Mr. Wakefield reached in the evening a solitary inn, the only one (as far as his knowledge went) within ten miles of the spot it occupied. He entered, and asked the landlady, whether he could get some supper and a lodging there that night?

"She did not know whether I could or not. 'Let me know at once,' said I, 'because I have no time to lose.' She not much liking, I presume, my 'bodily presence,' which was not very weighty, muttered a faint consent.

"This ungracious acquiescence stirred up in me my Pythagorean maxim, of which I have made excellent use on numerous occasions.

——— παντων δε μαλιστ' αιδεσσυτο σαυτον.
'And above all shew reverence thyself.'

"I rejected at once her insolent donation; started from the room; and almost overpowered with heat, and thirst, and weariness, sallied out in quest of another asylum for the night. None but the brother pilgrim, whose feet have carried him

O'er hills of peril and through vales of woe,

can easily imagine the fortitude necessary for such an assertion of personal dignity and independence."

Will it be believed, that "a philosopher," born with "affections *unusually composed*," could commit, or having committed, could record, with such a tone of triumph, an act of such childish pettishness?

From the documents which we have laid before our readers, they may form some judgment with respect to the character of Mr. Wakefield; and, if we do not greatly deceive ourselves, the most candid of them must agree with us in the conclusion, that this celebrated man, in spite of his acknowledged talents and supposed discernment, laboured under a very considerable quantity of self-delusion and self-ignorance. He had a strong antipathy to the temper and the habits of those, who sacrifice every thing to interest, and suffer their judgment to be warped, their consciences to be deluded, and their principles to be subverted, by a mean love of emolument. Of this kind of character he seems to have formed a very vivid conception, and to have avoided nothing more carefully than every degree of resemblance with it. But, on the other hand, he hardly appears to have suspected even the possible existence of another description of character, which, though diametrically opposed to this, is yet as essentially *little* and as radically *unscriptural*; a spirit and temper, *presumptuous, self-willed, high-minded, despising government*, and *not afraid to speak evil of dignities*. "That it is a plausible and tempting office (he remarks in one of his letters, Vol. I. p. 183.) to set one's self up against established opinions, as a proof of superior discernment, is a malicious observation of Hooker, and as remote from truth as it is from charity." His pride, therefore, (for such we are constrained to call it) he mistook for independence of mind, and his insolent assumption of universal respect for *constitutional frankness and intrepidity*. In resolving to publish his own Memoirs, he evidently did not suspect himself of being guided by vanity, or by any other than the most disinterested motives; yet we are much mistaken if the most charitable observer can avoid decyphering the *me, mi, dasum qui feci*, in almost every page of his narrative. It should be particularly observed,

that the specimens of dogmatism and irritability, which we have selected from this work, cannot be defended, as similar faults in some other of the author's publications have been defended, on the ground of hasty and uncorrected composition. The edition of the Memoirs which is before us, was for some years under the revision of the writer. The *single exception* to this remark is the criticism above cited on Blair's Lectures, which is contained in one of the private letters.

It cannot be, in itself, a pleasing task to enumerate the faults of men of learning and ability. But it is important to establish right notions on the nature of that "Christian virtue" which is recommended in the Scriptures. While, therefore, we concede to the editors of the volumes before us, that the subject of them was affectionate to his friends and benevolent to the unhappy; while we concede to his panegyrist Dr. Aikin, that he was sometimes as lavish of his praise, as, on other occasions, he was prodigal of his censure; and while we concede to his apologist Dr. Parr, that he was patient of *respectful* opposition; we are yet compelled to remark, that all this, commendable as it is, may be consistent with the total absence of true Christian charity. It is in the very article of *disrespectful* opposition, and unprovoked injury, that true Christian charity discovers herself. A spirit, gentle when treated with respect, but quickly fired by affronts, suspicious, and imperious, has surely little in common with that heavenly quality which *suffereth long, vaunteth not itself, is not easily provoked, thinketh no evil,* and *endureth all things.* It should be observed too, that the pride of a great scholar may be gratified in conferring praise, exactly as the pride of the Romans, or that of Charles the Twelfth, was gratified in giving away kingdoms. This sort of consequential generosity is no proof of humility; for gifts bestowed with such parade are as flattering to the vanity of *him that gives* as of *him that takes.* And in effect, nothing can be better known than that the writings of some of the most arrogant classical scholars, occasionally contain eulogies as profuse as the Latin language, so rich in superlatives, can furnish.

Now it is impossible to contemplate such a character as that which we have been reviewing, without suspecting that there was something radically wrong in the principles on which it was formed. It appears to us that this radical defect was *a disbelief of the doctrine of human depravity.* This doctrine may, doubtless, be believed, without its producing any beneficial effects on the heart or the temper; yet without this doctrine we do not see how any foundation can be laid for that anxious self-scrutiny, that jealous watchfulness over every thought and every motive, and that earnest prayer for divine assistance, which are the only efficacious correctives for pride, vanity, and selfishness. Mr. Wakefield's sentiments on this subject may be collected from the following sentence:

"That doctrine of the depravation of the human heart, in consequence of the fall, is most unscriptural and erroneous, dishonourable to God, and an encouragement to sinners, &c. &c." (p. 419. Vol. I.)

We shall not here stop to remark particularly on the inconsistency of this assertion with the complaints which our author so frequently pours forth, of the general prevalence of moral evil, and the rarity of virtue; nor to enquire why, if all men be naturally disposed to do right, so many men should be practically disposed to do wrong. This is not the place for such a discussion; and we shall, therefore, content ourselves with respectfully pressing upon our readers the importance of holding fast the doctrine in question. It is, in some sense, the fundamental article of Christianity; for it is that which brings all her other doctrines, as well as all her precepts, home to our hearts and our practice. The essential deity of Him who came down from heaven to expiate the sins of the world, and the personality of that Spirit who offers his gracious assistance to master the corruption of our nature; these tenets, as they can have no practical effect, so neither will they long be believed, if we are once convinced that there are no sins to be expiated and no corruption to be mastered. The Christian Revelation is represented under the images of light rising on the benighted, life revisiting the dead, and "the opening of the prison to them that are bound." But if we are persuaded that there is nothing in our state analogous to this *darkness,*

this *death*, and this *bondage*; how can we expect to partake of that illumination, that resurrection, and that "glorious liberty?" The memoirs before us appear to afford a melancholy proof that the renunciation of this doctrine of man's corruption is naturally followed, both by a departure from the *spirit* of Christianity, and by a deflexion from its most essential truths.

Mr. Wakefield's inacquaintance with human nature discovers itself in most of his habits of thinking and judging. Swift and Pope were never more captious in their dissatisfaction with the world. He seems perpetually at a loss to account for the little respect which his talents and qualifications attract, and the inattention with which his proposals for the education of youth are treated. Had he recollected the recent history of Dr. Johnson, he might surely have been content with the tardy progress which he made in the public favour. And here we may remark that, although to a superficial eye there may appear to be a strong resemblance between the haughtiness of Johnson and the lettered arrogance of the author before us, yet in nothing does the superior good sense and intellectual rectitude of the former appear more conspicuous, than in the soundness and accuracy with which he habitually formed his estimate of mankind. We may remark also, that amidst too much laxity of practice, and too much intercourse with the licentious and the gay, the piety of Johnson was principally sustained by his uniform and deep consciousness of human depravity.

In politics, the Editors of these Memoirs assure us that their lamented friend was no *theorist*. In one sense, however, it appears to us that he merited that appellation: he was perpetually panting for the introduction of a state of political perfection, of which politicians have long since learned from experience to relinquish all hopes, and of which better authorities have taught us that the existence is not to be expected. Although no man seems more firmly to have held the opinion, that *whatever is, is wrong*, yet the following passage will shew by what an easy process, in his conception, all that was *wrong* might be set right.

"By what an unaccountable infatuation can men confederate against their own happiness! By the destruction of all arbitrary government and its appendages, by the introduction of humane and equal laws, by the establishment of judicial processes, speedy, decisive, and unburdensome, by the education of the common people and the cultivation of true *unpolitical* religion, such a glorious system of universal *liberty* and unlimited *benevolence* might be established, as would make this earth, in comparison of its present condition, a PERFECT PARADISE." (Vol. I. p. 362.)

Yet it would be extremely unfair in us not to observe, that on some occasions Mr. Wakefield can appreciate with more candour the political blessings with which he was actually surrounded. The following very just remark occurs in a letter written in 1803:

"No emoluments would induce me to migrate from my native spot. Depend upon it, there will be no such doings in that latitude (America), as there are now in Old England, for many generations." (p. 485. Vol. I.)

We shall here close our review of Mr. Wakefield's character, with remarking, that he was free, as far as it appears, from gross vices. It forms no part of our plan particularly to examine his qualifications as a classical scholar. They are well known to have been uncommon, and they seem to be, on the whole, very fairly and very sensibly estimated in a letter from Dr. Parr, annexed to this work. (See Appendix. G.)

It is now necessary to pay some attention to the opinions of Mr. Wakefield on some very important subjects, which are incidentally introduced into this narrative. These principally relate to the jurisprudence of this country and the management of our public prisons; to the cruelty of privateering and of the slave trade; and to the systems of education adopted in our public schools and universities.

With regard to the first of these subjects, we agree with this author in thinking that the efforts of the state should be directed, rather to the prevention, than to the punishment, of crimes; and, consequently, that effectual measures should be taken for the education of the lower classes of society. But his favourite project of *amending delinquents by lenity rather than by force*, though founded on a principle both humane and just, seems to be pushed to somewhat of an extravagant length. His remarks on the economy of our public prisons, deserve

in our judgment, to be perused with much care. They were the result of personal observation and experience, and, though some of the facts on which they proceed are probably exaggerated, yet we cannot help thinking that many of them are too well founded. We speak here rather from conjecture than from knowledge; and shall, therefore, enable the reader to judge for himself, by presenting him with some loose extracts from a paper on this subject, found after Mr. Wakefield's death, and published by his present editors.

"During four winter months, as their time of confinement in their cells is dated from the decline of day, their solitude in darkness varies from *fifteen* to *sixteen* hours. Surely such an annihilation from active life is highly criminal, and an offence against the dispensation of our Creator, who has appointed our sojournment here as a period of preparation for futurity." (Vol. II. p. 271.)

"A crying sin, in these gaols, is the habit of *idleness*, which they confirm or produce. During the period of from one to eight months, *before trial* at least, they have no employment beyond occasional labours at the water-engine; but saunter about, lie down asleep, or waste their hours in such unedifying conversation as men grossly ignorant may be supposed to entertain with each other. Such is the case also with the *debtors*, almost without exception." (p. 272.-Vol. II.)

"Severe treatment, without any attempt at removing gross ignorance, (the almost universal economy of these goals), hardens their inhabitants, and prepares them for additional outrage to society." (Ibid.)

"The loading of prisoners, even before trial, with very heavy irons, so that they can scarcely walk beneath the weight, at the discretion of the gaoler, not by the measure of the alleged offence, is not only a very inhuman, but, I should think, a very needless practice, in a prison so constructed and so regulated as to preclude all expectation of escape on the part of the prisoner, and all fear of it on that of his keeper." (Vol. II. p. 275.)

"Another serious injury arises from the long interval of imprisonment *before the trial*. A man shall lie in prison for eight months, and, after all, no crime be *found* against him. But his time has been lost, his character ruined, his family impoverished—every possible evil, and no recompence." (Vol. II. p. 276.*)

Of the practice of privateering, and of the African slave trade, our author speaks with great indignation. Acquiescing in his *general* sentiments on these subjects, we should be glad to introduce his own words to our readers; but they would occupy too much space, and we are hastening to some other topics, which, both from their own importance, and from the novelty of some of the opinions delivered on them by Mr. Wakefield, demand our careful attention. We refer to his thoughts on the subject, both of scholastic, and of academical, education.

Our author no where institutes a comparison of the general merits of a private, with those of a public education; and we are, therefore, not called upon to enter into the discussion of a question, respecting which it is perhaps impossible to lay down any rule of universal application. But, so far as literary acquirements alone are considered, it is tolerably clear, that he would have decided in favour of a public school. Eton, at least, he extols as incomparably superior to every other nursery of classical scholars, and he seems to attribute his own deficiency in Latin composition to the circumstance of his having been formed in private seminaries. In this last sentiment his apologist, Dr. Parr, more than acquiesces; ascribing the defects of Mr. Wakefield's Latin style chiefly to the want of "an education in one of our great public schools, where his taste would "have been early and correctly formed;" and "where a traditionary stock of principles would have been ready for his use in the opinions and compositions of his schoolfellows." Were it even prudent to dispute the verdict of so great an authority, we should not be inclined to it in the present instance; it is undeniable that the Latinity of most of the scholars who have grown up under private tuition, and among the rest of Mr. Wakefield, is occasionally disfigured by faults, nay, by verbal blunders, of which even the *fourth-form* heroes of a public school are not often guilty. But, at

* These remarks are sanctioned to a considerable extent by the authority of the benevolent Mr. Howard, in his work on prisons. Since his time, however, improvements have been introduced, which, in many instances, must have greatly abated the evils complained of. There being a general gaol delivery at least every half year, it cannot often happen that prisoners should suffer eight months of previous confinement.

the same time, and with the greatest respect, both for the authority of Dr. Parr and for the fame of Eton, we shall venture to throw out the following queries for the consideration of our readers. Whether the *elegance* of prose composition be as much studied in public schools as its *correctness?* Whether the attention of the boys educated in these seminaries, be not too much diverted from the acquisition of a good prose style in Latin, which is nearly the same thing as *the knowledge of the Latin tongue*, to metrical composition? Whether, in consequence of this circumstance, it does not too often happen, that their prose exercises, instead of resembling Cicero or Cæsar, abound with Virgilian or Horatian phrases, pounded down into something that is neither prose nor poetry? And lastly, whether it be not sometimes true that the disciples of a public school, although their classical accomplishments have a sort of *smartness*, and if it may be said, a *burnish* peculiar to themselves, are yet not equally distinguished by solidity of learning and originality of research?

Considering the formality (if it were not an ill-natured word, we should say the *parade*) with which Mr. Wakefield enters on the enumeration of the defects chargeable upon the constitution of Cambridge, we were somewhat disappointed by this part of his work. He does not enter into the depths of the subject, nor so much as stir many questions connected with it, which are equally interesting to the patriot and to the philosopher. How far it is expedient to prepare men for the duties of life, by the study of abstract truths, unconnected with any particular profession; how far an acquaintance with mathematical science, which is employed in reasoning about certainties, and therefore resembles *a game of skill*, can be considered as disciplining the human mind for the sphere of the world, where we can play only with chances and probabilities; how far it is judicious to cultivate almost exclusively one, or perhaps two, departments of knowledge, no regard being paid to the variety of the tastes and inclinations of men: these and many other similar questions may fairly give rise to much difference of opinion, and we should be happy to see them temperately discussed. Yet the hints which Mr. Wakefield offers to his *Alma Mater*, are by no means to be slighted, excepting where they have taken a tinge from his religious prejudices. He enforces the necessity of nominating the college tutors to their office on the ground of merit, and not on account of their standing in the university. He strongly recommends *an early hour of dinner* in colleges, and argues with much force in favour of this plan. Above all, he reprobates the indecorum with which the devotional exercises, both of particular colleges, and of the university, are performed:

"Now what can be conceived more disgraceful to the university, than for strangers to go into the Church, on a *saint's day*, and see the preacher exhibiting only to the *Vice-chancellor*, the *Beadle*, *Mr. Blue-coat*, and the *walls?*

"Should the spectator by chance come to a station under the *eastern* gallery, the preacher alone would be exposed to his view; and would forcibly remind him of *Amphion* exerting his power on the stones, or of 'a voice crying in the wilderness.'

"The morning and evening prayers (which are much too long) are *seldom* attended *at all* by the Fellows: and with *no seriousness of devotion* by the Undergraduates. Yet these might be contrived, probably, without danger of interference from their *political* or *ecclesiastical* superior, to contribute much more to the edification of the student." (Vol. I. pp. 151, 152.)

In spite of the ill-placed levity with which our author writes on this subject, yet if the abuses, of which he complains, really exist, his censure of the university is but too well directed. Surely, surely, it becomes the superiors of that noble seminary to wash away this stain, and no longer to leave in the *mouth of the enemy* such a theme of reproach.

Mr. Wakefield treats the University of Oxford (to use the lightest possible expression) with very little ceremony. His editors, however, very properly observe, that some objections which might in his life-time have been fairly urged against the constitution of that university, have now little place. The recent introduction of public examinations into Oxford, somewhat after the manner of Cambridge, must eventually be attended with the happiest effects. The defects which Mr. Wakefield's Editors impute to the peculiar plan of examination adopted by the Oxonians, time will gradually remove. This plan appears, indeed, to us to have one defect greater than any of those which they have men-

tioned; we allude to the *number* of those branches of knowledge, in which every candidate for distinction is expected to have made a certain proficiency. Too great a variety of pursuits distracts the attention of the young student; nor can we possibly expect that a youth of twenty can be in any sense a *general* scholar. But this imperfection too, if we are right in calling it such, will, we doubt not, wear itself away. Either the lapse of time will insensibly exalt some one of the subjects of examination into paramount importance, and leave the rest only a nominal existence, as it has done in the sister-university; or, which is perhaps the better alternative, the candidates will gradually gain the liberty of choosing, according to their respective tastes, some one department of knowledge for the trial of their particular merits, and of atoning by their strength in this, for their imperfection in every thing else. There is, indeed, one part of these public examinations which, we trust and believe, will never be sacrificed to such a compromise as has been described; the examination in the rudiments of *religion*.

We have yet to notice the observations which Mr. Wakefield delivers towards the conclusion of his work, "upon the highly important subject of academical instruction, and with particular reference to the *Christian Ministry*." Many of these observations are just, and discover the author of them to have been, in spite of all his dogmatism and *verbiage*, a man of acuteness and observation. Indeed they comprise by far the completest system of rules on the subject of education contained in the whole book. By way of studying brevity, we shall solicit the attention of our readers only to two points, first, to the general principle on which, according to this author, the whole business of tuition should be conducted, and then to the plan which he recommends for the instruction of youth in religion.

"The greatest service of tuition to any youth, is to teach him *the exercise of his own powers*; to conduct him to the hill of knowledge by that gradual process in which he sees and secures his own way, and rejoices in a consciousness of his own faculties and his own proficiency." (Vol. I. p. 344.)

Certainly this admonition will be approved by all who remember that to mature the reasoning powers of the pupil, is one great purpose of education. And how indeed can the reasoning powers be matured, if they are never permitted to struggle with difficulty? At the same time, in matters which admit only of *moral* certainty and *inductive* proof, we must recollect that young minds are apt to form rash and wrong judgments, and we should therefore carefully teach them that great art, an art not less useful than that of reasoning itself, the art of *being content with suspense and ignorance*. We must teach them to acquiesce in the reflection, that there are things "the knowledge of which is too wonderful for man, and he cannot attain unto it."

That we may do no injustice to our author's sentiments on the subject of religious instruction, we shall subjoin a pretty long extract:

"The *Scriptures* of the *Old and New Testament* are, as all parties allow, the sole *repositories* of *divine truth*, and the storehouse whence all our materials of a *religious creed* are to be derived.

"What then is the first step necessary? Undeniably, an intimate acquaintance with the *language* and *phraseology* of the *sacred volume*, in conjunction with those indispensible assistances, which an accurate and extensive knowledge of the *Greek* and *Roman* writers is capable of furnishing. Every philosophical mind will readily grant me, that no system of religious doctrines can be valuable to the possessor, or useful to the promotion of gospel truth, which is not the result of an impartial and unbiassed perusal of the Scriptures.

"The *New Testament* should be read as if the book was newly published in the world, and, if possible, every interference of any sentiments professed among different sects of Christians most scrupulously shut out.

"Let the student thoroughly understand the *diction* and *style* of his author's composition, and deduce his own creed accordingly.

"Where is the meritorious difference between *Socinian*, and *Trinitarian*, if the respective doctrines have been poured into the mind through the funnel of a lecture? Of what value is the fire of *zeal*, without the illumination of *knowledge*? A direct consequence of such discipline is the production of sects and divisions in society, rather than edification in gospel truth and gospel manners. I feel no difficulty, therefore, in condemning most decisively and severely that plan of lecturing in *Trinitarianism*, *Arianism*, and *Socinianism*, the *pre-existence* of *Christ*, &c.; whence springs, with other evil fruit, a harvest of

theological coxcombs, devoted to a system, and puffed up with a vain conceit of profound knowledge not worth possessing." (Vol. I. p. 340, 341.)

The necessity of attending to what our author calls the *phraseology* of Scripture, he repeatedly enforces or implies throughout his Memoirs and his Letters. We would refer to Vol. I. pp. 100, 115, 185, 234, 268, 293, 441, 452, &c. &c.

At first view this plan of religious instruction may seem to be the natural result of that general principle of education, which Mr. Wakefield recommends in the passage we before transcribed; the principle of teaching the pupil *the exercise of his own powers*. The student may, perhaps, think that the liberty of "deducing his own creed" from Scripture, is analogous to the liberty of working out a mathematical problem in his own way, or to the liberty of making out by his own ingenuity the sense of a passage in Cordery. But reflection will, we think, prove that this is not true. We may leave a boy to "the exercise of his own powers," in solving an algebraic equation; but if he were to bring out a conclusion which we knew to be grossly wrong, the most liberal teacher would beg leave to interfere, and to convince him of his mistake; if possible, by reasoning; if not, by the mere force of an *ipse dixit*. In this case, therefore, the right of superintendance, though mildly exercised, is by no means resigned; all that we aim at is to *lead* the young mind instead of dragging it along, to *guide*, but with a *slackened rein*. It is otherwise, if we mistake not, with Mr. Wakefield's plan of religious instruction; here the student is to be furnished with the *data*, and is then absolutely to form his own conclusions, without any bias or interference from his instructor; he is to be taught how to *read* Scripture, and is then left to deduce a creed and a whole body of divinity for himself. This plan we cannot help regarding as highly inexpedient; and we shall briefly state our reasons for this opinion.

Our author pronounces the language of the New Testament to be "*popular Greek*, conveyed throughout in the *Hebrew idiom*;" and although this proposition, if rigidly taken, involves a contradiction in terms, yet, understanding it in a looser sense, we may allow that the phraseology of this part of Scripture abounds in the idiomatical expressions of both languages. To understand that phraseology, therefore, must be a work of labour. Indeed Mr. Wakefield "lays it down as an incontrovertible truth," that no man can possibly attain this object, "without an intimate acquaintance with the power and peculiarities of the Hebrew tongue." Nor is this all. An intimate acquaintance with "the philology of Greece and Rome," is also represented as indispensable, and consequently, "an accurate and extensive knowledge of the Greek and Roman writers." Now when it is considered how many years it requires to acquire even a *moderate* acquaintance with classical literature; when it is considered that to much more than such an acquaintance with it, we must superadd, in the present instance, a familiarity with Hebrew, and farther, that some time must surely be spent in learning how the writers of the New Testament combine the idioms of the two very different languages in their compositions; it may fairly be assumed, that it must be a youth of surprising talents who will be able to read the New Testament under the age of twenty years. And can it then, we would ask, be otherwise than highly inexpedient, that the student should be permitted to pass so many years of his life without so much as forming an opinion on the fundamental doctrines of Christianity? Nay, if possible, without so much as hearing of them? If those doctrines are set forth as tending powerfully to influence the conduct of men, are we warranted in leaving the slippery season of youth unfurnished with such powerful motives? And is there no danger lest so long an indifference to *any particular* religious opinions, should end in an equal indifference to *all*?

Were this question to be decided by an argument *ad hominem*, it would soon be set at rest. The deist might ask, by what authority Mr. Wakefield decided for his pupil, that the Scriptures are the "sole repositories of divine truth," and therefore to be principally studied? The Mahometan might urge the necessity of a concurrent instruction in the *phraseology* of the *Koran*, for the purpose of comparing the internal evidences of Mahometanism with those of Christianity.

Mr. Godwin might put in a similar claim in behalf of his *Political Justice*, or, at least, of his Novels. Again—It cannot be doubted, that Mr. Wakefield instilled into the infant minds of his children, a belief in the being of a God, and a reverence for truth. Is there then any "meritorious difference" between the Theist and Atheist, a lover of truth and a lover of falsehood, when men are respectively formed to these characters from their cradles? Or is a doctrine, worked into the frame by the omnipotence of habit, so much more valuable than a doctrine "poured into the mind through the funnel of a lecture?"

Since then reason and revelation alike command the parent to *influence* the minds of his offspring, and to enlist their prejudices on the side of truth and virtue, we cannot discover why, where much is taught, any thing of importance should be left untaught. It is in vain to stop short. Whatever doctrine a man believes to be *essential*, to be explicitly stated and strongly enforced in Scripture, that doctrine he is bound to impress on the heart of his child. He must, indeed, inculcate it with judgment; he must (as we before expressed it) *lead* the youthful mind, instead of *dragging* it along: still it must be a matter of *influence* and *education*. Even if his tenets differ from those of all the world besides, his parental duty remains the same; the singularity of his opinions may be a good reason for his examining them with a scrupulous and conscientious jealousy; but it is no reason for his neglecting to dispense the bread of instruction to those whom God and nature have placed under his care.

Much more might be said on this head; but the remarks which have already been offered, seem to us to demonstrate the inexpediency of Mr. Wakefield's proposed plan. We have only room to add, that were his project in the highest degree eligible, yet from the length of time which such a system of instruction would require, it could be carried into effect only by a very small part of mankind.

Notwithstanding the censures which we have made bold to bestow both on the opinions and on the temper of Mr. Wakefield, we must confess that we have been much interested by the perusal of these Memoirs. They are calculated to gratify the fond observer of human nature, by their graphical force in the developement of a remarkable character. To the student they must be pleasing, because they set before him a singular example of ardent research and untameable industry. By those who are interested in the welfare of the rising generation, they will be read with curious attention, on account of those important questions connected with the subject of education, which they every where provoke, though they seldom resolve. Finally, they will be productive of the greatest benefit to all, if they convince us how vain is that *faith* which worketh not by *love*, and if they impress on our minds the awful lesson, that "though we speak with the tongues of men and of angels, though we understand all mysteries and all knowledge, though we bestow all our goods to feed the poor, and though we [are ready to] give our bodies to be burned, *yet if we have not charity, it profiteth us nothing.*"

The Poetical Register, and Repository of Fugitive Poetry, for 1802. Second Edition. London, Rivington. 1803. 12mo. pp. 456.

We introduce this book to our readers, principally for the sake of a single composition which it contains, a prize poem, written by Mr. Heber, of Brazen-Nose College, in Oxford, and entitled "Palestine." We cannot, indeed, help expressing our regret, that this classical poem has not been published in an independent form, as the multitude of companions, which it is here compelled to drag along with it, must very materially impede the rapidity and limit the extent of its circulation. It has really too much merit to appear in a repository of fugitive poetry.

It is curious, that within the short space of two years, the universities of this land should respectively give birth to two such prize-compositions, as that of Mr. Heber, which is now before us, and Mr. Grant's Poem "On the Restoration of Learning in the East," which was reviewed in our last number. The comparative claims of these two poems on the public fa-

vour, we shall not attempt to adjust. A comparison of them in this view would be extremely invidious; and we should be sorry to treat as rivals, authors who, we trust, have the liberality to consider themselves as companions. Yet without delivering any opinion on the relative magnitude of their merits, we may be permitted to trace out the characteristic marks by which, as we conceive, they are distinguished from each other. We should then, on the whole, incline to designate Mr. Grant's poem by the word *genius*, and to confer on that of Mr. Heber the palm of *taste*. In so saying, however, we mean not to deny that the praise, both of genius and of taste, belongs to both the one and the other of these authors. The poet of Cambridge, for example, generally discovers a judgment in arranging the various topics on which he touches, almost equal to the felicity of invention with which he searches them out; and to the excellence of the broad outline of his poem, we have already borne an ample testimony. Still, as we also remarked in our last number, there is something unfortunate in the execution of the first part of his plan; and in one or two instances he dwells too long on particular subjects: he is also much more frequently guilty of verbal inaccuracies than his brother bard. But all this we forget in following his flight, because we are astonished by that rapidity of imagination, and that command of poetic language, which so forcibly remind us of his own lines;

"Creative Fancy's wild magnificence,
And all the dread sublimities of song."

On the other hand, though Mr. Heber, on one or two occasions, discovers considerable poetic vigour; and though one of his effusions, which we shall extract presently, is uncommonly splendid and sublime; yet, in general, his loftier passages seem to be rather *constructed* than *created*; and if he has fewer faulty lines than Mr. Grant, he has certainly a greater proportion of feeble couplets. At the same time, however, the uncommon neatness of his *plot*, and the tasteful symmetry with which the various parts of his performance are fitted to each other, bespeak a judgment nicely correct; while in the chaste and pleasing gracefulness of his style, we discover a mind familiar with the most classic models.

It is difficult to convey to the reader a full idea of Mr. Heber's excellence in those particulars in which we have pronounced him to be most excellent, without transcribing the whole of his poem. A mere *prospectus* would be a very meagre representative of a composition, whose beauty greatly consists in those more delicate touches by which its various tints are made to melt into each other. It need hardly be added, that partial extracts must be almost equally defective in this respect; yet with these we must be content; and perhaps some of those with which we intend to ornament our pages, by exemplifying the skill with which this author can connect two adjacent parts, may serve to give a faint notion of his general dexterity in grouping. In the mean time we may state that the poem begins with a view of the present state of Palestine, proceeds to a retrospect of her past glories, and closes with the prospect of those brighter glories which she may anticipate as yet to come.

The first passage which we shall gratify ourselves by transcribing, is the invocation into which the poet bursts, after he has taken a short survey of the present wretchedness of the Holy Land. It is solemn, pleasing, and poetical.

"Ye Guardian Saints! ye warrior sons of heaven *,
To whose high care Judæa's state was giv'n!
O wont of old your nightly watch to keep,
A host of gods, on Sion's towery steep †!
If e'er your secret footsteps linger still
By Siloa's fount, or Tabor's echoing hill,
If e'er your song on Salem's glories dwell,
And mourn the captive land you lov'd so well;
(For, oft', 'tis said, in Kedron's palmy vale,
Mysterious harpings swell the midnight gale ‡,
And, blest as balmy dews that Hermon cheer,
Melt in soft cadence on the pilgrim's ear;)

* Authorities for these celestial warriors may be found, Josh. v. 13 2 Kings vi. 2. 2 Macc. v. 3. Ibid. xi. Joseph. Ed. Huds. vi. p. 1282. et alibi passim.

† It is scarcely necessary to mention the lofty site of Jerusalem. 'The hill of God is a high hill, even a high hill as the hill of Bashan.'

‡ See Sandys, and other travellers into Asia.

Forgive, blest spirits, if a theme so high
Mock the weak notes of mortal minstrelsy!
Yet, might your aid this anxious breast inspire
With one faint spark of Milton's seraph fire,
Then should my Muse ascend with bolder flight *,
And wave her eagle-plumes exulting in the light." (p. 176, 177.)

There is something at once touching and awful in the scenes and imagery which these very elegant lines present to our minds. Were we now inclined to qualify our commendation, with respect to any part of this passage, we should say that its two concluding couplets are not quite worthy of their high station. They have too much the appearance of every-day poetry; and the last line, which is the best of the four, not only has the misfortune to be an Alexandrine, but also seems an imperfect echo of one to which we are sure we need not direct the reader by a particular reference;

Waves in the eye of heav'n his many colour'd wings.

The address of Mr. Heber in conducting his transitions from one topic to another, may be conceived from the manner in which, after mourning over the fallen condition of the Jews, he transfers his view to the ancient splendour of that favoured nation.

"While Israel's sons, by scorpion curses driven,
O tenants of earth, and reprobate of heaven,
Through the wide world in friendless exile stray,
Remorse and shame sole comrades of their way,
With dumb despair their country's wrongs behold,
And, dead to glory, only burn for gold.
"O Thou, th it Guide, their Father, and their Lord,
Lov'd for Thy mercies, for Thy power ador'd!
If at Thy Name the waves forgot their force †,
And reluctant Jordan sought his trembling source;
If at Thy Name like sheep the mountains fled,
And haughty Sirion bow'd his marble head;—
To Israel's woes a pitying ear incline,
And raise from earth Thy long-neglected vine ‡!
Her rifled fruits behold the heathen bear,
And wild-wood boars her mangled clusters tear.
Was it for this she stretch'd her peopled reign
From far Euphrates to the western main?
For this, o'er many a hill her boughs she threw,
And her wide arms like goodly cedars grew?
For this, proud Edom slept beneath her shade,
And o'er th' Arabian deep her branches play'd?
"O feeble boast of transitory power!
Vain, fruitless trust of Judah's happier hour!
Not such their hope, when through the parted main
The cloudy wonder led the warrior train:
Not such their hope, when through the fields of night
The torch of heaven diffus'd its friendly light:
Not, when fierce Conquest urg'd the onward war,
And hurl'd stern Canaan from his iron car:
Nor, when five monarchs led to Gibeon's fight §,
In rude array, the harness'd Amorite:
Yes—in that hour, by mortal accents stay'd,
The lingering Sun his fiery wheels delay'd;
The Moon, obedient, trembled at the sound,
Curb'd her pale ear, and check'd her hazy round!" (p. 180, 181.)

We have cited this passage, not as a specimen either of rich poetry or of splendid versification, for it does not contain above eight lines which seem to be distinguished in these respects; but on account of the ease and felicity with which the very natural apostrophe to the Supreme Being is made to connect the lamentation over the present, and the recollection of the past, destinies of his favourite people.

The casual mention of Solomon amidst the ancient worthies of Judea, instantly suggests to the mind of our poet, the character with which that monarch is invested in the legends of the Arabian fabulists. We think our readers cannot but be struck with the good taste which Mr. Heber discovers in giving us a glimpse, and at the same time but a glimpse, of these romantic legends; while they will derive great pleasure from the beauty

* Common practice, and the authority of Milton, seem sufficient to justify using this term as a personification of poetry.

† Psalm cxiv.

‡ See Psalm lxxx 8—14.

§ Josh. x.

and grandeur of the verses in which he alludes to them.

"—And he, the warrior sage, whose restless mind *
Through nature's mazes wander'd unconfin'd;
Who every bird, and beast, and insect knew,
And spake of every plant that quaffs the dew;
To him were known—so Hagar's offspring tell—
The powerful sigill and the starry spell;
The midnight call, hell's shadowy legions dread,
And sounds that burst the slumbers of the dead.
Hence all his might; for, who could those oppose?
And Tadmor thus, and Syrian Balbec rose†.
Yet e'en the works of toiling Genii fall,
And vain was Estakhar's enchanted wall.
In frantic converse with the mournful wind ‡,
There oft the houseless Santon rests inclin'd;
Strange shapes he views, and drinks with wondering ears
The voices of the dead, and songs of other years.

"Such, the faint echo of departed praise,
Still sound Arabia's legendary lays;
And thus their fabling bards delight to tell
How lovely were thy tents, O Israel §! (p. 182, 183.)

Is it not, however, doubtful whether Solomon can with any characteristic propriety be termed "the *warrior-sage?*"

The description of the pilgrim who loves

"To bend beneath the sacred gloom,
And wear with many a kiss Messiah's tomb,"

is very soft and pleasing; and the defence of his "artless zeal" is truly admirable. But we reserve our space for another passage of some length, which we really consider as in every view the *chef d'œuvre* of Mr. Heber's muse. We shall insert it without any previous comment, only premising that the author is speaking of the crusaders.

"The blood-red banner floating o'er their van,
All madly blithe the mingled myriads ran;
Impatient Death beheld his destin'd food,
And hovering vultures snuff'd the scent of blood.

"Not such the numbers nor the host so dread
By northern Brenn, or Scythian Timur led ||,
Nor such the heart-inspiring zeal that bore
United Greece to Phrygia's reedy shore!
There Gaul's proud knights with boastful mien advance **,
Form the long line, and shake the cornel lance ††;
Here, link'd with Thrace, in close battalions stand
Ausonia's sons, a soft, inglorious band;
There the stern Norman joins the Austrian train,
And the dark tribes of late reviving Spain;
Here, in black files, advancing firm and slow,
Victorious Albion twangs the deadly bow:—
Albion,—still prompt the captive's wrong to aid,
And wield in freedom's cause the freeman's generous blade!

"Ye sainted spirits of the warrior dead,
Whose giant force Britannia's armies led ‡‡!

"* The Arabian mythology respecting [illegible]mon is in itself so fascinating, as so il[illegible]tra[illegible]e of the present state of the coun[illegible]y, and on the whole so agreeable to scripture, that it was judged improper to omit all mention of it, though its wildness might have operated as an objection to making it a principal object in the poem.

"† Palmyra ('Tadmor in the desert') was really built by Solomon, (1 Kings ix. 2 Chron. viii.) and universal tradition marks him out, with great probability, as the founder of Balbec. Estakhar, is also attributed to him by the Arabs. See the Romance of Vathek, and the various travels into the east, more particularly Chardin's, in which, after a minute and interesting description of the majestic ruins of Estakhar, or Persepolis, the ancient capital of Persia, an account follows of the wild local traditions just alluded to. Vol. II. 190. Ed. Amst. 1735. 4to. Vide also Sale's Koran;—D'Herbelot Bibl. Orient. (article *Soliman Ben Daoud*;)—and the Arabian Nights Entertainments, passim.

"‡ It is well known that the Santons are real or affected madmen, pretending to extraordinary sanctity, who wander about the country, sleeping in caves or old ruins.

"§ Numbers xxiv. 5.

"|| Brennus and Tamerlane.

"** The insolence of the French nobles twice caused the ruin of the army; once by refusing to serve under Cœur de Lion, and again by reproaching the English with cowardice in St. Louis's expedition to Egypt. See Knolles's History of the Turks.

"†† The line (*combat à la haye*) according to Sir Walter Raleigh, was characteristic of French tactics; as the column (*[illegible]*) was of the English. The English at Crécy were drawn up thirty deep.

"‡‡ All the British nations served under the same banner.

Whose bickering falchions, foremost in the fight,
Still pour'd confusion on the Soldan's might;
Lords of the biting axe and beamy spear*,
Wide-conquering Edward, lion Richard, hear!—
At Albion's call your crested pride resume,
And burst the marble slumbers of the tomb!
Your sons behold, in arm, in heart the same,
Still press the footsteps of parental fame,
To Salem still their generous aid supply,
And pluck the palm of Syrian chivalry!
" When he, from towery Malta's yielding isle,
And the green waters of reluctant Nile,
Th' Apostate Chief,—from Misrjim's subject shore
To Acre's walls his trophied banners bore;
When the pale desert mark'd his proud array,
And Desolation hop'd an ampler sway;
What hero then triumphant Gaul dismay'd?
What arm repell'd the victor Renegade?
Britannia's champion! bath'd in hostile blood,
High on the breach the dauntless SEAMAN stood:
Admiring Asia saw th' unequal fight,—
E'en the pale crescent bless'd the Christian's might.
Oh day of death! oh thirst, beyond control,
Of crimson conquest in th' Invader's soul!
The slain, yet warm, by social footsteps trod,
O'er the red moat supply'd a panting road;
O'er the red moat our conquering thunders flew,
And loftier still the grisly rampire grew.
While proudly glow'd above the rescu'd tower
The wavy cross that mark'd Britannia's power." (p. 188—190.)

The spirit, freedom, and fire, with which the above passage is executed, will be instantly acknowledged by all. The description of the assault of Acre is particularly excellent; every figure, every object, *stands out* of the canvass, and the whole picture is dreadfully faithful to all that we can conceive of the original. But there is here another circumstance to which we would especially direct the attention of our readers; we mean the happy boldness with which Mr. Heber darts at once from the days of the crusaders to modern times, and which may be considered as an instance of his skill in what we have called the "conduct of his transitions."

The description of the march of the crusaders, which immediately ushers in the lines last-cited, seems to us to be objectionable. When we hear that the "red-cross warriors came,"

" Their limbs all iron and their souls all flame,"

we expect nothing but images of horror and desolation, and this expectation is perhaps too suddenly checked by the too gentle and pleasing picture of the "tender maids," who wield their weapons "with bashful pride,"

" And start to see their armour's iron gleam
Dance with blue lustre in Tabaria's stream."

Besides, from what we recollect of Tasso, we should think that the professed warrior-dames of the red-cross army, were not such as to "start" on very light occasions, and though they might have abundance of "pride," we do not remember that their pride was much encumbered with "bashfulness."

In a note, Mr. Heber warmly, and yet sensibly, defends the projectors of the crusades from the charges of folly and injustice which have been so liberally heaped upon them. He contends, that these celebrated irruptions of Europe into Asia were the fruits of a deep and provident policy, blo[w]n "aimed at the heart of a most po[w]erful and active enemy." Here it appears to us, that we should distinguish between the effects of the crusades and the motives of the crusaders. Perhaps the effects of the crusades may have been as happy as Dr. Robertson and others have asserted they were, though on this point also we have our doubts, but we cannot easily be persuaded, that the real motives of the crusaders were of a political nature, or indeed any other than those which they professed to entertain. Considering the power, we had almost said the *omnipotence*, of superstition throughout the world, during the period in question; considering farther, how little at that time the principles of international relations were understood, and how seldom we read in the early history of Europe of any thing like military co-operation on an extended basis of policy, we cannot help thinking, that to find out political reasons for the crusades is

* *The axe of Richard was very famous. See Wharton's Hist. of Engl. Poetry, I. 155.*

scarcely more warrantable than it would be to deduce from religious causes the wars that are now desolating Europe. Possibly, one or two of the princes engaged in these expeditions might afford instances of exceptions to this general remark; but even this does not seem very probable. At the same time we cordially join with Mr. Heber in reprobating the assertion of Voltaire, that the coalition of the crusaders was *a conspiracy of robbers*. The cruel insults which had been poured on the Christian name by the Mahomedans, furnished no contemptible ground for a declaration of war on the part of Christian Europe; and amidst the champions of the Holy Land, we indulge the hope that there might be many who, with St. Bernard, were actuated by the most conscientious zeal, who erred perhaps, but erred in a case of nicety and with honest intentions, who, though superstitious, built their religion on the only true foundation, and who in that day "shall be saved, *yet so as by fire.*"

There are two passages of some length in this poem, in which we frankly own, that the author has, in our judgment, *failed*. For his failure in the first of these, the subject of it, which is the scene of the crucifixion, affords a good apology. Without believing, as the illustrious biographer of the English poets seems to have believed, that the very expression *sacred poetry* involves a contradiction in terms, we yet doubt whether the passion of our blessed Saviour be a very fit subject for descriptive verse. General allusions to this event, and of a very affecting kind, may easily be found in some of our graver poets; but it is perhaps too awful and interesting to admit of minute delineation, and the history of it then seems best told when it is told the most plainly.

We cannot offer a similar excuse for the second of the feeble passages to which we have alluded. It is the sketch of the second advent of the Messiah, which employs the concluding labours of our poet. This is a theme every way adapted for a Miltonic muse, and Mr. Heber has here disappointed us. His description, indeed, of the descending Jerusalem, and the portrait of him who proclaims that "time shall be no more," contain some masterly touches *; but with these the skill of the artist seems to expire. The concluding verses, in particular, are hardly superior to the lines of an ordinary hymn, eked out into heroics by the insertion of epithets and the substitution of synonimes. We trust the author will pardon the bluntness of these remarks, which is occasioned by our sincere desire to see this poem complete, in case it should be re-published.

Were we called on to name any other part of this composition, which strikes us as of inferior merit, we should name the account of the destruction of Jerusalem and the burning of the temple; where yet we find some very masculine couplets. On the other hand, nothing but want of room prevents us from citing the whole of the Apostrophe to the Druses, which is at once easy, spirited, and poetic; and the comparison of the poets "sorrowing fancy" to Hagar, wandering in the desert, and "forbid to linger, yet afraid to roam." The use which Mr. Heber has made of scriptural allusions, and even scriptural expressions, is very commendable. The following couplet, as the reader will see, draws its beauties from a sacred source.

> "Though weak, and whelm'd beneath the storms of fate,
> Thy house is left unto thee desolate."

We cannot take our leave of this author without lamenting his fondness for Alexandrines. They occur at least six times in his poem, and only once without doing material injury to their neighbours. It were to be wished that this Gothic species of verse were banished from heroic poetry.

The parting character which we would give of the productions of Mr. Heber's muse is, that they are *good poetry applied to a good end*. This is,

> * And who is he? the vast, the awful form,
> Girt with the whirlwind, sandal'd with the storm?
> A western cloud around his limbs is spread,
> His crown a rainbow, and a sun his head.
> To highest heaven he lifts his kingly hand,
> And treads at once the ocean and the land:
> And hark! his voice amid the thunder's roar,
> His dreadful voice, that time shall be no more!" (p. 190.)

indeed, no mean applause; and we wish we could extend it to the rest of the volume before us. Not that its contents are universally destitute of poetic merit; on the contrary, there are a few short pieces of great excellence, and which have been already stamped with public approbation; but these are not on subjects which properly fall within the sphere of our criticism. Nor, farther, have we here met with any thing to which a *magister morum* could positively object; but at the same time there is much of dulness and scarcely less of silliness. Indeed we cannot help questioning the beneficial tendency of such a periodical reservoir of fugitive poetry as the present. It cannot, we allow, be productive of any direct mischief to those who peruse it; but the very existence of such a channel to public notice, acts as a strong provocative on many sentimental persons of both sexes, to waste their time in writing what others can only waste their time in reading. It is a conductor which brings out a vast deal of electric matter that would otherwise sleep in its parent cloud. There are, we should mention, some sacred or moral pieces in this volume which, however, hardly merit particular examination; perhaps the best are a hymn by Dr. Hawkesworth, and an ode by Dr. Darwin addressed to the Atheist.

BURDER's *Sermon on Lawful Amusements.—A Letter to the Rev. George Burder, &c.*

(Concluded from p. 243.)

They who write or preach on the subject of amusements should be careful to shew, on the one hand, that they are no enemies to cheerfulness and rational enjoyment, no strangers to real candour and liberality; and, on the other, that they are zealous for the purity of the Gospel. We are exposed to dangers on every side. The Pharisees erred by being in many respects too severe, and their severity in some points was accompanied by a great relaxation in others. Many of the early Christians were led by a pious zeal to retreat into monasteries, to impose on themselves uncommanded austerities, and to abstain even from the most innocent enjoyments. In a subsequent age not a few of the Puritans were infected with similar faults. Their strictness too nearly approached to rigour, their tenderness of conscience to scrupulosity, their seriousness to melancholy, and their zeal in prohibiting amusements seemed, in part at least, to be the effect of an unsocial and misanthropic spirit. The charge against them, indeed, has been made too generally, and has been often overstated. The real severity, however, which marked the character of some of them gave unquestionably an advantage to their adversaries, and is still pleaded as an argument on the side of indulgence by the thoughtless, dissipated, and nominally, Christian world.

The puritanical spirit has now, for the most part, ceased. "We know but little," says Dr. Johnson, "of the sour solemnity, the sullen superstition, the gloomy moroseness, and the stubborn scruples of the ancient Puritans. We have never been witnesses of animosities excited by the use of mincepies and plumb-porridge; nor seen with what abhorrence those who would eat them at all other times of the year would shrink from them in December. An old Puritan, who was alive in my childhood, being, at one of the feasts of the Church, invited by a neighbour to partake of his cheer, told him, that if he would treat him at an alehouse with beer brewed for all times and seasons, he should accept his kindness; but would have none of his superstitious meats and drinks. One of the puritanical tenets was the illegality of all games of chance; and he that reads Gataker upon Lots may see how much learning and reason one of the first scholars of his age thought necessary, to prove that it was no crime to throw a die, or play at cards, or to hide a shilling for the reckoning."

But though this spirit has materially declined, though the evil now most prevalent among religious persons is a disposition to conform too much rather than too little to the customs of the world, yet it must be acknowledged that a few writers of our own times, whose piety is unquestionable, have betrayed a blameable harshness in treating of amusements: while it has occasionally happened that other authors, who have been less strict in their morality, have, nevertheless, ex-

hibited a more amiable temper in touching on the same topics.

Thus Paley discerns chiefly the benevolence of the deity in the pleasures of very young children. "The pleasures," (he says), "of grown persons may be reckoned partly of their own procuring, but those of a healthy infant are so manifestly provided for it by *another*, and the benevolence of the provision is so unquestionable, that every child I see at its sport affords to my mind a kind of sensible evidence of the finger of God, and of the disposition which directs it." We have often admired both the piety and the benignity of this observation.

"How excessively foolish," says another and a very pious writer, "are the plays of children;"—"how vain, foppish, and frothy, the joys of young people."—"Without fear of being contradicted, I aver, that the young of those brutes, which are stupid to a proverb, know their dams and follow them, whilst infants are months without taking any particular notice of their parents, and without being able I shall not say to follow them, but even to stand upon their tottering legs." He afterwards proceeds to describe "a circle of idle women sipping a decoction of Indian herbs;" then a "club of graver men blowing clouds of smoke out of their mouth;" another party "ridiculously turning their backs and faces to each other, [illegible] their blood exhausting their [illegible] &c. &c.; and afterwards a [illegible]ards, who are compared to [illegible] heathen emperor that amused [illegible]self in killing flies and time together."

We are accustomed to feel considerable regret whenever the subject of amusements is treated of by pious men either in a sarcastic, a censorious, a violent, or a very unguarded manner; and we have been led to extend our present article by a desire of endeavouring to lay down a few just principles on this important topic. We understand that, in consequence of some recent circumstances, several small publications against the ordinary diversions of the world have lately made their appearance: more than one of those which we have seen bear the marks of being hasty performances, and are not altogether free from the faults to which we have alluded. We do not exactly rank Mr. Burder's Sermon with all these other pieces. Still less would we insinuate that he indulges an equally severe disposition with Mr. Law, to whom he refers us; or the same sarcastic humour with the more modern writer from whom we have taken the preceding extracts. On the whole, we give to Mr. Burder our thanks for publishing his honest protest against the vicious, as well as frivolous, diversions of the day. We are desirous of confirming his main positions, and even of adding some arguments against public places, which he has omitted. To his remarks on the unseasonableness of the hours at which balls take place, and on the tendency of cards both to encourage "a prodigal waste of time," and to introduce a taste for gaming, we give our unqualified approbation. We likewise agree with him in the general incompatibility of the pleasures of the world with the pleasures of religion. Yet we are obliged to add, and especially now that we have taken leave of the topic of the stage, that, in our opinion, he sometimes, after the manner of too many of his predecessors, over-states the criminality of the amusements of which he treats, occasionally uses a language of too coarse invective, and employs weak or doubtful arguments. To say the least, he has joined with his Christian zeal too little of that delicacy and propriety, of that prudence and moderation, of that studied candor and that conspicuous charity, by which we have wished to see the errors of some former writers on these subjects repaired, and the credit of those who are zealous for evangelical doctrine vindicated and redeemed*.

* We seriously object to the latter part of the following passage in the Sermon of Mr. Burder. "What we cannot do in the spirit of prayer, we ought not to do at all: and to join prayer with these amusements would be thought ridiculous, if not profane. Try them by this rule. Can a Christian then, going to the playhouse, offer up such a prayer as this—'Lord, go with me to Covent-Garden, bless the actors, strengthen the dancers, assist the musicians, let us have a merry evening, &c.'." We equally object to the apparent approbation of the anecdote told respecting the Puritan minister Mr. Dodd, who being invited to play at cards placed himself in the attitude of prayer, &c. The impropriety of this test of the lawfulness of an amusement is thus exposed by the

We shall now proceed, though not without a consciousness of the difficulty of our task, and of our own occasion for the candour of our readers, to offer a few general thoughts on those amusements which remain to be considered; and in doing this we shall incidentally touch on some remarks, both of Mr. Burder, and of the anonymous person who is engaged in controversy with him.

The Holy Scriptures, as we conceive, although they are our general directory in respect to moral truth, convey to us no precise instruction concerning "the modern amusements which are lawful." To infer, as some have done from David's dancing before the ark, or from Solomon's expression, "there is a time to dance," that English balls have the support of scriptural authority, appears to us to be nearly as absurd as it would be to infer any thing respecting the modern sportsman's life, from Nimrod's being said to have been a great hunter before the Lord, or to deduce the propriety of maintaining the Easter Staghunt in Epping Forest, from the circumstance of Esau's having been commanded, by the Patriarch Isaac, to exert his speed in the pursuit of the same animal. Mr. Burder, however, apprehensive lest his adversaries should derive some benefit from the Texts of Scripture which speak of "dancing," insists that there is in the Bible no precedent, at least, in favour of "*mixed* dancing," or "dancing between the sexes."

He falls, as we think, into a similar error, when he objects to cards, on the ground that "the shuffling, cutting, and dealing, the cards, if *fairly* done," (surely he ought not to have insinuated that it is common to do this unfairly), "is casting a lot;" and that a lot is "a sacred thing," not to be employed for the purpose of amusement, inasmuch as it is said, "the lot is cast into the lap, but the whole disposing thereof is of the Lord:" a passage which evidently refers not to the literal casting of a lot, but to all human actions and events, in respect to which man proceeds blindly, fortuitously, while God, never accomplishes his own purposes. scrupulous objection of Mr. Bu an objection in which we were g to find him acknowledge that many his brethren do not agree with him, reminded us of that passage from Dr. Johnson respecting Gataker on Lots, which we have already quoted.

We wish not, however, to be considered as approving games of chance. We would even condemn all games whether of chance or of skill, or of chance and skill combined, to which an interest is given by a pecuniary risk which is at all considerable.

It may, perhaps, be thought by some that the silence of Scripture, respecting the amusements which were in common use when the Gospel was promulgated, may fairly be construed as affording an indication of their lawfulness. We apprehend that this silence ought not to be so interpreted,

answerer of Mr. Burder. "Suppose," (he says), "a Puritan of this cast were desired by some young people to take a turn with them at battledore and shuttlecock, and, instead of good-naturedly complying with their harmless wish, he should take the battledore in the one hand, and the shuttlecock in the other, and should gravely put himself in the attitude of prayer, &c.; would this *absurd* exhibition of himself prove this pastime to be unlawful?" Again, "would it be unlawful to attend the commemoration of Handel in Westminster Abbey, because I could not say, 'Lord, go with me to Westminster, bless the organ-blower,' &c. &c. It is a new criterion of right and wrong that bids us to burlesque religion by a profanation of its language." Without detaining our readers with any remarks on the profane levity which marks the above quotations, we would merely observe, that the error, which is so manifest in this case, appears to us to result, not as the writer of the Reply supposes, from Mr. Burder's making use of a test altogether bad, but from his applying that test in a manner which is so light (being led away perhaps by the example of Mr. Law, and a few other writers of later date) as to render the whole subject ludicrous, and therefore also profane. To pray gravely and audibly for a special blessing on a very trifling act is about as ridiculous, as it is sinful to pray for the same blessing on an act which is clearly forbidden. And Mr. Burder, by confounding the act (of going to the play for example) which he here assumes to be forbidden, with what is absurd, has left it doubtful, whether the prayer be not improper rather on account of its absurdity than its sin. His answerer says, that it is improper because it is absurd. We say that it is improper on account both of its absurdity and its sin; being, in the case of the playhouse, a prayer for a blessing on what we consider, under all the existing circumstances, as a forbidden thing.

and for the following important reasons.

First, because the New Testament every where supposes a wide difference between believers and unbelievers, and often inculcates the duty of maintaining this distinction, "Be not conformed to this world."—"Enter ye in at the straight gate."—"For we know that we are of God, and that the whole world lieth in wickedness." Now the amusements of the period in question had clearly been instituted by unchristian men, and were accommodated to the taste of the unbelievers. Who that recollects the savage cruelty of the games of the Circus can doubt, that these were the pleasures only of the unconverted? To suppose that the practice of those who were said in Scripture to be still "in the flesh," to be "lying in darkness and the shadow of death," who were denominated "the carnal," "the unjust," constituted an example which might be safely followed in all cases in which a special prohibition was not promulgated, is surely a most unreasonable assumption*.

Secondly, the silence of Christ and his Apostles respecting the diversions which are lawful, is not to be construed in favour of the amusements of their time, because the New Testament refrains from specifically condemning *many* practices which it is nevertheless obvious that it cannot intend to countenance. For example, it does not prohibit by name either gaming, or duelling, or polygamy, or slavery however harsh, or suicide. The last mentioned practice was remarkably common among the Romans in the reign of the Cæsars, and was encouraged by almost all the prevailing systems of philosophy.

Thirdly, and chiefly, the silence of Scripture is not to be thus construed, because, although the New Testament did not, in express terms, forbid attendance on the customary games, yet it most explicitly prohibited the disposition which they were calculated to encourage. It interdicted, not the Circus, but the spirit of the Circus; not the conflict of the Gladiators, but the barbarity which dictated the conflict. It did not guard the Christian against repairing early to the amphitheatre, as was the custom of the unbelievers, in order to be provided with a commodious seat; or against mixing his shout of applause, when a successful and deadly blow was struck, with the vociferation of the idle multitude: but it exhorted him to "redeem the time knowing that the days were evil." It did not require him to turn away his eyes when the blood gushed from the wound of the wild beast or of the captive who was compelled to fight with the ferocious animal; but it enjoined him "as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering." The revelation of new doctrines, and the inculcation of a new spirit, not the multiplication of new rules of conduct, were the means employed under the Gospel for reforming that which was sinful, both in the amusements and the manners of mankind; and we are left, in like manner, to collect our duty in a thousand minute particulars from the general spirit of Christianity. The fidelity with which we make these practical deductions is one of the tests of the reality of our faith and of our title to the promises of the Gospel.

It may be thought by some that the preceding reasoning is just, so far as it refers to the cruel games of the Circus, but that it does not apply to our own diversions; and such would, probably, be the sentiment of the author of the letter to Mr. Burder. We would observe in reply, that the present world, though Christian in name, is very far from being generally Christian in sentiment and practice; and that the public amusements in use among us are of course accommodated to the taste, not of the believing and the pious, or even of the sedate and the moral part of the community, but of the unbelieving and the vicious, or at least of the thoughtless and the dissipated. We grant that the command of Scripture "be not

* The silence of Scripture may possibly have resulted from the difficulty of specifying the almost innumerable practices of those days which ought to be deemed forbidden. Some reference is made, indeed, to a few of the grosser practices in the following passages. It is, however, only a general reference, "Pass the time of your sojourning here in fear," "not in rioting and drunkenness, not in chambering and wantonness, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof;"—"they think it strange that ye run not with them to the same excess of riot."

conformed to the world," and "come out from among them, and be separate," as well as the engagements entered into at our baptism "to renounce the world," are all to be construed with a limitation of their meaning, which shall correspond with the fluctuations in the religious and moral state of society. We contend, however, that the general character of the *present* age is unquestionably such as to point out the necessity of a broad distinction between the Church and the world, and to render the expressions which we have quoted applicable almost even in their original strength to sincere Christians in our own times. Are we severe in this sentiment? Will our adversaries say, that Great Britain is now evangelized; that a Christian taste predominates among us; that it prevails even among the lighter part of the community, so as to infuse itself into all our public amusements?

The standard of that man must be low indeed who will advance such an opinion. Even an ancient philosopher was used to affirm, that "the majority are the wicked;" and that very world which he condemned gave its testimony to the truth of the remark, by denominating him one of the wise men of Greece, and recording the saying. A *modern* philosopher, a man by no means friendly to religion*, has applied nearly the same remark to the men of our own generation. He observes, that "two different roads are presented to us, two different characters offered to our emulation, two different models, two different pictures held out to us, according to which we may fashion our own character and behaviour."—"The great mob of mankind," he adds, "are the admirers and worshippers of the one; *the wise and the virtuous, a select though I am afraid but a small party, are the real and steady admirers of wisdom and virtue.*" From this predominance of corruption in the world, arises an obvious presumption against the christian purity and virtue of those amusements, which are invented in order to captivate the multitude. We ought, therefore, not even to advance to the consideration of this subject without suspicion. The disciple of Christ will expect, and unquestionably he will also find, that if he enters into the scenes to which the gay part of the world repairs for its diversion, he will meet with much that will contaminate; that immodest objects will offend his eye, and profane expressions his ear; that mirth will often degenerate into folly and levity, and wit border on licentiousness; that time also, that great talent of which we are to give an account, will be consumed without consideration of its value; and in short, that a thousand difficulties and perplexities will occur to his tender conscience, which will render the hours, during which he participates in the pastime of other men, a period not of relaxation and refreshment but of peculiar perturbation and anxiety.

Still, perhaps, it may be contended, that our remarks do not necessarily involve an *unqualified* condemnation of cards, for example, or of dancing, or perhaps of some other diversions denounced by Mr. Burder. We confess ourselves to be not so anxious as Mr. Burder to prove the delinquency of every one who touches a card, or the general immodesty of those who engage in the dance †; nor do we much concern ourselves whether it be a pas-seul, a country dance, or a minuet. We have heard that, in the northern part of this island, family dances, in which brothers and sisters are the partners, are often resorted to for the sake of exercise and innocent relaxation. We are not, however,

* Dr. A. Smith. See his Theory of Moral Sentiments.

† Mr. Burder observes, that "mixed dancing is a practice which more or less, as he conceives, must be liable to abuse, and tend to awaken improper passions." He also quotes in a note some passages taken from Noverre, and adds a remark concerning the dancing girls of the east, which tend improperly to confound very distinct kinds of dancing. By doing this he has afforded much ground for the following objection of his answerer—"I must confess that I think the authors you have cited on the subject of dancing, express themselves in a style of unmanly indelicacy, that can have no other tendency than to make the innocent imaginations of young persons as impure as their own. They suggest ideas offensive to the purity of the female mind, and which would not otherwise have occurred to it. Let not such writers imagine, that there is neither modesty nor virtue in private families, because they are not found in the Opera-House at Paris, or among the dancing girls of the East."

free from what some will call a considerable degree of bigotry even on this subject. Actions are often to be judged of by their tendencies. A thing innocent in itself may assume a very different aspect, when it is considered as part of a system which is confessedly mischievous. Now such is human nature, and such also is the present state of society, especially in the metropolis and in the great towns of this kingdom, that even a slight participation of some frivolous diversions too easily prepares the way for a general compliance with worldly habits. The young woman who repairs two or three times only in the year, with her cautious and steady parent, to the fashionable assembly, finds herself mortified on such occasions through the scantiness of her acquaintance, and also through her ignorance of what is passing at the theatre, at the opera, at the masquerade, and at all the other scenes of dissipation, the events of gay life being almost the only topics of conversation. The novice feels awkward at the first: she remains under a disadvantage until she has become fully initiated: she hears observations in which she cannot join: she is asked whether she was at the last play, a scene to which we will assume that her prudent mother, though she ventures to the ball, has an objection. But will every young woman dare to assert her singularity in such circumstances? Will she not learn to be ashamed of that which ought to be her glory, ashamed that she is blessed with a more conscientious parent than most of those around her? Is it not probable that she may soon begin to emulate the dissipation of the thoughtless persons whom she sees preferred before her; and especially if she imagines herself to possess advantages of person, and all other means of rendering herself, in due time, a principal object of admiration.

Happy are they who are preserved, even by some inferiority of person, or by some dullness of disposition, from desiring to enter upon that full career of vanity and folly, to which they may be tempted by their very parents. Still more happy are they, however, who are preserved by their own, and by their parents choice, from entering into these circles. The card-table, the assembly, the opera, are, as we believe, the resource chiefly of those minds which are the most vacant. They are inventions which have been found useful, because they serve at once to destroy time and to conceal dullness. The lounger at the public place, who sees in the same night a thousand faces, may repeat the same thing a thousand times, without betraying that paucity of ideas of which, if he were imprisoned in a small room with two or three persons of intelligence, he would be convicted. Public places uphold this ignorance. He who finds that he can gain credit by mere dress, by a diligent attendance at scenes of public resort, and by the repetition of a few fashionable phrases, aspires at neither mental nor moral attainment. He has reached, as he learns to think, the utmost dignity of his nature; to him no elevation seems higher than that of being invited to the very best balls, and being familiarly accosted by the first personages.

And shall a Christian consider this as the path of his ambition? The admiration of wealth and splendour has been condemned, even by philosophers, as one of the great sources of the corruption of our moral sentiments. Let us again appeal to their testimony. Dr. A. Smith laments, "that the external graces, the frivolous accomplishments, of that impertinent and foolish thing called a man of fashion," are apt to be so much more admired than the "solid and masculine virtues." Again, he says, "all the great and awful virtues, all the virtues which can fit either for the council, the senate, or the field, are by the insolent and insignificant flatterers, who commonly figure the most in such corrupted societies, held in contempt."

"To be able," says another political writer, "to follow the dictates of," what he represents, doubtless, very inadequately, to be "a right spirit, through all the varieties of human life, is the triumph of magnanimity and true elevation of mind."—"Put in what situation, or by what instruction," (he adds), "is this wonderful character to be formed? Is it to be found in the nurseries of affectation, pertness, and vanity, from which fashion is propagated, and the genteel is announced: in great and opulent cities, where men vie with each other

in equipage, dress, and the reputation of fortune; where we may learn to smile without being pleased, and to caress without affection? Men of business and of industry," he observes, "are secured by a kind of necessity in the possession" of better habits: "but the higher orders of men, if they lose their elevation of mind, become the refuse of society.' —"In the approach to this condition, and in the absence of every manly occupation, they feel a dissatisfaction and languor which they cannot explain; they pine in the midst of apparent enjoyments; or, by the variety and caprice of their different pursuits and amusements, exhibit a state of agitation, which, like the disquiet of sickness, is not a proof of enjoyment or pleasure, but suffering and pain. The care of his buildings is chosen by one; some frivolous study by another. The sports of the country, and the diversions of the town, are employed to fill up the blank of a listless and unprofitable life. They speak of human pursuits as if the whole difficulty were to find something to do. We misapply our compassion in pitying the poor: it were much more justly applied to the rich."

In every part of this Review we have been desirous of deriving support to our cause from that class of men, who are least to be suspected either of ecclesiastical prejudices, or of puritanical precision. The follower of Christ, however, will carry much farther than the philosopher his theory of virtue, both on this and every other subject: and he will still more remarkably excel in the practical observance of his professed principles. The Christian, shrinking from the very approach of vice, and regarding as sinful that vanity which is the reigning spirit in many of our places of amusement, will, almost instinctively, renounce the pleasures which the philosopher discovers, by the force of his superior genius, to be detrimental to the public good. To the rough and often unguarded censure which plain and pious preachers have cast, both upon the theatre and other scenes of frivolity and dissipation, we are probably more indebted than to all the labours of the learned. The one may write with wisdom and discernment, with an enlargement of views, and with many graces of language; but the others, though possibly betraying much infirmity, yet both write and speak with effect, because they employ the authority of Scripture, and the efficacious doctrines of the Gospel.

We shall conclude with a few suggestions, intended chiefly for parents of the more opulent class, and also for their children.

Man is a being formed for action, and by a decree of Providence, no less merciful than just, he was destined to earn his bread by the sweat of his brow, until he should return to the dust from whence he was taken. A few persons (for they are few in comparison with our whole race) have, through the accumulation of property, become exempt from the operation of this general law*. Retaining, nevertheless, their natural activity, they look round for the opportunity of exerting it. To many of them, diversions seem to present almost the only means of employment. To men of business, their very business is an amusement. To men of leisure amusements become an occupation; for these, nearly in the same manner as business, engross the time, engage the affections, and call forth the energies, energies, however, which are employed in this case on a mean and unworthy object. To direct, therefore, the mind of all these active children of men to the pursuits which become their several characters and situations, is the grand remedy for the evils of which we have treated. In vain does the pious mother condemn plays, prohibit cards, and frown upon other fashionable diversions, if she does not, at the same time, find employment for her offspring. It is highly important that she should give even the fullest exercise to those active powers which Providence has implanted in them.

To the want of sufficient occupation for the children of the rich, (and we have now chiefly in our eye those

* We mean so far exempt as to be freed from the necessity of *manual* labour: for, undoubtedly, all persons, the incapable alone excepted, are bound to exert themselves, in some way or other, to promote the good of society. The wretchedness which never fails to attend a vacuity of all employment, proves that, in this instance, as in every other, man's duty and happiness are coincident.

daughters whose education is completed), and to the consequent dullness of the domestic circle, may, undoubtedly, be traced in part the ill success which has often attended very pious instructions and prohibitions. What avails it that we interdict card playing, on account of the waste of time which it produces, for this is one of the great objections to it, if time itself is a drug,—an article which is become so cheap through its superabundance, that we are glad to give it away without an equivalent,—a commodity with which we are so loaded that we feel thankful to every robber who contributes to ease us of our burthen.

To young persons of the other sex, our reasoning applies still more strongly. In their case dissipation often leads to vice; and active employment is, on many accounts, of extreme importance. How mortifying is it to see the ardour of young men of fortune and talents expended on frivolous diversions. With our increasing wealth, a taste for amusements seems to grow upon us; and the spirit of self-indulgence sometimes endeavours to associate itself even with the soundest doctrines of the Gospel. The education of the children of rich, and at the same time pious, parents, is becoming, as we fear, less strict: and yet to whom are we to look for the maintenance, both of the profession and practice of Christianity, in these days of increasing infidelity, if not to this part of the rising generation?

It is related of Gratian, one of the later Emperors of Rome, that he was an amiable and upright, as well as orthodox, prince; that he gave to St. Ambrose the most satisfactory assurance of his being sound in the Trinitarian doctrine, but that he was too much devoted to the amusement of hunting. The Goths were ravaging the East, Maximus was exciting rebellion in the West, and symptoms of decay had manifested themselves over all the empire; but Gratian, fond of his Scythian dress, and vain of the skill with which he could draw his bow, and of the talents which he could display on horseback, neglected the imperial duties to which Providence had called him. By indulging in the pleasures of the chase he was unfitted for the weight of empire, and to borrow the expression of a modern historian, he "felt himself unequal to the support of a sinking world."

We are not charged with the administration of an empire, and yet we may reflect, that to each of us are committed, in some measure, the interests of the spiritual kingdom of Christ, which we engaged by our very baptism to defend against the prince of this world. We ought also to remember, that we may betray this great and glorious cause, not only by passing over to the side of vice and sin, or of infidelity and heresy; not only by inclining to the utmost excess of folly and levity; but even by a too constant pursuit of lawful recreations; by not redeeming our time; by misapplying our talents; by forgetting the labours of our Christian warfare, and the dignity of our heavenly calling.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press: *An Account of Voyages in the Pacific Ocean*, and a Residence in the Islands of Owhyhee and Otaheite in the Years 1803 and 1804; by Mr. TURNBULL.—*Flora Esculenta*, being the History of Plants employed for the Food of Man, in different Parts of the World; by Mr. L. WIGG.—A Work on the *Nature, Progress, and Cure of Consumption*; by Dr. JOHN REID.—*A general View of the Agriculture of Surry*; by Mr. JAMES MALCOLM.

In the Press: *The History of the Deanery of Craven*, in 1 vol. 4to.; by the Rev. Dr. D. WHITAKER.—The Third Volume of NICHOLS's *Progresses of Queen Elizabeth.*—*Memoirs of the Life of* Mr. CUMBERLAND, written by himself.—*The Cure of the Gout proposed on rational Principles*; by Mr. PARKINSON.—*Architectural Antiquities of Great Britain*, displayed in a Series of select Engravings, accompanied by Descriptions; by Mr. BRITTON; in Parts, to be published quarterly, in 4to., each Part containing Seven or Eight En-

gravings.—*The Traveller's Guide*, or *English Itinerary*, comprising a complete topography of England and Wales, with Sixty-six Views and a Map; by W. C. OULTON, Esq.—A new and enlarged Edition of *Memoirs of Angelus Politianus, Fracastorius, and others;* by the Rev. W. P. GRESWELL.—A new *Interpretation of the celebrated Prophecy of the Seventy Weeks of Daniel*, in which will be enumerated the different Schemes proposed for its Interpretation; by the Rev. Dr. MAGEE.—The Fourth Edition, entirely revised, corrected, and greatly augmented, of the *Artist's Repository.*—An entirely new and improved Edition of the *Travels of Anacharsis*, with *Memoirs of the Author's Life*, written by himself, and continued by the late Duc de Nivernois; in 7 vols. 8vo. with a vol. of Plates, &c. in 4to.—*Sermons*, by the Rev. J. TOWNSHEND, M. A. Rector of Pewsey.—*Sermons*, by the Rev. J. MORTON, Vicar of Riseley.—*A new Translation of the Devotional Parts of the Sacred Scriptures*, selected from various learned writers; by the Rev. Mr. BROWN, of Warminster.

Proposals have been circulated for publishing by Subscription, in 8 vols. royal 8vo., hot-pressed, price 9s. each in boards; and on fine demy Paper, price 7s. 6d.; the *whole Works of the late President* EDWARDS, of New England, with a *Life of the Author*, a copious Index to the Whole, and an elegant Portrait. A Volume will be delivered every Two Months.

A Monthly List of Publications was circulated for some Time past among the Booksellers, and found highly useful; but was discontinued in February last, in consequence of Notice from the Stamp Office, that it must pay the same Duty as a Newspaper. The Booksellers of London intend, however, to publish in its stead, on the 10th Day of each Month, price 6d., a whole Sheet under the Title of the *Monthly Literary Advertiser*. It will contain Advertisements of New Books, Music, Maps, and Prints; new Editions of Books; Works lately published; and Foreign Books, &c. imported; also Notices of Works in the Press and preparing for the Press; and at the End of each Year will be given an Alphabetical Index of the New Books, with their Prices.

A new Edition of BASKERVILLE'S *Bible*, enriched with many additional Notes from English and Foreign Critics, is now publishing at Birmingham, in 4to.; in which the Editors avail themselves of the Collations of the Hebrew MSS., made by Kennicott and De Rossi. They also notice the Conjectures of the learned for restoring Passages, with respect to which the MSS. and Ancient Versions fail the student; and the principal Variations from the received Translation by Bishop Lowth and others, who have given new Versions of particular Books of Scripture, nothing of which kind has before been attempted in any Edition of the Bible. They have also introduced, distinguished however by inverted commas, the Repetitions in the Samaritan Copy, omitted by the Jewish transcribers, but which are consonant to ancient simplicity, and in some cases required by the sense of the Passage.

Mr. B. LAMBERT proposes to publish, Monthly, a new Work, entitled, *The Archives of Philosophical Knowledge, or Manual of Foreign Discoveries and Improvements in the Experimental, Mechanical, and Physical Sciences.* The First Number appeared last Month.

The East India Company, in consequence of the Resolution stated, in our Number for March, to have been passed for establishing a Public Place of Instruction in this Country, for such Young Persons as may be destined to be employed in various Civil Capacities in the Service of the Company, have purchased the Castle at Hertford for this purpose. The Education is to be both commercial and classical; and to comprize, among other Branches of Instruction, the Mathematics, Geography, the French Language, and Oriental Literature. The Rev. Mr. HENLEY has been appointed President, and JONATHAN SCOTT, Esq. Oriental Professor.

ROYAL INSTITUTION.

The Visitors have recently made their ANNUAL REPORT to the Proprietors, on the Progress and present State of this Institution; by which it appears that the Receipts, &c. in 1804 amounted to £3858. 19s. 11d., of which sum no less than £2305. 16s. was paid by Subscribers for that year. The Payments of 1804 amounted to £3458. 19s. 11d., of which £1087. 6s. 7d. was paid in discharge of Debts contracted in 1803. The Sum of £1384. 15s. four per cents. has been purchased; all the Debts discharged; and there is, in the present Year, every prospect of a Surplus, to be applied to the Increase of the Library, of the Models and Apparatus, and of the Stock of the Corporation.

The following arrangements have been made for Eighteen Courses of Lectures in the ensuing Season. Mr. DAVY will give three Courses, that in November and December next will relate to *Practical Chemistry*; and will contain the *Experimental History of Water, Atmospheric Air, Heat, and Electricity.* In February and March he will proceed to the *Chemical History of Water, of Air, Heat, Light, and Electricity, as connected with the order of Nature:* and his third Course, in April and May, will relate to the *Modern History of Science.* Mr. ALLEN has also engaged to give three Courses of Lectures; the first, on *Mechanics, Hydraulics, and the other Branches of Natural Philosophy*

connected with the Mechanic Arts; the second, on the History of Mechanical Inventions; and the third, on the Various Phenomena of the Universe. On the Belles Lettres a third Course will be given by the Rev. JOHN HEWLETT: and a third and fourth Course on Moral Philosophy by the Rev. SYDNEY SMITH. The Rev. WILLIAM CROWE will give two Series of Lectures on Poetry: Dr. SMITH a set on Botany: Mr. LANDSEER on Engraving: and Dr. CROTCH a more extended Course on Music than that which he delivered in the former part of the present season. To these will be added a Course by the Rev. EDWARD FORSTER on Commerce, its History and Effects: another by Dr. GEORGE SHAW on Zoology: another by Dr. HENRY REEVE on the Natural History of Man: and another by the Rev. THOMAS DIBDIN on the Rise and Progress of English Literature.

Considerable improvements have been made, in the course of last Year, in the Libraries, the Laboratory, the Model Room, the Collection of Minerals which is now of the value of about £1500, and in the general accommodation of the House. The engagement of Men of talents and reputation, in the different branches of Science and Literature, has given increased interest and effect to the Lectures of the Institution; to such a degree, indeed, that some difficulty is found in regulating future admissions of Subscribers in such a manner, as may be consistent with the personal convenience of the present Proprietors and Subscribers, and at the same time conducive to the interests of the Institution, and to the benefit of the public.

☞ *The unexpected Length to which our Reviews in this Number have extended, obliges us to postpone some interesting Articles of Literary Intelligence both Domestic and Foreign.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THREE Plain Reasons against separating from the *Established Church.* By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.

Three Plain Reasons for the Practice of *Infant Baptism.* By the same.

An Admonition against *Lay Preaching.* By the same.

A View of the Old and New Way of Doctrine, Discipline, and Government, in the Churches of Christ; including Remarks on Baptism, &c. By David M'Rae, A. M. 2s. sewed.

The Progress of Error, concerning the Person of Christ, represented in a Sermon. By Thomas Belsham. 1s.

Sermons by Sir Henry Moncrieff Wellwood, D. D. one of the Ministers of St. Cuthbert's, Edinburgh. 8vo. 8s. 6d. boards.

An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical. In Eight Sermons; preached before the University of Oxford, in the Year 1804, at Bampton's Lectures. By Richard Laurence, LL. D. 8s. boards.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, at the Cathedral of St. Paul, May 1804. By the Rev. Robert Hodgson. To which are added a List of the Stewards, Names of the Preachers, and the Sums collected at the Anniversary Meetings, since the Year 1721. 4to.

Two Discourses, designed to recommend a General Observance of the Lord's Supper. By T. Drummond. 8vo.

Faith's Reply to a most important Question: a Sermon, preached at Holloway Chapel, March 10, 1805. By John Bairn. 6d.

The Holy Spirit, the Spirit of Truth; a Sermon preached at the Baptist Monthly Association, Red Cross-street, Cripplegate; February, 1805. By James Dore. 1s.

The Personality and Deity of the Holy Ghost; a Sermon, preached at the Baptist Monthly Meeting, in Dean-street, Southwark, January, 1805. By Joseph Jenkin, D. D. 1s.

Three Sermons, preached at Cutlers'-hall; to which are added, the Substance of a Discourse delivered at Maize Pond, Southwark, in Aid of the Baptist Fund. By James Dore. 8vo. 3s. boards.

A Guide to Heaven, addressed to all who believe the Gospel. By the Rev. Charles Sleech Hawtrey, small 8vo. 4s. boards.

The Prophecy of Isaiah (Chap. 52 and 53) concerning the Messiah, paraphrased; designed as a Meditation on Good Friday. By the Rev. Edward Brackenbury. 8vo.

MISCELLANEOUS.

A short Account of the Cause of the Blight, the Mildew, and the Rust in Corn. By Sir Joseph Banks; with a Plate. 8vo.

A brief Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year; written by himself. To which are added, Original Letters to Dr. Johnson, by Miss Hill Boothby, from the MS. preserved by the Doctor. Small 8vo. 4s. 6d.

A Letter to the Hon. Charles James Fox, on his Conduct upon Mr. Creevey's Motion respecting Mr. Fordyce. 6d.

A Treatise on the Art of Bread-making; wherein the Meal Trade, Assize Laws, and every other connecting Circumstance, are particularly examined. 12mo. 4s. 6d.

A Letter to Dr. Troy, Titular Archbishop of Dublin, on the Coronation of Bonaparte. By Pope Pius VII. 2s. 6d.

Thoughts on the Protestant Ascendancy in Ireland. 3s.

An Account of Indian Serpents, published by Order of the Court of Directors of the East India Company, under the Superintendance of Patrick Russell, M. D. with Plates. Folio. 2d part of Vol. II. £1. 16s.

Observations on the Poor Laws, and on the Management of the Poor in Great Britain, arising from a Consideration of the Returns now before Parliament. By the Right Hon. George Rose. 1s. 6d.

Observations on the Petition of the Roman Catholics of Ireland, and on its dangerous Tendency. 1s. 6d.

The History of the Orkney Islands; their Present and Ancient State; the Advantages they possess, and the Means by which they may be improved. By the Rev. George Barry, D. D. Illustrated with a Map, and Plates of many interesting Objects. 4to. £1. 11s. 6d. boards.

Observations on the Coasts of Hampshire, Sussex, and Kent, relative chiefly to Picturesque Beauty. By the late William Gilpin, M. A. Published for the Benefit of the School at Boldre. 4to. 10s. 6d. boards.

Londonium Redivivum; or, an Ancient History and Modern Description of London. By James Peller Malcolm. Volume IId and IIId, 4to. £3. 13s. 6d. boards.

RELIGIOUS INTELLIGENCE.

BENGAL.

THE Fourteenth Number of the Periodical Accounts of the Baptist Missionary Society has lately made its appearance. The information which it contains, relative to the progress of the Mission in Bengal, reaches to the month of April, 1804. The Missionaries continued to make excursions to different parts of the country, to preach, and to distribute tracts, and copies of the Scriptures, as opportunity was afforded them. They did not expect any great immediate benefit to result from these labours; though they hoped that considerable advantage might be produced by them at some future period. They represent the fear of losing cast, and incurring obloquy and reproach, as operating more powerfully to prevent the Hindoos from embracing Christianity than any attachment which they now have to idolatry. Some of the Hindoo converts had lately conducted themselves in a very unbecoming manner, a circumstance which naturally proved very discouraging. During the month of April, however, five Hindoos, one of them a young Brahman, had been baptized. Two of the Hindoo converts, Petumber Singho, and Kristno, together with a Mr. Fernandez, a Portuguese, had been ordained to the work of the ministry. The Bengalee School at Serampore had had much to struggle with from the prejudices of the natives, but it still contained twenty-four children. The Missionaries had printed two tracts in Hindostannee, and had begun a new edition of the New Testament in Bengalee. The Old Testament in Bengalee was also going forward. They were besides engaged in a translation of the New Testament into Hindostannee and Persian. The former was nearly finished: the latter had advanced but slowly. The late war having put the country of Kullah, where the Ootkul language is spoken, and a large part of the Mahratta dominions, into the possession of the English, they had begun a translation into both these languages, which was proceeding regularly. They state that the expence which these different undertakings must necessarily occasion, will considerably exceed what they are themselves able to defray: but they trust that the friends of religion will be disposed to aid their exertions. They had framed a plan for extending the sphere of their efforts even beyond the limits of the Province of Bengal, by placing Missionaries in different central stations which should be subordinate to the principal station at Serampore; and they only wanted a supply of Missionaries to enable them to carry their plan into effect. They likewise contemplated the translation of the Scriptures into all the languages of the East, a work for which their situation is stated to afford peculiar facilities.

To this general account of the state of the Mission we shall subjoin a few interesting extracts from the journals of the Missionaries.

"1803. *June* 5. Though some at Luckphool * give us hopes, yet many, as Kristno understands, think that Christ has done away the guilt of all sin, and that now whatever we do is sin no longer†. Instead of thinking about their own salvation, they are considering how the "church-lands" may be taken from the brahmans!

"*June* 21. This day the worship of Jaggernaut commenced. Thousands make the air ring at once in honour of a wooden god! Come, ye admiring philosophers of enlightened Europe, who are not ashamed to confess your attachment to Paganism, come and join the Hindoos in drawing the carriage of Jaggernaut, or in laying yourselves under its wheels to be crushed to death!‡

"*July* 2. This evening, at the beginning of a church-meeting, Bhyrub, a Koolin brahman, gave in an account of his conversion, which pleased us much. He was cheerfully received." (p. 479.)

"*August* 5. A brahman from the borders of Bootan, named Padma-nabhi, whose language is almost unintelligible to us, called this week. He had been from that distance to Jaggernaut's temple, the other extremity of India, and was now afflicted with the dysentery. Almost out of necessity therefore, he had stopped at Serampore, and somehow got amongst our friends. We are very anxious for his salvation, as he might be the means of carrying the gospel message into his own country. He seems inclined to stay." (p. 482.)

"*Sept.* 12. We are building an addition to our printing-office, where we employ seventeen printers, and five bookbinders. The brahman from near Bootan, gives some hope that he has received the truth in love." (p. 483.)

"*Oct.* 10. Early this morning we went up again to Chandy, and met with two respectable gentlemen. Much of our conversation turned on the best way of spreading the gospel, the disposition of the people in this neighbourhood, and the schools which they have begun, in which two hundred children are shortly to be instructed. Every day these good men are doing something towards the instruction of the natives, besides the distribution of the scriptures, and some small tracts.—The schoolboys also learn to read the testament, and the tracts." (p. 498.)

"*Dec.* 24. In the afternoon, I went to see the infant school at Luckphool. The school consists of seven smart intelligent Mussulman boys, and one Hindoo. They repeated to me a page or two of Watt's historical catechism, second part, beginning with, *Who is the Saviour of the world?* and almost two pages of Petumber's little piece. It gave me almost unknown pleasure to hear so many Mussulman boys tell me so readily and cheerfully about Jesus Christ, the only Saviour of the world. I find Torribut Bishess has taken on himself the work of instructing them, and seems to do it with all his heart. They followed us to the old man's, and sat a long time singing Bengalee hymns with Kristno; in learning which they seemed to take such delight as astonished him." (p. 498, 499.)

"*Jan.* Lord's day. Intending to call out Kristno shortly, we desired him this evening to preach to our servants, &c. He accordingly delivered, what brother Carey calls, the best Bengalee sermon he ever heard. Fluent, perspicuous, and affectionate in a very high degree. How different does the news of salvation sound in the mouth of a native whose hope and joy it is, from what it does when delivered in our foreign and uncouth accents! And what a favour, as well as ground of encouragement, that He, who, when he ascended on high, received gifts for men, should thus vouchsafe them to his infant church in Bengal." (p 512, 513.)

"*Jan.* 9, 1804. Left Serampore for Saugur island, for the purpose of publishing the word of life to the multitudes of people who yearly resort thither at this season to bathe; this being esteemed by the Hindoos, very great holiness. Between Serampore and Calcutta, at no great distance from us, we saw a multitude of people at the river side, setting fire to a funeral pile, in which one woman, if no more, was burnt alive. This murderous scene filled me with horror and trembling! My feelings on this occasion I cannot describe! I saw the large bamboos with which they held the poor creature down, till her life was gone. In the last year, it has been ascertained, that in a small part of the country around us, four hundred and thirty-eight women have perished in the flames kindled by these murderous brahmans!

"*Jan.* 10. Left Calcutta about two o'clock this morning, and reached *Oolabaria* by that tide. Here we breakfasted; and afterwards went into the bazar, where there was an immense multitude of people. Felix preached; some heard attentively; some said that they did not understand. They were very eager for our papers; some asked for books, *i. e.* testaments?

"* Ponchetalokphool."

† Human nature is the same in every age and country. St. Paul was obliged to employ the utmost force of argument to prove that men were not to continue in sin because grace abounded.—Ed.

"‡ Mr. Gibbon, who in his History of the Roman Empire has laboured to blacken the primitive christians, owns himself "attached to the old pagan establishment!"

we left two here, and a copy of the psalms; but might have distributed scores, had we not reserved our store for the place of our destination. Here were many boats loaded with people, byraggees, devotees, &c. on their way to Gonga-Saugur. On one of the boats, I saw a man holding his arm up above his head, in which position it has probably been for years, and is rendered incapable of being moved; the fingers were clenched, and the nails appeared to grow into his hand." (p. 514.)

"*Jan.* 12. We are accompanied by many boats full of people, some of whom are the most disgusting sights that can well be imagined. Their hair and beards have been suffered to grow, probably for years, and never once dressed; their bodies covered with the most odious marks, and scarcely clothed. Some of these most wretched, if not most wicked of men, have come a journey of three, four, or five months to bathe in Gonga Sagor.

"*Jan.* 13. *Gonga Sagor.* Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance; and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sand bank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazars, &c. &c. many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gonga (the Ganges) by bowing, making salems, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud, and this they say cleanses them from all sin; this is very great holiness. In former years it was usual for many to give themselves to the sharks and alligators; and thus were destroyed. But the Company have now placed Sepoys along the side to prevent this: a European serjeant and fifty sepoys are now here for that purpose. As we went along, the people were surprised to see the Sahaibs: some appeared afraid, and others wondered at us greatly. I began our work by accosting a man, and asked him why he was come hither; and then set Felix to carry it on. The people were very attentive; made their salems to us, &c. A brahman, with whom we had much conversation, went with us to the boat, to whom we gave some papers and a testament. He appeared to be a man of understanding. We stopped opposite our boat: Felix spoke to many, and I tried to speak to a number more. We gave away a great quantity of papers, but with no small difficulty, the press being so great. Withdrawing to our boat, we were surrounded on all sides, which afforded a pleasing opportunity of speaking to the people, and of distributing tracts. Felix and Kristno talked to the people, and I gave out the tracts and books, and endeavoured to speak as I was able. Never had I greater satifaction than in the work. The attention of the people to that which was spoken, their eagerness for the books, together with their peculiar circumstances, having never heard of the Saviour before, gave me such satisfaction of mind that I cannot express. One occurrence encouraged me. Two respectable people came, whom I began to address; and I was enabled to speak with some liberty respecting the death of our Saviour. They heard with great attention, and seemed much affected: I saw tears standing in the eyes of the oldest man, and falling down his cheeks. The lowest computation of the people here is one lack, or 100,000; and perhaps two lacks is nearer the truth. Most of the people to whom we gave books came from parts of the country where the word of life had never been, and the news of salvation never was heard. It is reported that the tigers have taken several people away; and though the Hindoos are some of the most timid people on other occasions, yet now they seem fearless. Multitudes are encamped in the jungle, exposed to the ravages of savage tigers every moment." (p. 516—519.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The intentions of the great continental powers are still involved in obscurity. Very contradictory reports have been in circulation respecting the designs of RUSSIA. It appears, however, from something which fell from Mr. Pitt in the House of Commons, that no arrangement of a defensive kind has yet taken place with that power. A report has also been in circulation, that an open rupture was on the eve of taking place between PRUSSIA and SWEDEN, in consequence of his Swedish Ma-

jesty having returned the ensigns of a Prussian order with which he had been invested, because the King of Prussia had degraded himself by becoming a member of Bonaparte's Legion of Honour. The *invasion of* PORTUGAL, but on no better authority, is said to be meditated by Bonaparte. It seems certain, however, that he is enlarging his force in ITALY: a camp of 30,000 men is forming at *Marengo:* but whether this be a mere measure of precaution, or whether he still looks towards the dominions of Turkey, can only be matter of conjecture. Bonaparte himself is now at Milan, taking formal possession of the Italian throne. His brother Lucien is to be appointed Viceroy; and report states, that Rome, which the Pope has been induced to exchange for Avignon, will be made the seat of government. The Court of VIENNA has acknowledged Bonaparte as King of Italy. In FRANCE great hopes are expressed of deeply wounding the commercial power of England, by well directed attacks against our East and West Indian possessions; and it must be acknowledged that, in prosecuting that design, they have hitherto proceeded with very unexpected success. The naval exertions which have been made by Bonaparte are really surprising. We may fairly hope, however, that the confidence in his own strength, which has been produced by the comparative numbers of his navy combined with that of Spain, as it has tempted him to send squadrons to sea; so it will ultimately afford our gallant seamen fresh opportunities of proving the superiority of their skill and valour. In HOLLAND the new plan of a constitution has been accepted, and Mr. Schimmelpenninck has been declared duly elected Pensionary of the Batavian Republic. It appears, that out of 353,322 voters, only 14,093 voted for these measures, and 136 against them. The government, however, having chosen to consider all who did not vote, to be in favour of the new order of things, the numbers are declared to stand thus, viz. 353,186 for, and 136 against it.

EAST INDIES.

Accounts have been received of some signal successes obtained over the troops of Holkar. On the 13th of November our army under General Frazer, after a forced march, during the preceding day and night, of fifty-eight miles, came up with the enemy. Their force, consisting of twenty-four battalions, a considerable body of horse, and one hundred and sixty pieces of cannon, was completely defeated, and almost all the cannon taken. The loss on our side was 175 killed and 470 wounded. General Frazer is since dead of his wounds. Lord Lake lost no time in following up this advantage, and the enemy in their retreat seem to have experienced similar suffering to that of Colonel Monson's detachment related in a former Number. The devastation with which the present war has been attended, is said to surpass any thing of the kind known before in India: the country, which has been the seat of war, exhibiting the appearance of a great desert.

BRITISH WEST INDIES.

Official accounts have been received from the Governor of Dominica, stating that the French had evacuated that Island on the 27th of February, after levying a contribution on the inhabitants. It appears from General Prevost's letter, that the French met with a very gallant resistance from the Militia of the Island, but particularly from what General Provost calls "the precious remains of the 40th," and a detachment of the 1st West India Regiment. By these corps, consisting together of about 200 men, a very superior enemy was not only kept in check, but repeatedly driven back, and victory maintained in the left wing, till, from the defeat of the Militia on the right, it became necessary to order a retreat. It was not, however, till the enemy had landed the whole of his force amounting to 4000 men that he could gain an inch of ground.

But this forms the least part of the praise of our troops. Relying only, as the General says, on "the excellence of these troops," he resolved on attempting to keep the sovereignty of the island. He retreated himself to Prince Rupert's, at the opposite extremity of the island, and gave orders to these two little corps to follow him, which they did by a four days continued march across the mountains of Dominica, "*the most difficult country existing.*" If any farther proof were wanting of the extreme difficulty of the service, it would be found in this, that not one of the Militia, though they had acted with great bravery at Roseau, chose to undertake it. The two little associated bands arrived at Prince Rupert's, and, by enabling General Prevost to reject the enemy's summons, and defend the fort, undeniably saved the island. Well earned, therefore, was the General's praise, and reasonably do we regard this as a new, and, though on a small scale, a very signal triumph of British discipline and courage. But there is one circumstance of the case, which may not be generally understood, and which public gratitude ought not to conceal. The First West India Regiment, though officered by Europeans, has in the ranks none but Negroes. There are at least Eight West India Regiments so called, and numbered from one to eight; which ought rather to be called the African corps, since they are, officers excepted, wholly composed of Africans.

In every service in which they have been engaged during the last and present war, their behaviour has gained commendation. In the present case they share the hon-

rels of one of our bravest regiments, and we owe to them that the British flag now flies at Dominica. Yet, these are troops whom West Indian prejudice would fain have disbanded. These are men, who, as their oppressors tell us, are fit only to be driven like horses, and sunk for ever in the most abject and brutalizing bondage.

During the engagement which took place on the landing of the French, the town of Roseau was set on fire, and before it could be extinguished a great part of it was destroyed. Our loss was twenty-one men killed and twenty-one wounded. The French are said to have lost 300.

The French squadron (consisting of five sail of the line three frigates and some smaller ships) on leaving Dominica went to St. Kitt's, where they took possession of Bassoterre, destroyed the shipping which was in the harbour, and after levying a contribution of £18,000. departed. They paid a similar visit to Nevis and Montserrat. The number of ships taken by them has been considerable. The last account which has been received of them states, that on the 23rd of March they passed St. Lucie apparently in pursuit of a convoy for Jamaica, consisting of eighty sail, which had been seen on the preceding day. Admiral Cochrane arrived at Barbadoes with six sail of the line about the beginning of April, and on the 5th went in pursuit of the enemy, who had probably sailed to relieve the French army besieged in Santo Domingo.

GREAT BRITAIN.

The last two months have produced a considerable change in the relative situation of this country and France. It is but a short time since the idea of invasion was regarded as so chimerical, that no one who valued his reputation for political sagacity would venture to hint at the possibility of its occurrence. The successive escape, however, of the Rochefort and Toulon squadrons; the raising of the blockade of Cadiz; the formidable naval and military force which has thus been set at liberty; the size of the Brest fleet, which now surpasses that of the blockading squadron; the progressive increase of the Boulogne flotilla; the silent but unceasing activity which prevails in all the French, Spanish, and Dutch ports; the disinclination of the continental powers to unite with this country, or to create even by a menacing attitude any diversion of the formidable power of France: all these circumstances mark the present moment as a season no less critical and perilous than any through which we have passed since the commencement of the present war: nor can we account for the slight impression which they seem to have made on the public mind, but by supposing it to be so much engrossed by those party squabbles which have of late occupied political men at home as not to have attended to the state of things abroad. But the narrowness of our limits will not allow us to extend our reflections at present. We cannot close, however, without reminding our readers of the peculiar duties to which "the times" call them, *vigilance, penitence, and prayer.*

PARLIAMENTARY PROCEEDINGS.

ROMAN CATHOLIC PETITION.

On the 10th inst. in the House of Lords, Lord *Grenville* moved that the Catholic Petition should be referred to a Committee of the whole House. The debate, having been adjourned, was resumed on the 13th, and at the close of it there appeared for the measure 49, against it 178. The speakers in favour of the Petition were the Duke of *Norfolk*, the Earls *Spencer*, *Suffolk*, and *Moira*, Lords *Grenville*, *King*, *Holland*, *Hutchinson*, *Ormond*, *Boringdon*, *Darnley*, and *Stoneford*. Those who spoke against it were the Duke of *Cumberland*, the Archbishop of *Canterbury*, the Bishops of *Durham* and *St. Asaph*, Lords *Hawkesbury*, *Sidmouth*, *Redesdale*, *Albemarle*, *Harrowby*, *Westmoreland*, *Ellenborough*, *Chichester*, *Auckland*, and *Bolton*.

In the House of Commons the same question was brought forward by Mr. *Fox* on the 13th, and after a debate of two days continuance met with a similar fate, 124 voting for the question and 336 against it. Mr. *Fox* was supported by Mr. *Grattan*, Mr. *William Smith*, Mr. *Lee*, Dr. *Lawrence*, Mr. *Ponsonby*, Mr. *Windham*, Sir J. *Newport*, Mr. *Fitzgerald*, Mr. *Dillon*, Mr. *La Touche*, Sir J. *Hippersley*, Mr. *Hutchinson*, and Mr. *Hawthorn*. He was opposed by Dr. *Duigenan*, the *Attorney-General*, Mr. *Alexander*, Sir *W. Scott*, Mr. *Foster*, Mr. *Archdall*, Mr. *Shaw*, Mr. *H. Addington*, Lord *De Blaquiere*, Sir *G. Hill*, and Sir *W. Dolben*.

The arguments in favour of the Petition were in substance as follows: "An equality of laws is a right to which all are entitled, provided their enjoyment of it be not incompatible with the safety of the state. Therefore no restriction of this right should be permitted which is not founded on necessity, and in that case the restriction should cease with the necessity which gave it birth. Least of all can such a restriction be defended on the ground of prescription; for whatever the public safety, which undoubtedly is paramount to considerations of personal inconvenience, might have required in the reign of Elizabeth, while the Reformation was yet in its infancy; or at the Revolution, and for many years subsequent to that event, while there was a disputed succession to the crown, yet no arguments can fairly be drawn from the example of those times for perpetuating restraints in the present day when the interests of Protestantism

are fully secured, and every pretender to the throne has disappeared. That during the reign of his present Majesty the legislature has felt the force of these considerations is evident, since laws have been passed which have gradually restored the Catholics to the possession of almost all the civil rights which are enjoyed by their Protestant brethren. The remaining restrictions, viz. an incapacity to hold thirty-eight of the great offices of state, to act as sheriffs, to rise higher in the army than to the rank of Colonel, and to sit in either House of Parliament, ought, on the same principle which had dictated former concessions, to be now removed. The effect of these disqualifications is, in the highest degree, injurious, tending to repress exertion, to damp public spirit, and to extinguish the desire of professional excellence; while under a Protestant King no evil can possibly result from leaving him unfettered in his choice of ministers. With respect to seats in Parliament, there is sufficient proof afforded in the analogous case of the members from Scotland and other Dissenters, that no danger will be incurred either by Church or State from the free admission of Catholics. The Dissenters who have seats in both houses are of course inimical to our ecclesiastical establishment, yet they have never shewn the smallest inclination to injure its interests. Justice at the same time requires, that the Roman Catholics, forming as they do three-fourths of the population of Ireland, shall be represented in Parliament: for though it may be said that as the Catholics possess the elective franchise they are directly represented; yet this is not the case: they are not really represented: there is no community of feeling and interest between the electors and the representatives. The argument which maintains that Papists and Protestants cannot act together in the same cabinet, or on the same bench, is justified neither by theory nor experience. Is it likely, for instance, that the attention of the council, or of the judges, should be drawn from some urgent business, by debates about transubstantiation or the worship of the Virgin Mary? In almost every other country, Papists and Protestants have acted together, not only with safety, but advantage; and in almost all Popish countries Protestants have been often raised to the first offices in the state. This has been the case in France and Hungary, and is the case at the present moment in Saxony. As to the tendency of the Catholic Religion to foment insurrection, the charge has no foundation. Even in the last rebellion, as may be seen by the Reports of the Committee of the Irish Parliament, the principal leaders were Protestants, and the number of Papists and Protestants bore only a fair proportion to the amount of their population respectively. It is not decent to grant to the lower and middling classes of the Catholics all the privileges enjoyed by Protestants of the same rank, and yet refuse to place the higher ranks, who surely are not less deserving of confidence, on a similar footing. If the prayer of the Petition should be granted it will knit the hearts of the great body of the Irish so firmly to our interests, that we shall have little cause to fear Bonaparte and all his legions. The temporal power of the Pope is now so completely at an end that it is absurd to apprehend any danger from that quarter. The arguments drawn from the decisions of ancient councils, and the writings of ancient authors, are by no means applicable to the Catholics of the present day, who have solemnly renounced the authority of the Pope in temporal concerns, denied his deposing power, and expressed their abhorrence of the doctrine that no faith is to be kept with heretics. Both the Catholic clergy and laity have universally taken the test framed by Parliament, by which they swear allegiance to the King, and support to the Protestant property and Protestant Establishment, and abjure the suspected doctrines. The legislature either ought not to have imposed such an oath, or having imposed it, they ought to give the Catholics credit for sincerity in taking it. The regard of the Roman Catholic clergy to the sanctity of an oath, which some affect to deny, is proved both by their conduct during the French Revolution, and by their universal refusal to take the oath of supremacy. In Canada, where the Catholics have been admitted to the full enjoyment of their rights, their conduct has been highly meritorious. It is alleged that the Catholics intend, under favourable circumstances, to resume the forfeited estates: but this apprehension is rendered altogether ridiculous by this circumstance, that Catholics and Protestants purchase those estates whenever they come to a sale, with equal readiness. In short, justice requires that the prayer of the Petition should be granted. No injury can arise from this concession, but on the contrary much good. The strength and resources of the empire will be greatly increased; and a community of feeling and of interest will be created between Catholics and Protestants, which will lead to the happiest consequences."

The arguments against granting the prayer of the Petition were to the following purport:—"An examination of the names attached to the Petition shews, that it is a very partial one, and ought not to be considered as a general Petition from the Roman Catholic body. It does not appear that it has been sanctioned by the clergy, and without their approbation its statements will never obtain the concurrence of the mass of the laity. It is, therefore, only deceiving the public to regard the

renunciations of certain opinions expressed in the Petition, as a *bona fide* renunciation on the part of the whole Catholic body. The Roman Catholics now labour under no incapacities in which all their fellow subjects, of whatever denomination, do not participate. Without taking the oath of supremacy, no Protestant can be admitted into either House of Parliament. Without receiving the sacrament also according to the rites of the Church of England, no Protestant can be admitted to those high offices of state from which the Roman Catholics are excluded. By their refusal to take those tests, to which all their fellow subjects are equally obliged to submit, they do therefore, in fact, exclude themselves from the situations to which they aspire. The canons and decrees of the Romish Church in all ages shew, that the Pope is believed to possess not only spiritual, but temporal dominion; they also breathe a spirit of rancorous hatred to Protestants; and though in both these respects some amelioration may possibly have taken place of late, yet a considerable degree of hostility to protestantism still prevails; and however it may be disavowed in theory, yet in practice the spiritual dominion of the Pope really involves temporal power. It has been said, indeed, that the Pope possesses now no temporal power over Irish Roman Catholics: but can he not dissolve marriages at pleasure? Is he not the supreme judge in all questions of inheritance? Does he not also possess the formidable power of excommunication? Ought men, subject to a foreign jurisdiction so arbitrary and despotic, to be admitted to the possession of political power in this free country? In various decrees and bulls it has also been stated distinctly, that oaths to heretics are nullities; and even in the present day Dr. Milner, an apostolical vicar, has declared, in a work written by him, that the performance of all engagements, however solemnly entered into, must turn on the question of prudence. The restrictions on the Catholics have been represented as unjust. Surely it is not unjust that the public should have the same right which every private individual possesses, viz. that of chusing to whom he shall give his confidence. This right is freely exercised in other cases. Revenue officers, for example, are excluded from seats in Parliament, not because they are deemed traitorous, or disloyal, or disaffected, but because they are considered as disqualified by their office for a seat in the legislature. If the last rebellion cannot be considered as a Roman Catholic so much as a Jacobin rebellion, yet there were circumstances attending it which sufficiently marked the danger of a Popish predominance. As one example out of many: a short time before the rebellion the inhabitants of 42 parishes, attended by their priests, took the oaths of allegiance, and yet, in three weeks after, they rose in insurrection, headed by Father Murphy, and murdered their masters. If the prayer of the Petition is granted, there will in a short time be 80 Catholic members returned to the House of Commons: how much these, if they should act in concert as they probably will, may distress a minister and bring him to their own terms, is evident to all who are acquainted with the state of parties. Having obtained seats in Parliament, as well as that right of filling offices to which they now aspire, their next object will be an attack on the Church Establishment, to which they entertain a rooted hostility. It is notorious that every ecclesiastical dignity in the Irish Church has its corresponding nominee, appointed by the Pope, among the Roman Catholic clergy. Can it be believed that these titular archbishops and bishops, and these titular parish priests, do not thirst for the emoluments of the different sees and parishes, of which they consider themselves as unjustly deprived by a set of heretical usurpers? In the same charter which recognizes the title of the reigning family to the throne, it is decreed that the government shall be for ever Protestant. This is the legacy of our forefathers, which has insured to us freedom both in Church and State. The King must be a Protestant: he can marry only a Protestant: he can delegate his power only to Protestants. The prayer of the Petition therefore cannot be granted without a surrender of the constitution. To surround a Protestant King, bound by oath to uphold our ecclesiastical establishment, with Catholic counsellors who are decidedly hostile to it, would be in the highest degree absurd. If the privileges required are to be granted because the applicants are numerous, the same arguments would apply to Jews. The Catholics of Ireland are on the same footing with the Protestants, as to the enjoyment, acquisition, and disposal of property, and as to the enjoyment of personal and civil liberty. They are already as free as men can be. What they want is political power; a benefit which can only be enjoyed by a few of the upper ranks. As for the mass of the Catholics they do not even know what the measure of emancipation, so much talked of, means. Some suppose it to be a freedom from tythes, others an exemption from rent, others an exemption from taxes. It is paying but a poor compliment to the loyalty of the Roman Catholic body to insinuate, that they want farther concessions to stimulate their loyalty, and to engage them in measures of cordial resistance to the tyrant of France; especially as they are already placed on the same footing with respect to rights civil and personal as the most favoured persons in the kingdom, and as the only bar to their admission to all for which they petition, is

their refusal to do what every other subject of the king is obliged to do, viz. to disavow all dependance on a foreign power.

The above outline will serve to give our readers a tolerably clear view of the arguments employed both against and in favour of the Catholic claims. There were, however, a great many members in both Houses who took a middle line, who were themselves disposed to make farther concessions to the Petitioners, but who from various circumstances were of opinion, that the present was an improper time for discussing the question, and therefore voted against going into a committee. This was the line taken by *Mr. Pitt* in the House of Commons, and by Lord *Mulgrave* in the House of Lords. Mr. *Pitt* justly reprobated the term *emancipation* as applied to the present question, (see our last number p. 259), and considered the concessions to be granted, as matters of expediency and policy merely, and not of right. He was of opinion that, *under proper guards and conditions*, what the Catholics required might be granted to them without danger to Church or State, and particularly that the introduction of a certain proportion of Catholics into the Imperial Parliament would not produce any effect at all detrimental. He had intended, among other things, to have made the priests in some measure dependent on government, that thus, instead of instruments of poisoning the minds of the people, they might have become connecting links between them and the government; adopting at the same time regulations which would tend to propagate the Protestant Religion. His projected measures, however, with respect to Ireland, measures which had in view peace, union, and conciliation, had been frustrated by unfortunate circumstances (alluding to the royal disapprobation). These circumstances still continued to operate, and to shut out every rational prospect of success. Besides, the public opinion had shewn itself so decidedly hostile to the proposed measure, that as a measure of conciliation, the only view in which it was desirable, it could not be carried. In the great mass of Protestants throughout the empire there appeared so decided a repugnance to it, that he regarded its agitation at the present moment to be highly impolitic.

It is not our intention to detain our readers long by any reflection of our own on this highly important subject. We rejoice, since the question has come under public discussion at all, that it has met with so full and impartial a hearing. It could not, however, escape the notice of a christian observer, that amid the variety of arguments which the discussion elicited, no reference was made to the effect which a Roman Catholic predominance might produce on the *spiritual* interests of the nation. The question was debated throughout on political grounds merely. That a Parliament, which legalized Sunday-drilling should feel the force of considerations of this nature was not to be expected. But we hoped, nevertheless, to have heard it distinctly stated that the Religion of Rome is a religion unfriendly to the best interests of man, and therefore one of which an enlightened legislature ought to be particularly jealous. We certainly feel no disposition to estimate too highly the moral and religious character of our age and nation: yet we cannot contemplate without a feeling of dismay the possibility that a wider prevalence should be given to the Anti-christian superstitions, the idolatrous worship, the fanatical bigotry, and the lax morality, of the Romish Church. We mean not to affirm, that this would certainly be the effect of the measure invidiously called Catholic Emancipation: but surely it is a view of the subject which deserved some consideration, at least in a christian assembly.

There is only one remark more which we would make, and it was with extreme satisfaction that we heard it anticipated by the venerable Bishop of *Durham*. Would you emancipate the Catholics, you must unchain their minds; you must accustom them to think; you must convey to them the light of knowledge; they must be taught to read; the Bible, the only instrument of real reformation, of rational emancipation, must be sent to them. It is impossible to contemplate the wretched and degraded state of the great mass of the Irish peasantry, sunk in gross darkness, darkness that may be felt; subject to a spiritual tyranny as unrestrained as any which existed during the plenitude of papal power; the slaves of an abject superstition, which turns their eyes from him who is alone the way, the truth, and the life, and leads them to place their reliance on vain observances; excluded from the only fountain of spiritual light and life, while they blindly follow, for divine commandments, the absurd legends and burdensome impositions of men: it is impossible, for a Christian at least, to take this view without feelings of grief and remorse. What efforts has Protestant England made to remedy these evils? None which have at all availed to their removal: none which were likely to avail. The day, we trust, is now come when we shall make some reparation for our long and criminal neglect. Were we asked what it behoves the united Church and Legislature to do, we should say: let a system of vigilant superintendance, with respect to the religious interests of Ireland, be forthwith adopted. Let the visits of the Bishops be frequent, and their inspection minute. Let the residence of the clergy be enforced, and their zeal stimulated by every practicable expedient. Let an adequate maintenance and comfortable dwelling be provided for them. Let Churches

be erected in every parish, even at the public expence. Let one school at least be instituted in every parish under regulations which may induce the Catholics to send their children thither for instruction. Let an especial regard be paid by those who shall have the nomination either of clergymen or schoolmasters to religious knowledge, piety, and zeal. And, above all, let the Scriptures be widely, we would say, universally diffused. Surely the prosecution of such objects as these, even with a view to their political benefits, is highly worthy of the deepest attention, and would justify even a very large expenditure of the public money.

Want of room obliges us to postpone the rest of the Parliamentary Proceedings.

DOMESTIC INTELLIGENCE.

Sir Charles Middleton, whose appointment to the situation of First Lord of the Admiralty, we had the pleasure of announcing in our last, is created a Baron by the title of Lord Barham.

We are happy to state, that whatever differences there were between Mr. Pitt and Lord Sidmouth have been accommodated.

A number of Petitions, from different parts of the kingdom, have been addressed both to the King, and to the House of Commons, praying that farther measures may be taken for ascertaining and punishing the delinquency which was brought to light by the tenth report of the naval commissioners, and for inquiring into similar malversations.

The King has erased the name of Lord Viscount Melville from the List of Privy Counsellors.

The Lady of Jerome Bonaparte has arrived in this country, after having been peremptorily refused admittance both into Lisbon, to which place she accompanied her husband; and into Holland, whither she afterwards sailed. Jerome parted with her at Lisbon, and is gone to Paris.

NAVAL INTELLIGENCE.

The Toulon squadron, to the amount of eleven sail of the line and eight frigates, passed the Gut of Gibraltar, and appeared on the 9th of April before Cadiz. It was joined by a Spanish squadron from that place, consisting of seven ships of the line and five frigates, and set sail immediately. The number of troops on board this fleet is estimated at 12000 men. Sir John Orde having only five sail of the line with him, found himself unable to prevent this junction, and made the best of his way to the Channel. Lord Nelson, it appears, had been in some way deceived with respect to the motions of the enemy, and had gone to Egypt in quest of them. Not finding them there he returned, and on the 19th of April was off Carthagena in his way down the Mediterranean, but there could be no hope of his overtaking them. Their destination, when they shall have formed a junction with the Rochefort squadron, now in the West Indies, is supposed to be Jamaica. Admiral Collingwood with eleven ships of the line was, on the 21st inst., detached in pursuit of the French fleet, which had the start of him about six weeks. In consequence of their escape an embargo has been laid on all our shipping.

We have already mentioned the movements of the Rochefort squadron and of Admiral Cochrane's, which went after them. The number of captures made by the enemy is very considerable.

The Cork fleet, with 4000 troops on board, arrived safe at Barbadoes on the 13th March.

Sir Edward Pellew has arrived safe in India. Linois' squadron is said to have captured 14 ships during the month of November last.

ANSWERS TO CORRESPONDENTS.

F. E.; E. STOKES; O. W.; HONORIPHILUS; ARABELLA; JUVENIS; and MYRA, are received.

X. Y.; Y. Z.; C. J. H.; PRIMUS; LUTHER; OCTAVIUS; AUDIVI; and N. G.; will be inserted.

K. D. R.; NATHANAEL; J. F. H.; *Æ.* D. T.; P. H.; R. J. N.; and some anonymous Lines, are under consideration.

The Account of Mrs. SAVAGE will appear.

ERRATA.

Page 215, col. 2, line 35, for *Cani* read *Canl.*
Page 262, col. 1, line 23, for *truth* read *trust.*
Page 264, col. 1, line 22, dele *that.*
Page 265, col. 2, line 13, for *procur-* read *procuring*
Page 295, col. 1, line 26, after *be* read *so.*

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Religious Communications.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. III.

IN my last, p. 265, I gave a succinct detail of the circumstances which led to the publication, in 1540, of the work entitled, "A necessary Erudition of any Christian Man." I shall now proceed, agreeably to my promise, to lay before the reader an abstract of its contents, from which it will appear that, since the year 1536, when the Ten Articles were framed, but little progress had been made in the work of reformation.

ABSTRACT OF THE NECESSARY ERUDITION, &c. OF 1540.

I. FAITH, as this work affirms, stands in two several senses in Scripture: the one a persuasion of the truths both of natural and revealed religion, wrought in the mind by the Holy Spirit: the other, such a belief as begets submission to the will of God, and hath hope, love, and obedience to God's commandments joined to it. This last was Abraham's faith, that also which according to St. Paul works by charity; and which is professed in baptism, whence Christians are called the *faithful*. Those Scriptures, where it is said that *we are justified by faith*, do not mean that we are justified by faith, as it is a separate virtue from hope and charity, fear of God and repentance. They mean faith neither only nor alone, but, with the foresaid virtues coupled together, containing the obedience to the whole doctrine and religion of Christ. As for the definition of faith, which some proposed, as if it were a certainty that one was predestinated, it was asserted, that no such account of it could be found either in Scripture or the Doctors: nor indeed could such a thing be known; for though God never failed in his promises to men, yet such was the frailty of men that they often failed in their promises to God, and so did forfeit their right to the promises which are all made on conditions that depend on us.

II. Faith having been thus explained, there followed a large paraphrase of every article in the CREED. In this exposition, however, there is nothing which would have been controverted between the Papists and Reformers, excepting the definition of the Holy Catholic Church, which it is said, "*comprehends all assemblies of men over the whole world that receive the faith of Christ, who ought to hold an unity of love and brotherly agreement by which they become members of the Catholic Church.*" Much is subjoined to prove the unreasonableness of making unity to consist in submission to the Pope.

III. The number of SACRAMENTS was fixed at *seven* *. 1. *Baptism* which was explained in the same manner as in the former Articles (p. 261), except that original sin was more enlarged on. 2. *Penance*. Under this head the merit of good works was rejected, though they were declared to be necessary; and men were in-

* It is worthy of remark, that this question was decided contrary to the opinion of Cranmer, whose sentiments upon it may be seen at length in the Twenty-first Number of the Collection of Records, contained in Vol. I. of Burnet's History of the Reformation. If we possessed equal means of forming a judgment with respect to the other points discussed, we should probably discover that Cranmer had found it necessary to make considerable concessions to the prejudices of his brethren. But even admitting this work to be a fair exposition of the opinions entertained by Cranmer in the year 1540, a very slight perusal will satisfy the candid reader that there were some of these which he did not openly retain, but which his increasing acquaintance with scriptural truth induced him to abandon.

structed to depend wholly on the sufferings of Christ. 3. *The Eucharist.* Transubstantiation and the benefit of hearing mass were fully asserted, and communion in both kinds declared to be unnecessary, because of the concomitancy of the blood with the flesh. Some good rules, however, were added respecting the disposition of mind which ought to accompany a participation of this sacrament. 4. *Matrimony*, the bond of which was said on no account to be dissoluble. 5. *Orders*, which were to be administered according to the New Testament, the particular forms of electing, presenting, or appointing ministers, being left to the laws of every country. Their office was to preach, to administer the sacraments, to bind and loose, and to pray for the whole flock; which office they must execute with such limitations as were fixed by the laws. 6. *Confirmation*, which was of great advantage, though not necessary to salvation. 7. *Extreme unction*, whereby remission of sins was obtained to those who by penance were restored to a state of grace.

IV. An explanation of the TEN COMMANDMENTS succeeded, which contained many valuable rules of conduct. The *second* appeared as a distinct commandment, the words, "For I the Lord thy God," &c. to the end being left out*. With regard to worshipping images and praying to saints, nearly the same directions were given as in the Articles of 1536. (p. 263.) A rest from labour every seventh day was said to be ceremonial, and to be obligatory only on the Jews; the spiritual meaning of this rest being to abstain from sin and carnal pleasures. We are bound, however, by the fourth commandment to cease from labour, that we may serve and worship God, on the days appointed for that purpose; and on those days we ought to examine our conduct during the past week, amend it where it has been amiss, and give ourselves to prayer, reading, and meditation.

V. In the Exposition of the LORD'S PRAYER it was stated, that prayer should be made in the vulgar tongue, in order that the minds of men might be more effectually stirred up to devotion.

VI. In explaining the AVE-MARIA, which was to be used in commemoration of Christ's incarnation, and in praise of the Blessed Virgin, the history of Christ's coming into the world was opened.

VII. The succeeding Article respected FREE-WILL, which, it was said, must be in man, otherwise all precepts and exhortations would be to no purpose. It was defined to be "a power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil; but chuseth good by the assistance of God's grace, and evil of itself." This faculty was said to have been perfect in paradise, but to have been greatly impaired by Adam's fall. Now, however, by an especial grace, (which was offered to all, but enjoyed only by those who with free-will do accept it), it was restored, that with great watchfulness we may serve God acceptably. But though free-will be still in man, the grace of God both preventing and assisting, is necessary both to begin and to perform every good work. All men ought therefore most gratefully to receive and follow the motions of the Holy Ghost, and to beg God's grace with earnest devotion and stedfast faith; and in that case it will be granted according to God's promise. God, it was added, is not the author of sin, nor the cause of man's damnation; as men draw on themselves destruction by sin. Preachers, therefore, were enjoined neither so to preach the grace of God as to take away free-will, nor so to extol free-will as to derogate from the grace of God.

VIII. The doctrine of JUSTIFICATION was next laid down. The miseries of man by nature, the guilt of sin, and the unspeakable goodness of God in sending Christ to redeem us by his death; having been premised, Justification was stated to be the making us righteous before God, whereby we are reconciled to him, and made heirs of eternal life; that by his grace, walking in his ways, we may be reputed just in the day of judgment, and so attain everlasting happiness. God is the chief cause of justification, yet man, prevented by grace, is by his free consent and obedience a worker towards attaining it. For though pre-

* This omission was agreed to, in order to meet the objections of Gardiner, who had wished both to shorten the commandment and to combine it with the *first*.

cured only through the merits of Christ's death, yet many things must be done to attain a right and claim to that which, though offered to all, is applied but to few. We must have a stedfast faith, true repentance, real purposes of amendment, committing sin no more, but serving God all our lives: and if we fall from this state, it being certain that we may fall away from our justification, we must recover it by penance, fasting, alms, prayers, with other good works, and a firm faith, going forward in mortification and obedience to the laws of God. All curious reasonings about Predestination were to be set apart: there being no certainty to be had of our election, but by feeling the motions of God's Spirit in us, by a good and virtuous life, and by persevering in it to the end. Therefore it was to be taught that as, on the one hand, we are to be justified freely by the grace of God, so, on the other hand, when it is said, *we are justified by faith*, it must be understood of such a faith as includes the fear of God, repentance, hope, and charity. All these must be joined together in our justification, and though imperfect yet God will accept them freely through Christ.

IX. Good Works were stated to be absolutely necessary to salvation, and to consist not in outward actions merely, but in inward spiritual affections, as the love and fear of God, patience, humility, and the like: not in superstitious observances, and human inventions, nor in moral works done by the strength of natural reason; but in works of charity flowing from a pure heart, a good conscience, and faith unfeigned, all which were declared to be meritorious towards attaining everlasting life. Fasting, almsdeeds, and other fruits of penance, were also particularized. The merit of Good Works was to be reconciled with the freedom of God's grace, because our works are done by his grace, so that we have no cause of boasting, but must ascribe all to the grace and goodness of God.

X. The last chapter gave the same view of Prayers for Souls departed, which was contained in the Articles of 1536. (p. 263.)

For the above abstract of "A necessary Erudition of any Christian Man," as published in 1540, I am chiefly indebted to Bishop Burnet's History of the Reformation*, to whose account Strype refers† as authentic. The work itself is said, by Strype, to have been "chiefly of the Archbishop's (Cranmer) composing." We have already alluded, however, to some points on which the opinions of that great man were evidently at variance with those exhibited in the formulary‡: and if a comparison be instituted between the sentiments which are here maintained on the points of faith and justification, with those expressed in the discourse of Cranmer written three years after, and inserted in the Christian Observer for April, p. 190, a very remarkable difference will be discovered. But I will reserve to another opportunity the remarks which may be requisite for fully elucidating this subject.

Q.

To the Editor of the Christian Observer.

The annexed Memoir of that eminently pious woman Mrs. Savage, is extracted chiefly from her Diary, and though in an imperfect state, I transmit it to you that you may judge whether its probable utility gives it any claim to insertion in the Christian Observer. The well known character of both her father and brother (Philip and Matthew Henry) may render it interesting to your readers.

Your's,

E. P.

A SHORT ACCOUNT OF THE LIFE OF MRS. SAVAGE, ELDEST DAUGHTER OF THE REV. PHILIP HENRY, OF BROAD-OAK, IN FLINTSHIRE.

This excellent woman was born August 7th, 1664. At the early age of seven years she could readily construe a psalm in the Hebrew Bible. The disposition which she manifested to engage in the pursuit of Hebrew literature induced her father to compile an English grammar for her use. He also taught her to write, and at ten years old she used to write the sermons which he preached with tolerable exactness. She mentions in

* Edition 1715. Vol. I. p. 274, &c.

† Life of Cranmer, p. 77.

‡ See note, p. 325 and 326.

her Diary, that she afterwards read these Sermons with great comfort and edification at the distant period of sixty years. She was remarkably happy in her natural temper, which was cheerful, easy, and affectionate. She was piously disposed even from her childhood, and very sensible of the religious advantages which she enjoyed in the instructions and example of her excellent parents; and she was careful to profit by them. She continued to write down the sermons of the ministers whom she attended, even to old age; and she was in the habit of carefully reading over what she had written, endeavouring to fix on her memory such particulars as related to practice, and frequently praying over them in her closet

In her sixteenth year she partook, for the first time, of the Lord's Supper, and on that occasion she devoted herself to God with a sincerity and solemnity which proved a source of satisfaction to her in after-life. She was accustomed to take an exact account of her frame and temper, whenever she joined in that ordinance, a circumstance which fully evinced the high value and esteem she entertained for it.

At the age of twenty-three she was married to Mr. John Savage, of Wrenbury-Wood, in the County of Salop. In this relation it was her uniform desire and endeavour to discharge its peculiar duties, as well as to adorn, in all things, the doctrine of God her Saviour. She and her husband made it their constant practice to pray with each other morning and evening, besides engaging in family and private devotion. Providence continued them long together, no less than forty years, blessings to each other and to all around them, so far as their influence and ability extended.

Mrs. Savage was the mother of nine children, many of whom died in their infancy: four daughters survived her, who rose up to call her blessed. She was remarkable for her care and tenderness towards her children in their infancy, but still more for the concern which she manifested for their souls as they grew up and became capable of receiving instruction. Not only was a considerable part of the sabbath evenings devoted to the important duty of instructing them, but it was her daily endeavour, both by precept and example, to train them in the way wherein they ought to go. She had a happy method of rendering religion interesting to young people, by encouraging them to ask questions and to converse freely on the subject; and she was careful not to represent it, in a forbidding light by any thing harsh or severe in her manners or temper: and to these means of improving their minds she daily added the most affectionate prayers both with them and for them. Many instances might be adduced of her pious care over them, both in the serious advice which she gave them, and in the letters which she wrote to them when abroad. Whenever she saw it needful to give them reproof it was always done in a manner which shewed that she had nothing in view but their real welfare.

Mrs. Savage had much pleasure in the company and converse of her friends, and particularly of pious ministers; but her chief delight was in her closet: she was constant in her retirements morning and evening, and in the latter part of her life at *noon* also; in reading the Scriptures; singing a psalm or hymn and praying: and though these exercises were so frequent and fervent yet she suffered them not to interfere with her domestic duties. She had recourse also to the duty of prayer upon any remarkable tidings or occurrence, either merciful or afflictive, usually retiring to her closet on such occasions, to pour out her heart before God: and in her old age she was still more abundant in this duty. If left alone at her work she was often found by her family on their return in a praying posture. Her first words when she awoke in the morning consisted generally of some petition or ejaculation, and in the same manner did she close the day. Her love to the Word of God was no less remarkable than her spirit of prayer. She might truly be said "to meditate therein day and night." She had treasured in her memory psalms, hymns, and catechisms which she could repeat to herself with pleasure and profit during the waking hours of night; and by frequent reading of the Book of Psalms, she had learned the greatest part of them by heart. In some of the last years of her life, she usually kept her Bible within her reach while she was at work, that she might readily turn to such texts as were the subjects of her

thoughts and meditations. She also delighted much in reading books of practical divinity, as "Bennett's Christian Oratory, Rowe's Devout Exercises, Watts's Sermons, and Baxter's Saint's Rest; but especially her father's Expositions of Scripture, with the reading of which she usually began the day. Biographical accounts of eminently pious persons were likewise a favourite study with her: from these it was her practice to make extracts for the use of herself and her family. Notwithstanding the variety of those occupations which have been already mentioned, she was remarkably diligent in business, carefully redeeming the time, so that those who lived the longest with her think she was scarcely chargeable with the loss of an hour. The pleasure with which she gave alms, or did any kind offices to the poor or afflicted, is not to be described. She willingly employed herself in making garments for them, and she always gratefully acknowledged the goodness of God in giving her ability to supply their wants. She was observed to be most cheerful on those days in which she had most calls upon her charity.

The submission to the will of God manifested by this lady on the death of her only son was extraordinary, and satisfactorily evinced the excellency and reality of her religious principles. She received, on that melancholy occasion, many consolatory letters from her friends, particularly one from the Rev. Mr. Finch, of Warwick; a part of her answer to that gentleman is as follows:

REV. AND DEAR SIR,

"I esteem it a high favour that you should take so much time from your weighty employments to write to me: and for all your kind expressions of tender sympathy, it is a demonstration that you are qualified (as every minister should be) to bind up broken hearts, and to speak a word in season to them that need it. It has pleased our heavenly Father in wisdom to chastise us, by taking away the desire of our eyes with a stroke; yet I desire to justify him in all his dealings. From his good hand nothing can come amiss. I was ready to say this same shall comfort us, and that he would be serving God on earth, when we are silent in the dust; but infinite wisdom hath ordered otherwise, and shall human folly dispute? Our wise and tender physician knows what is best for us. We were too easy, too happy, ready to think our mountain stood strong; but, alas! we were soon convinced of the contrary. I would now make it my greatest care to improve the providence. To lose such a dear child, and not to be benefited by the affliction, would double the loss. You well apply the words of David, 'I shall go to him, &c.' not only to him to the grave, but to him in heaven, to be joined to that blessed choir of which he spoke a few hours before his death. Though we are much at a loss as to the particular meaning of this providence, yet in general we are sure *it is well*. I have now one less tie to draw me downward, and shall have so much less care in my dying moments.

"SARAH SAVAGE."

Wrenbury-Wood, March, 1730.

Mrs. Savage died, February 27, 1752, in a good old age: her death was sudden; she dropt mortality without being herself sensible of the change, till she found herself amongst the blessed spirits of just men made perfect in the world of light—the world to which she was allied; being already formed by a perseverance in holiness, to the temper and disposition of it. She had lived a holy, cheerful life; she had made religion her business, her early choice; and she was an ornament to her profession through all the different scenes and periods of life. Useful, beloved, meek, humble, and charitable while on earth; she is now to receive the reward of the inheritance, which is incorruptible and undefiled, and which fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation.

For the Christian Observer.

ON THE PASSING OF THE RED SEA, EXOD. XIV. 21, 22.

MR. NIEBUHR, in his *Travels through Arabia and other Countries*, Vol. 1. sect. 6. chap. vii. mentions his having forded the Red Sea, but it was near Suez, and consequently much nearer the extremity of the Gulph than where the Israelites passed. "Perceiving," says he, "that the tide was

ebbing, we ventured to ford this part of the Gulph. We succeeded happily a little north from the ruins of Kolsum. Our camels walked steadily; and the Arabs, who waded, were only in water to the knees. This was, perhaps, the first time that any Europeans attempted to pass here in this manner. This attempt shewed us, that the waters in the Gulph are much influenced by the tides, and convinced us that, in the ebb, the Red Sea may be safely passed on foot."

The inference which Mr. *Niebuhr* draws is a general one, and one that is not deducible from the single trial which he made. It cannot even be concluded, from the above premises, that the Red Sea is fordable where the Israelites passed it, for Mr. *Niebuhr* forded it almost at the extremity, where it may naturally be expected to be shallow and narrow, whereas the Israelites crossed it in a very different place. Should we, however, grant that he has proved as much as he seems to suppose, this would not account for the fact as it is stated in the Sacred History. The circumstances of this are such, that we must either allow it to be miraculous, or refuse our assent altogether to the account which Moses has given us. And being reduced to this dilemma, what can be satisfactorily offered against our considering the passage of the Red Sea as a miraculous one, agreeably to the following convincing reasoning of two very celebrated travellers?

"Over against *Jibbel Allackah*," says Dr. *Shaw*, in his *Travels*, tom. ii. part i. chap. v. "is the Desert, as it is now called, of *Sdur*, (the same with *Shur*, Exod. xv. 22.) where the Israelites landed, after they had passed through the interjacent Gulph of the Red Sea. This Gulph stretches itself nearly north and south, and therefore lies very properly situated to be traversed by that *strong east wind* which was sent to divide it. The division that was thus made in the channel, the *making of the waters of it to stand on a heap*, their being a wall to the Israelites on the right hand and on the left, besides the twenty miles distance, at least, of this passage from the extremity of the Gulph, are circumstances which sufficiently vouch for the miraculousness of it, and no less contradict all such idle suppositions as pretend to account for it from the nature and quality of tides, or from any such extraordinary recess of the sea, as it seems to have been too rashly compared to by Josephus."

"It was proposed to Mr. *Niebuhr* when in Egypt," says Mr. *Bruce*, in his *Travels*, Book I. chap. ix. "to inquire, upon the spot, whether there were not some ridges of rocks where the water was shallow, so that an army, at particular times, might pass over? Secondly, whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea as to keep it back on a heap, so that the Israelites might have passed without a miracle? And a copy of these queries was left for me to join my inquiries likewise.

"But I must confess, however learned the gentlemen were who proposed these doubts, that I did not think they merited any attention to solve them. The passage is told us, by Scripture, to be a miraculous one; and, if so, we have nothing to do with natural causes. If we do not believe Moses we need not believe the transaction at all, seeing it is from his authority alone that we derive it. If we believe in God, that he made the sea, we must believe that he can divide it when he sees proper reason, and of this he must be the only judge.

"If the Etesian winds, blowing from the north-west in Summer, could heap up the sea as a wall on the right, or to the south, of fifty feet high, still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of a fluid. Whence came that cohesion of particles, that hindered the wall to escape at the sides? This is as great a miracle as that of Moses!"

J. F. H.

To the Editor of the Christian Observer.

THE doctrine of *Justification by Faith alone* having been ably supported by the writers in your valuable Miscellany, permit a constant reader of it to offer to your attention the following passage taken from a Sermon of Bishop Andrews upon the Temptation of Christ, one of seven which I hap-

pened to meet with during the late season of Lent. The passage alluded to, appeared to me more particularly *satisfactory*, as coming from the pen of a man whose name stands deservedly so high in our excellent Church.

"The Papists ask," observes the pious Bishop, "where we find *only* in Justification by Faith? Indeed we do not find it; but we do find, that by faith, and nothing else, we are justified, Rom. iii. 28, and so we may well collect it by faith *only*. "By grace we are saved through faith: and that not of ourselves it is the gift of God," Ephes. ii. 8. And on this warrant have many of the ancient fathers been bold to add the word *only*: as Origen, Rom. iii. 28., and Hilary upon Matt. viii., and divers others say, *faith only justifieth*."

F. E.

To the Editor of the Christian Observer.

SIR,

I now send you the last letter which I was promised from my correspondent at college. The account which it contains calls for serious examination, and I shall neglect no opportunity to compare it with the Word of God. If these views of repentance and faith be warranted by the Scriptures, how strait is the gate and narrow the way that leadeth unto life!

I am, &c.

M. JOHNSON.

MY DEAR MADAM,

I AM by no means surprised at the difficulty which you have expressed on the subject of my last letter: I did not expect it immediately to gain your entire approbation. Permit me, however, to suggest, that this reluctance, which I too have experienced in common with yourself, arises rather from the prejudices and corruptions of the mind than from any thing really incredible in the account before you. I would impress upon you with redoubled earnestness the admonition of our Saviour, "search the Scriptures;" they furnish an authority which you will be glad to acknowledge, and to their decision I do confidently appeal. The last point to which I requested your attention, proposes the enquiry, by what means we can attain that state which is so essential to the Christian character. Two things are implied in it, justification from guilt, and a renewal of the mind. Without the former we can never be accounted righteous for a single moment; without the latter we can never continue so. On this subject I find it declared in the Scriptures, that "Jesus Christ came into the world to save sinners," and that "the blood of Jesus Christ cleanseth us from all sin."—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed:" the justice of God is appeased by the sacrifice, his attributes unite in harmony, and he can at once be just and the justifier of sinners. But can they, who persist in disobedience, have any interest in those blessings, which Jesus Christ has purchased for the world? There must be a disposition of mind suited for their acceptance, and a humility of soul, which knows how to value the gift. What was the injunction of our Lord when he first entered upon his public ministry? "Repent ye and believe the Gospel." And the Apostles discharged the object of their mission by "testifying both to the Jews and Greeks repentance towards God, and faith toward our Lord Jesus Christ." These then are indispensably required of every one who would embrace the offers of the Gospel.

Now repentance unto life is a very different thing from that careless frame, which so often usurps its place. To repeat a certain form of confession, however excellent, is a poor substitute for this sacred duty. When repentance is genuine it is deep and effectual. It denotes a hearty contrition for past offences, and a total change in the views and disposition: it implies an abhorrence of sin as odious in the sight of God, and a deliberate resolution to forsake it. Such are the feelings of the real penitent, that he scarcely dares to lift up his eyes unto heaven. His language is "God be merciful to me a sinner!"—"The remembrance of my misdoings is grievous unto me; the burden of them is intolerable; have mercy upon me, have mercy upon me, most merciful father; for thy Son our Lord Jesus Christ's sake forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of

thy name, through Jesus Christ our Lord *."

But there is no need that I should occupy much of your time in explaining the nature of repentance. You are accustomed every Sunday to repeat the general confession in the public service of our Church: let me beg of you diligently to examine, whether the words, which you there utter, express the sentiments of your heart. If the feelings of every person, who repeats that excellent form, corresponded with the acknowledgments which he makes, there would be little need to illustrate the doctrine of repentance. Its influence would be felt in every bosom, and its effects upon the conduct would be great and permanent. Contemplating his own vileness and the awful majesty of God, the penitent would be led, like Job, to abhor himself, and to repent in dust and ashes, whilst he earnestly implored that grace which is promised to the humble and contrite. The invitation of Jesus Christ, "Come unto me all ye that labour and are heavy laden and I will give you rest," is to a man of this character as life from the dead. To him is the invitation directed, and faith is the principle which applies the promise. Though he should even appear to be on the borders of despair, he is taught that Jesus Christ is not merely able but willing to save to the uttermost all that come unto God by him; to save them as well from the dominion as the final consequences of sin. Under the full conviction, that if he can have access to his Saviour he shall be made whole, as the woman in the Gospel sought only to touch the hem of his garment, he comes to the throne of grace, and in earnestness of soul pleads the sacrifice and the promises of Christ; "thou hast loved me and given thyself for me; I will not let thee go except thou bless me." This is the disposition which is calculated to obtain the divine favour; and concerning such characters the word of truth itself has declared, that they shall not intreat in vain. They are adopted by his mercy into the family of God; he walks in them and dwells in them, and they become by a new and peculiar relation the sons and daughters of the Lord Almighty. Hence are they entitled to all the privileges which are promised to his children. Looking unto Jesus, the author and finisher of their faith, they are transformed into the same image by the agency of the blessed spirit; their views and their hopes are now fixed upon eternal things; and considering themselves as strangers and pilgrims upon earth, they live here a life of faith, and therefore look forward with confidence to a life of glory.

You will readily perceive how vain it is to expect these blessings without the operation and assistance of the Holy Spirit. It is God who giveth repentance and remission of sins. "By grace are ye saved, saith the Apostle, through faith and that not of yourselves it is the gift of God." We have no more power of ourselves to repent and believe than we have to create a world. But there are opportunities within our own power, which we are commanded to use; there are duties which we are expressly required to fulfil. To be diligent in the means of grace, to be careful in maintaining good works, and to cry fervently for divine support and direction, are so far within the ability of every man, that no excuse can be pleaded in palliation of a different conduct. The high and lofty one, that inhabiteth eternity, looks down with compassion on all those who bow the knee in sincerity before him. There exists not upon the earth a human being so poor and degraded, whose earnest prayers shall be forgotten by the Almighty: they shall ascend up before him as the incense, and sooner shall he change his nature than they shall fail of their effect. The History of Cornelius bears strongly upon this point: he was strict in his duty so far as his knowledge extended, and "*he prayed to God alway.*" His example is equivalent to a thousand arguments; and I am fully persuaded, that since the corner-stone of the world was laid, not a single instance ever existed where the favour of God was finally withheld from any man, who sought it in sincerity and with all his heart.

To your serious reflection I now beg leave to refer all that I have written: I am sure you will not treat it with derision: may it have its full effect upon your mind, and impel you with increasing anxiety to search the Scriptures, and to ask wisdom of God,

* Communion Service.

"who giveth to all men liberally and upbraideth not."

I am,
My dear MADAM, &c. &c.
C. J. H.

For the Christian Observer.

SOME CURSORY REMARKS ON SUPERSTITION AND ENTHUSIASM.

SUPERSTITION and ENTHUSIASM, though differing considerably in their nature and effects, equally indicate the absence of an enlightened understanding and a sound judgment. A chief distinction between these vices of the mind is this, that the former is the offspring of unwarranted fear, the latter of unauthorized hope. My object, however, in the present paper is not to give a full view of either of the evils in question, but to submit to your readers some remarks upon them, which were originally intended as a remedy for errors prevailing in a particular circle, but which I have been induced to submit to your judgment, in consequence of a hope expressed by some friends of mine, that, if more widely diffused, they might not be without their use.

I. Superstition, as has been intimated, proceeds from fear operating on ignorance. A person in the dark sees nothing distinctly, and is very apt to form confused and erroneous ideas of every object around him, his imagination giving to them what form or colour it pleases. In like manner a superstitious man is in the dark with respect to all objects of a spiritual or religious kind. He sees nothing in its proper form and proportion. He dreads he knows not what evils; he trembles at he knows not what dangers. He gives way to his fears, and his reason bends under the force of his imagination.

Lower instances of this vice may be taken from the belief of the influence of the stars, which are supposed to possess some mysterious and unaccountable influence on our destiny; or from belief in omens, and the unnecessary appearance of spiritual beings. But a far more hurtful species of superstition is that which, in religion, lays an undue stress on mere external observances. The enlightened Christian is one who attaches the highest importance to holiness, and to things really great because durable. The superstitious person, on the other hand, is one who affixes a very disproportionate value to trifles, to forms and ceremonies, to meats and drinks, all which things perish in the using.

The whole Religion of the Heathens was composed of rites and ceremonies which had no necessary connection with moral conduct, and which were supposed, they knew not how or why, to propitiate the deity. It were well had such superstition been confined to Heathens. We have to lament that among Christians also an undue exaltation of the mere ceremonies of religion has proved the source of many most pernicious errors. A person, therefore, whose mind is rightly informed, will give to forms and ceremonies their true value, but will not substitute them for benefits of a more substantial kind. He will consider them as highly useful in their proper place, viz. as conducive to the promotion of piety; and he will prize them in proportion to their manifest tendency to promote that valuable end. He will consider also, how far they have been actually commanded by our blessed Lord, or how far they have been invented by men: and he will respect them accordingly. The correctness of his judgment will appear in the preference which he gives to the substance above the form; and in the endeavours which he uses to possess the *spirit* of Religion, rather than the mere *shadow* of it.

Would to God that this rule of enlightened reason had been more generally observed. We should not then have had to complain of many of the fierce contentions which have agitated the Christian Church: one party laying an unreasonable stress upon every trivial rite which long usage had established, and anathematizing all who refused to adopt it: another party, with equal unreasonableness, and equal narrowness of mind, attributing an undue importance to these ceremonies, as if the observance of them were idolatrous, and rather than conform to the customs of their brethren even in things indifferent, breaking the unity, and disturbing the peace of the Church, and introducing into it a spirit of schism, an evil of a far more injurious kind than that which had excited their animosity. When will men learn to reason justly? When will they learn to lay

the great stress on the weightier matters of the law, justice, mercy, and faith; to value at their proper rate the love of God and obedience to his law, love to man and tender compassion to his frailties; to feel, as they ought, the vast importance of true and substantial holiness, which will continue, and flourish, for millions of ages, after this vain world, and all the forms and ceremonies established in it, shall have lived their day and be remembered no more.

II. Enthusiasm may be considered, in one view of it, as consisting in unwarranted ideas of the nature of the relation between God and man. A Christian ought to be particularly careful to cherish no presumptuous hope of the divine favour, no extravagant or unfounded notions of divine communications. Under the influence of a sober judgment, while he feels his own nothingness as an individual, he will form the most lofty conceptions of God, and will view him as chiefly manifesting his wisdom by the general rules according to which he directs his administration. An enthusiast, on the other hand, entertains lofty notions of himself, and degrading ones of the Deity. The course of nature he conceives is to be regulated with a view to *his* interest. The sun shines, or the rain ceases, according to *his* occasions. Is he in want, God at once, and in a remarkable manner, sends him a supply. Is he opposed, the judgments of God fall upon his opposers. Is he doubtful on any point, the Spirit of God reveals it to him. Is he disposed to act in any extraordinary manner, the ordinary rules even of morals are to yield to his convenience. He and those immediately connected with him have a peculiar dispensation; they are the particular favourites of God, and all things are to minister to their exclusive good *.

Now to guard against this dangerous error two or three rules may be safely laid down, which are consistent with sound reason and Scripture.

1. Let a man be humble. Let him think of himself as he ought to think, soberly, modestly, humbly; as a poor sinful creature, very ignorant, and very liable to be deluded. Let him consider it as a great favour from God to receive the pardon of his sins; but let him remember, that it is the plan of God's dispensations to abase the pride of man. There is no sin which is more spoken against in Scripture than pride, and there is not any worse species of pride than spiritual pride. We ought, therefore, to form a due estimate of our great unworthiness and meanness. What are we in the scale of God's creatures? What is this life but a mere point? What is the human understanding? What has our conduct been but foolish and abominable? Shall man, therefore, be proud and think highly of himself? Nothing can be more odious in the sight of God. Nothing can be less becoming a sinful creature, a rebel against God's authority, a bond slave, a servant of sin, who ought to walk humbly all his days in the deepest abasement on account of his unworthiness.

2. Let us not expect any thing out of the ordinary course of God's dispensations. God has given a revelation to man, a revelation founded upon the strongest evidence, and couched in the clearest terms: we want no new revelation: it is presumption to expect another. In the Word of God the course is described by which he is pleased usually to communicate grace and salvation to man, viz. by *faith in his Son, accompanied with unfeigned repentance for sin, and followed by universal holiness of life.* Now the sober Christian will be content with this way, and will seek for no other. He will not expect visions, or voices, or impulses to point out to him something new: but he will be satisfied with the word of faith, which is already revealed in Scripture.

* Let me not be misunderstood. "All things shall" unquestionably "work together for good to them that love God; to them who are the called according to his purpose." But does this imply that we are to look for new revelations from heaven, or for miraculous interferences of providence in our behalf? Or that we are to deduce our duty, not from Scripture, but from the circumstance that events have smoothed the way for the accomplishment of our wishes;—a rule of duty which might often be pleaded by the most criminal of mankind? Or that we are to regard as special marks of the divine favour to us, those gifts of his bounty which are common to all his creatures? "He maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."

3. The judicious Christian will also consider that true religion is not a mystery hard to be discovered, and which can be known only to a few; that it was intended to be made so plain that the wayfaring-man might read it and the poor comprehend it; that our blessed Lord was remarkably plain and simple in his discourses, suiting them to the lowest capacity, and evidently purposing that all who possessed a meek and humble mind should understand them; that true religion is not a novelty lately discovered, but that for 1800 years it has been known, understood, and practised; that even in the most corrupt ages there have been true disciples of Christ, who always considered the kingdom of God as consisting not in meats and drinks but in righteousness, in peace, and in joy in the Holy Ghost; that the great difficulty has always been to subdue our corrupt natures; and that the difficulty of doing this has arisen, not so much from want of knowledge, as from want of will, to lead a holy life and to walk humbly with God.

4. The great proof of an enlightened mind, as opposed to enthusiasm, is to chuse just and proper objects of pursuit, and to seek the attainment of those objects in a lawful and just way. Now the object which, above all others, we ought to set before us is the pursuit of holiness; of holiness, as it is represented to us in Scripture, embracing the duties which we owe to God our Maker, to Christ our Redeemer, to the Spirit as our Sanctifier, and to man as our fellow-creature. The more justly a man reasons the more enlarged will his view of holiness be. It is the mark of an unsound judgment to adopt partial views, to undervalue, for instance, our duty to God, and to overvalue that we owe to man, or to think little of the regulation of our temper, and of our conduct to men, while we think highly of the love which we ought to bear to God, and of the faith which we should exercise in his word and promises. I know no mark of christian wisdom more unequivocal than the just and comprehensive view which it takes of the whole circle of duties, neglecting none, and esteeming the performance of one as no compensation for the breach of another.

In our views of religion then, let not our frames and feelings, nor even our views of doctrine, be the criterion for determining our state, but let us take the whole of our conduct, and examine how it agrees with the tenor of Scripture. This is a wise and safe way which, if we are honest, can never lead us astray. It will, at least, prevent our laying stress upon marks and evidences of a dubious nature.

5. One great means of preserving us from enthusiasm, will be to attain *a just method of interpreting Scripture.* Almost all errors are supported by false interpretations of Scripture; and hence it is utterly in vain to pretend to detect or expose errors, till there is an agreement upon the mode in which Scripture is to be understood. Now a just judgment will be manifested in putting no fanciful, mystical, or strained interpretations on Scripture, but in receiving the plain, easy, natural, and obvious sense of its words. In the application also of Scripture, the exact meaning, as it was intended to be applied by the sacred writers to the cases before them, will be first exactly defined, and then it will be cautiously considered how far, under our circumstances, it is applicable to ourselves. A person of a sober mind will also be careful to interpret the Scripture according to the analogy of faith, comparing one part with another, and rather making one passage, the sense of which is dubious, bend to the rest; than the whole be strained to accommodate itself to one. He will also judge, not by the letter only, but by the context: the outline of the meaning of the sacred writer may be clear, though a particular expression may be obscure: the general meaning, therefore, should become the guide by which the doubtful expression may be understood. He will also be particularly careful to mark all those passages which appear to contradict any part of his own system; not with a view of bending them to his system, but with a view of correcting his system by them. There is, perhaps, no rule of greater importance than this in the investigation of truth. It is a hopeless task to convince him who reads only to strengthen his errors; who dwells only on the passages which seem to favour his peculiar notions; and who, in his interpretation of other passages, strains them to accommodate his own views. Such a person does not read the Scripture to know the truth, but

having adopted a set of dogmas, Scripture is made to yield its force to their support. I must repeat it, therefore, that the Scriptures which appear to contradict our pre-conceived notions should particularly engage our attention and meditation, because they evidently shew that our views are not entirely those of the sacred writers. Such a mode of interpretation, united with humble and persevering prayer to Almighty God, would, unquestionably, prove, through the divine blessing, not only the most effectual guard against the inroads of superstition on the one hand, or of enthusiasm on the other; but the best preservative from all other religious errors.

AND.

To the Editor of the Christian Observer.

SIR,

HAVING observed the impression made on a full congregation by the baptism of a child during the service, and by a serious address in the sermon to parents, sponsors, and all baptized persons, concerning their obligations and duties, and their criminality, if they did not attend to them; I was led to conclude, that the public administration of this ordinance, during divine service, (which, except in cases of necessity, our Church inculcates most decidedly,) would, if generally adopted, be productive of most important advantages: and, consequently, I was induced to conclude, that the too common custom of baptizing on other days, except the Lord's Day, or if on the Lord's Day, after the congregation is separated, was, at least, foregoing those advantages.

The Anti-pædobaptists do all baptize *very publicly*, and this administration of baptism, according to their sentiments, is very impressive, and has a great effect in producing a favourable opinion of their mode of baptizing, in the minds of those who have not maturely weighed the subject; besides giving the minister an occasion of addressing the consciences, the judgments, the passions, or even the prejudices of the assembly. But the retired and concealed way, now generally adopted by the ministers of our Church, (contrary to the rubrick undoubtedly), seems to say to the people, "It is a mere form; there is no need to make it public; no instruction can be grafted on it; it needlessly lengthens the service." And the *unchristian* custom of making baptisms an occasion of a sensual dissipated feast, which is too generally connived at, gives countenance to this conclusion, and advantage to those who administer this sacrament in another manner, less scriptural, I apprehend, in other respects, but more scriptural in that it is made a public, serious, and religious service. Indeed I am fully convinced, that the public administration of infant baptism, with apposite instructions to all concerned, would do more to establish its scriptural authority than all the controversial publications which have appeared on the subject.

But this is by far the least part of what I would wish to point out. A great deal has been said of baptismal regeneration. If we say that this *always*, and of course, takes place, however the sacrament is administered, not to adduce other objections, it is plain that we return to the *opus operatum* of the Papists. Yet far be it from me to deny, that regeneration may accompany baptism, and that it frequently does when properly administered. Now I was peculiarly impressed on seeing baptism administered during the service, with the idea, that a considerable number of true Christians were all over the congregation, uniting in prayer, that the child might be baptized by the Holy Spirit, and made an heir of eternal life. Surely, thought I, this way of administering the sacred ordinance gives the most scriptural ground to hope that the inward and spiritual grace will accompany the outward and visible sign: and I cannot conceive that the private mode of baptizing can afford a ground of confidence which, either on scriptural or rational grounds, can be put in competition with it.

But, above all, the opportunities that the public administration of baptism gives to the minister of addressing all descriptions of persons in his congregation on their respective duties, and their failures in them, appear to my mind of the greatest importance. I have long complied with the general custom, and have never, for at least twenty-five years, baptized a child during divine service: but I must allow that, having once been present where a child was thus

baptized, the ceremony being followed by an appropriate address, I was then convinced, that by private baptism (in which I include baptizing in the Church, except during divine service on the Lord's Day, or on some public occasion), many advantages of exhorting and establishing our congregations were lost; and many advantages given to those who endeavour to draw our people from us.

If these loose hints be worth insertion in the Christian Observer I shall be glad to see them there, in hopes that the subject may be more maturely handled by some other correspondent, and that the attention of the ministers of the establishment may be called to it.

Your constant reader,
IGNOTUS.

To the Editor of the Christian Observer.

RELIGION suffers, either when its ministers, in their public addresses, conceal truth from plain understandings behind a cloud of hard words, or when they debase it by quaint and vulgar phraseology. In *both* cases, it is to be feared that,

"The hungry sheep look up, and are not fed!"

and yet, Sir, there are those whose attention to a sermon is but languid, unless the preacher contrive, by some novel conceit, to amuse their fancy, while in reality the heart remains unaffected. For surely, "The delight that is taken" (to use the words of Howe) "argues but the disease of the mind that takes it, and so *great* a degree of dotage, that a serious person would wonder how men can please themselves with such matters." Such a person is, indeed, grieved to observe the "pleasure which is taken by some in the mere dress wherewith notions and opinions may be artificially clothed:—rhetorical flourishes, a set of fine words, handsome cadences and periods, fanciful representations, little tricks and pieces of wit, and (which cannot pretend so high) pitiful quibbles and gingles, inversions of sentences, the pedantic rhyming of words, yea, and an affected tone, or even a great noise, things that are neither capable of gratifying the *Christian* nor the *man:* without which even the most important weighty truths do to so squeamish stomachs seem gustless and unsavoury, and are reckoned dull and flat things. And most plain it is, (though it is not strange, that so trifling minds should impose upon themselves by so thin a sophism,) that such are in a great mistake, whose *delight* being wholly taken up in these trifles, do hereupon think they taste the *delights* of religion: for these are nothing of it, are found about it only accidentally; and by a most unhappy accident too, as ill (*for the most of these things*) agreeing to it, and no more becoming it than a fool's coat doth a prudent grave person: and *the best of them* agreeing to it but in common with any thing else, about which such acts may be used: so that they are no way *any thing of it*, or more peculiarly belonging to it than to any theme or subject besides, unto which such ornaments (as they are thought) can be added. How miserably, therefore, do they cheat themselves, who, because they hear with pleasure a discourse upon some head of religion thus garnished, according to their idle trifling humour; and because they are taken with the contrivance of some sentences, or affected with the loudness of the voice, or have their imagination tickled with some phantastical illustrations, presently conclude themselves to be in a *religious transport*, when the things that have pleased him have no affinity or alliance with religion, belal to it but by chance, and are in themselves things quite of another country*." I add another paragraph or two from the same excellent writer on a subject connected with the preceding. "Of the like strain is the *religion that is made up all of talk*. And such like are that sort of persons, who love to discourse of the se great things of God wherewith it was never the design or aim to have their hearts stamped, or their lives commanded and governed. Who invert that which was the ancient glory of the Christian Church, *we do not speak great things, but live them*. And are pleased with only the noise of their own (most commonly insignificant senseless) words: unto whom how ungrateful a relish would that precept have, *be swift to hear, slow to speak*.

"And how much to be regretted a

* Howe's Treatise of Delighting in God, 1674, p. 184.

thing is it, that the *delights* of *practical living religion* should be so lost, and vanish into a mere lip-labour! Things of this nature are to be estimated by their *end*, and the *temper of spirit* which accompanies them; which unto a serious and prudent discerner are commonly very discernible and easy to be distinguished. It is an amiable lovely thing to behold them that are intent upon the great business of religion *themselves*, provoking others also with *serious gravity* unto love and good works. And it will ever stand as a monumental character of them *that feared the Lord*, that *they spake often one to another* upon this account. But the *pretence of this* is odious, when the thing designed is nothing but self-commendation, and the spirit of the pretenders is visibly vain and empty: and when it is apparent they take delight, not in the things they speak of, but only in this thing itself, *speaking much*. No breath is then more fulsome: and the better the things are, the worse it is to have no more savour of them."

AUDIVI.

To the Editor of the Christian Observer.

THE Thirteenth Article of the Church of England, intitled, "*Of Works before Justification*," begins with these words, "*Works done before the grace of Christ, and the inspiration of his Spirit, are*, &c." which words appear as if they were meant to be explanatory of *the title*, and that "the grace of Christ, and the inspiration of his Spirit," were used as convertible terms with justification: but this I cannot suppose, since it would then follow, that any (even the lowest) degree of "the grace of Christ, and the inspiration of his Spirit," would imply a state of justification before God; a doctrine which I apprehend no person would undertake to teach. I am, therefore, led to suspect, that the title was added subsequent to the framing of the Article, and added by some one who paid little attention to its meaning, since it is evident that hereby no small obscurity is thrown upon the Article itself, which I take to have been designed against the Pelagians.

I shall esteem myself obliged, Sir, by your opinion on this subject, or that of any of your correspondents, as it is to me a point of some importance.

I am respectfully your's,

AN UNDER-GRADUATE.

To the Editor of the Christian Observer.

THE letter of your correspondent J., in your Number for December last, in which he notices the small proportion that Communicants usually bear to the congregation at large, leads me to suggest a hint which I think may be usefully enforced by the Christian Observer. Among the numbers who quit the Church at the close of the Sermon, many do it from the apprehension that their religious state is not such as authorizes their approach to the sacred table. It might not, therefore, be expedient for a minister, in the first instance, to exhort them to such an approach; but it certainly would be useful to them, and to those who remain in their pews with the intention of communicating, if they were exhorted to quit the Church with *silence and seriousness*. Such a deportment becomes their situation; whereas the levity, and frequently the loud talking of persons leaving the Church, is both a grief and a hindrance to those who remain in it, and who wish to have their thoughts collected at the commencement of so solemn an ordinance. Perhaps some young minds might be led to reflect on their present state and future prospects, if they passed silently and seriously by the pews where others were engaged in private devotion; and if they considered the nature of the solemnity in which these were preparing to engage: at least the *decorum* of the practice has long struck me as very important; and if, Sir, you will be pleased to place it before your readers in the manner which you may judge to be most impressive, you will, I think, render a service to many, and much oblige,

Your's, very respectfully,

A. A.

To the Editor of the Christian Observer.

SIR,

YOUR publication I conceive to be a very useful one, and I wish it was in more general circulation, and the principles which it inculcates in more general practice. For some time I have had

it in contemplation to state to you my opinion respecting the religious (or perhaps, more properly speaking, the irreligious) state of the Royal Navy to which I belong. Great pains are taken throughout many parts of England with the morals of the people, and in some places the ministers receive the reward of their labours. Our seamen are supposed, in general, to be the guardians and bulwark of Great Britain. In them is reposed the safety, the welfare, and independence of the country at large. By their constantly keeping the sea, our manufactures and produce traverse the globe. These, independent of the many severe trials to which they are exposed, in various departments of service, and which it would too much swell my letter, were I to enumerate, are sufficient reasons why all possible attention should be paid them by the government and the public at large. My principal aim is, that in your publication you may point out the necessity of some plan being adopted, whereby the seamen in general may obtain the benefit of religious ordinances and religious instruction.

To descend to particulars: from all I have been taught, from all I have read, from all I believe, I have been led to regard the partaking of the Holy Sacrament, not only to be a duty incumbent on Christians, but to be productive also of the most beneficial effects, as well as a source of the greatest delight that can be conveyed to the soul. Therefore the first proposition which I mean to submit to you is, that the Holy Sacrament may be administered by the chaplains on board ship. Why it is not, I never have discovered. It is now twenty-five years since I first entered into the navy, and I never heard of its being administered on board any ship excepting to men who were under sentence of death.

In all ships under line of battle ships, that is, under sixty-four guns, no chaplain is allowed in war, consequently, unless the captain or commander reads prayers and a sermon to the ship's company, they never hear the Word of God, and have no means of being instructed in the way of salvation. Is this right? is this doing our duty? The frigates, sloops, brigs, schooners, luggers, cutters, armed ships, troop ships, hired transports, the custom and excise craft, that are constantly in government pay, all come under the description of vessels without chaplains. My second proposition therefore is, that on these vessels going into port to refit, whether it be Plymouth, Portsmouth, the Downs, Nore, Sheerness, Yarmouth, Chatham, or any other, they may find there a ship, (for instance, the commanding officer's of the port,) in which divine service is regularly performed: in that case as many of their men as can be spared should be sent on Sunday, when no work is carried on on board, (and when, undoubtedly, none should be allowed except on occasions of absolute necessity) to attend the worship of God.

There are, probably, also many men on board desirous of instructing themselves, by means of reading, in the knowledge of the Gospel; yet, unless the captain has the means of distributing religious tracts, Bibles, and Prayer Books among them, these poor fellows have so little fore-thought that they seldom provide any for themselves. The Society for promoting Christian Knowledge (may their pious undertaking receive the most ample countenance,) do, indeed, on application, distribute great numbers of Bibles, Prayer Books, &c. to the navy, but still multitudes are destitute of them. My third proposition then is, that each ship should have a sufficient number of Bibles, Prayer Books, and pious books for the use of the people; which government, I conceive, should take care to be properly supplied.

It is with the most heartfelt satisfaction that I state, that the blasphemy which disgraced our navy some time ago, in the carrying on of its necessary duties is very much lessened; but still, Mr. Editor, that noxious weed is not wholly rooted out, and I request you will point out to the officers of the navy in general, the good they would derive from endeavouring to prevent it: and shew them that even if they themselves are not so habitually in the practice of swearing as the common seamen, yet in allowing and tolerating in them so detestable a practice, they participate largely in the guilt.

When first I commanded the ship which I now have, the men and the officers too made very frequent use of oaths. Now thank God, I have nearly got the better of it: I seldom

hear a man swear. I have heard it given as a reason for allowing swearing on board a ship that, without it, the duty of the ship is performed with less alacrity. This, however, I do not at all believe to be the case: nor have I ever found that I want more energetic expressions for enforcing the duty and discipline of my ship, than the English language will supply, without any profanation of the name of God, or any imprecation whatever.

I will not take up more of your time at present; I shall be happy if these remarks come within the design of your Magazine: for should you publish either these my ideas on the subject, or put them in a more forcible dress, it may be the means of attracting the notice of government to the religious state of the navy. Surely, surely, Sir, the salvation of the immortal souls of our gallant seamen should be attended to as well as their other comforts.

I remain, &c. Your's.

R. J. N.

We are greatly obliged to this gallant officer for his communications, and we hope that he may be induced to extend them. The subject on which he writes is, in the highest degree, interesting to every one who wishes well to his country, and who desires the eternal well-being of his fellow-creatures. He may be assured, that his hints will not fail to be noticed in the quarter to which he alludes.

MISCELLANEOUS.

To the Editor of the Christian Observer.

AMONG the impediments which parents, and those who stand in the place of parents, have to encounter in their endeavours to form the youthful mind to scriptural rectitude, one of the most powerful is the variety of false principles inculcated, directly or indirectly, in books of general use and estimation. I do not at present allude to the works of writers infected with infidel or sceptical opinions. Nor do I refer to the compositions of our poets; of whom, with extremely few exceptions, it must be affirmed, that they have debased their compositions by the intermixture of most reprehensible passages. I speak of authors professedly christian, who have maintained highly respectable characters; and have employed their pens in prose on subjects requiring an accurate developement of motives, and calculated for the frequent recurrence of moral and religious reflection. To illustrate my meaning, so far as one false principle is concerned, I will produce, from a deceased author of the preceding description, certain extracts, on which I propose afterwards to offer some remarks.

1. "As the length of the voyage could not fail of alarming sailors, habituated only to short excursions, Columbus endeavoured to conceal from them the real progress which they made. With this view, though they run eighteen leagues on the second day after they left Gomera, he gave out that they had advanced only fifteen; and he uniformly employed the same artifice of reckoning short during the whole voyage."—*Robertson's History of America*, Vol. I. p. 104, 4th Edition.

2. "They were struck with an appearance no less astonishing than new. They observed that the magnetic needle, in their compasses, did not point exactly to the polar star, but varied towards the west; and as they proceeded this variation increased. This appearance, which is now familiar, though it still remains one of the mysteries of nature, into the cause of which the sagacity of man hath not been able to penetrate, filled the companions of Columbus with terror. They were now in a boundless unknown ocean, far from the usual course of navigation; nature itself seemed to be altered, and the only guide which they had left was about to fail them. Columbus, with no less quickness than ingenuity, invented a reason for this appearance, which, though it did not satisfy himself, seemed so plausible to them that it dispelled their fears or silenced their murmurs." p. 105.

3. "Nothing was now wanting towards the execution of this scheme (of leaving a colonist in Hispaniola),

but to obtain the consent of Guacanahari (the sovereign of that part of the island where Columbus was); and his unsuspicious simplicity soon presented to the admiral an opportunity of proposing it. Columbus having, in the best manner he could, by broken words and signs, expressed some curiosity to know the cause which had made the islanders fly with such precipitation upon the approach of his ships, the cazique informed him that the country was much infested by the incursions of certain people, whom he called Carribeans, who inhabited several islands to the south-east. These he described as a fierce and warlike race of men, who delighted in blood, and devoured the flesh of the prisoners, who were so unhappy as to fall into their hands; and as the Spaniards, at their first appearance, were supposed to be Carribeans, whom the natives, however numerous, durst not face in battle, they had recourse to their usual method of securing their safety by flying into the thickest and most impenetrable woods. Guacanahari, while speaking of those dreadful invaders, discovered such symptoms of terror, as well as such consciousness of the inability of his own people to resist them, as led Columbus to conclude that he would not be alarmed at the proposition of any scheme which afforded him the prospect of an additional security against their attacks. He instantly offered him the assistance of the Spaniards to repel his enemies; he engaged to take him and his people under the protection of the powerful monarch whom he served, and offered to leave in the island such a number of his men as should be sufficient, not only to defend the inhabitants from future incursions, but to avenge their past wrongs. The credulous prince closed eagerly with the proposal, and thought himself already safe under the patronage of beings sprung from heaven, and superior in power to mortal men. The ground was marked out for a small fort, which Columbus called Navidad, because he had landed there on Christmas-day. A deep ditch was drawn around it. The ramparts were fortified with pallisades; and the great guns, saved out of the admiral's ship, were planted upon them. In ten days the work was finished; that simple race of men labouring with inconsiderate assiduity in erecting this first monument of their own servitude." p. 125—127.

4. "*Though the licentious proceedings of the mutineers (after the shipwreck of Columbus on the coast of Jamaica) had, in a great measure, effaced those impressions which had been so favourable to the Spaniards,* the ingenuity of Columbus suggested an happy artifice, that not only restored, but heightened the high opinion which the Indians had originally entertained of them. By his skill in astronomy, he knew that there was shortly to be a total eclipse of the moon. He assembled all the principal persons of the district around him on the day before it happened; and, after reproaching them for their fickleness in withdrawing their affection and assistance from men whom they had lately revered, he told them, that the Spaniards were servants of the Great Spirit who dwells in heaven, who made and governs the world; that he, offended at their refusing to support men who were the objects of his peculiar favour, was preparing to punish this crime with exemplary severity, and that very night the moon should withhold her light, and appear of a bloody hue, as a sign of the divine wrath, and an emblem of the vengeance ready to fall upon them. To this marvellous prediction some of them listened with the careless indifference peculiar to the people of America; others, with the credulous astonishment natural to barbarians. But when the moon began gradually to be darkened, and at length to appear of a red colour, all were struck with terror. They ran with consternation to their houses, and returning instantly to Columbus loaded with provisions, threw them at his feet, conjuring him to intercede with the Great Spirit to avert the destruction with which they were threatened. Columbus, seeming to be moved by their entreaties, promised to comply with their desire. The eclipse went off; the moon recovered its splendour; and from that day the Spaniards were not only profusely furnished with provisions, but the natives, with superstitious attention, avoided every thing that could give them offence." p. 210, 211.

5. "The governor of Hispaniola, whose mind was still filled with some dark suspicions of Columbus, sent a

small bark to Jamaica, not to deliver his distressed countrymen, but to spy out their condition. Lest the sympathy of those whom he employed should afford them relief, contrary to his intention, he gave the command of this vessel to Escobar, an inveterate enemy of Columbus; who, adhering to his instructions with malignant accuracy, cast anchor at some distance from the island, approached the shore in a small boat, observed the wretched plight of the Spaniards, delivered a letter of empty compliment to the admiral, received his answer, and departed. When the Spaniards first descried the vessel standing towards the island every heart exulted, as if the long expected hour of their deliverance was at length arrived; but when it disappeared so suddenly they sunk into the deepest dejection, and all their hopes died away. Columbus alone, though he felt most sensibly this wanton insult which Ovando added to his past neglect, retained such composure of mind as to be able to cheer his followers. He assured them that Mendez and Fieschi had reached Hispaniola in safety; that they would speedily procure ships to carry them off; but, as Escobar's vessel could not take them all on board, that he had refused to go with her, because he was determined never to abandon the faithful companions of his distress. Soothed with the expectation of speedy deliverance, and delighted with his apparent generosity in attending more to their preservation than to his own safety, their spirits revived, and he regained their confidence." p. 212, 213.

The principle that the end sanctifies the means, that deceit may be used for the furtherance of a purpose apparently beneficial, is one so prevalent in the world, so generally applied in practice, so frequently palliated and even justified in theory, that its influence cannot escape the notice of any man of common observation. It is a principle so plainly in direct opposition to the universal simplicity and singleness of heart inculcated in the Scriptures; so decidedly condemned in express terms by St. Paul, who repels with indignation and abhorrence the charge injuriously alleged against himself and his companions, of permitting men to do evil that good might come; that an historian, who in delineating a favourite character should relate palpable examples of its influence, is bound, both that he may guard himself against the suspicion of countenancing them, and that he may faithfully discharge his duty to his readers, particularly the young, emphatically to mark such instances with merited reprobation. What is the conduct of Dr. Robertson? In the course of little more than an hundred pages of one octavo volume, and in his narrative of the proceedings of a man whom he justly represents as rendered in an extraordinary degree interesting by his talents, his actions, and his sufferings; and a man too, be it remembered, whom he characterises (Vol. I. p. 191.) as "deeply impressed with sentiments of religion," he specifically sets forth as exhibited in the conduct of this very man five distinct instances of falsehood, of evil done that good might come, falsehood in all the instances deliberate, and in one at least of them habitually continued; and sets them forth either without a word of reprehension, or in language which implies approbation, or in positive terms of praise. In the first of the examples produced, the falsehoods perseveringly averred, day after day, by Columbus to his crew during the voyage, are recorded by the historian without the slightest censure. In the second, the "quickness and ingenuity" of the admiral in inventing a "plausible" reason to account for the sudden variation of the magnetic needle, and in alleging it, though unsatisfactory to himself, for the purpose of deceiving his companions, are presented to the reader in a manner which strongly implies approbation on the part of the author. In the third, the blind credulity of the natives is noticed: but not one word of moral reproof is assigned to the pretext employed by Columbus to delude them. In the fourth example, an example in which "the ingenuity" of Columbus devises a falsehood more grossly impious than any of those on which it had hitherto ventured; his conduct is stamped by Dr. Robertson with unequivocal commendation, and pronounced "a happy artifice." In the fifth, his deceit is described in terms proper to convey a favourable impression of the nature of the proceeding.

Will any of your readers, Mr. Editor, feel inwardly disposed to vindicate Columbus for his systematic falsehood, and his historian for countenancing it? Shall we be told that, if the artifices in question had not been employed, his first voyage would never have been accomplished; or that the consent of the natives to the settlement of a Spanish colony in St. Domingo would not have been obtained; or that the survivors of the shipwreck on the coast of Jamaica must have been famished; or that Columbus must have fallen a victim to the rage of his disappointed followers? Away with presumptuous ignorance! Was the Omnipotent unable to render America known and beneficial to Europe, unless one of his creatures should despise his commands, and lie? Was he unable otherwise to preserve Columbus from perishing by the hands of violence, or from being consumed together with his associates by hunger? "Commit thy way unto the Lord, and lean not to thine own understanding. In all thy ways acknowledge Him; and He shall direct thy paths. Commit thy way unto the Lord: and He shall bring it to pass." But what if adherence to sincerity and truth had deprived Columbus of the glory of being the discoverer of the new world; had precluded him from settling a colony at Navidad; had brought himself and his companions to the grave at Jamaica? Is glory, is life, is any worldly object, to be preferred to reverence of God's commandments? Is this the doctrine of Christ? Away with that "science falsely so called," which holds up expediency as the principle of morals; and subjugates the whole revealed will of God to the miserable speculations of man concerning tendencies and consequences of actions!

If a writer of Dr. Robertson's profession, respectability, and talents, be as flagrantly defective, as I think the passages already cited have proved him to be, in those moral perceptions, those religious views, which ought prominently to distinguish the historian; what are we to expect from the generality of his fellow-labourers in the historic field?

X. Y.

To the Editor of the Christian Observer.

If your correspondent A. B., in discussing the question "Whether a member of a society, established on religious principles and for charitable purposes, who has been a bankrupt and has obtained his certificate, but who has not paid twenty shillings in the pound, is warranted in continuing his subscription to the society," had informed himself on the subject, he would not have stated, as he does, that "the certificate does not say that the debtor shall cease to owe, but merely that the creditor shall not have the power of enforcing his claims in the ordinary course;" nor would he, I think, by any fair deduction, have arrived at the conclusion formed in his letter which was inserted in your number for April.

The certificate of a bankrupt is founded on the statute 5 Geo. II. cap. 30.; and is an instrument under the hands and seals of the acting commissioners, certifying to the Lord Chancellor the proceedings under the commission, the due surrender of the bankrupt, his examination, the consent of the creditors, and that the commissioners have no reason to doubt of the truth of the discovery which the bankrupt has made of his estate and effects. But, before the commissioners thus certify, four parts in five at least in number and value of the creditors who have proved their debts, and who are not creditors for less than twenty pounds respectively, must testify their consent in the following words:—"We, the creditors of the above-named C. D., whose names are hereunto subscribed, do hereby testify and declare our consent, that the major part of the commissioners by the above-mentioned commission authorized, may sign and seal the certificate above written; and that the said C. D. may have such allowance and benefit as are given to bankrupts by the act, &c., *and be discharged from his debts* in pursuance of the same act."

This consent of the creditors is purely voluntary, and the bankrupt must make oath that it was obtained fairly and without fraud. There is no power which can compel them to sign it, either in the commissioners or in the chancellor; nor can any creditor be required to shew cause why he withholds his signature; and even al-

ter it is obtained the commissioners may refuse to certify; and when they certify, the chancellor may refuse to allow the certificate, which, without his allowance, is of no force. Such are some of the provisions which, for the security of creditors, the law has made in relation to bankrupts.

From hence it appears, that the certificate is not merely a prevention of the creditor from "*enforcing his claims in the ordinary course;*" but is a voluntary discharge of the bankrupt from his debts by the creditors themselves, ratified and allowed by the commissioners and the chancellor; in effect and substance saying, that "*the debtor shall cease to owe.*"

Your correspondent is no less mistaken in his apprehensions of legal policy, when he says the bankrupt "is protected to a certain extent by the law, *with a view,* notwithstanding his failure, that he may be enabled to improve his fortune, and to supersede the commission of bankruptcy, by afterwards paying the remainder of his debts." If A. B. had looked into the law, he would have seen that it has no such view as he imputes to it; for so far from intending that the bankrupt may be enabled to improve his fortune, it presumes that he has none left; and A. B. would also have seen its policy, in respect of the certificate, to be, that a debtor may declare his inability to pay in the earliest stage of insolvency, to the intent that his creditors may sustain the least possible loss; and as an inducement to such an early declaration the law intitles him, on obtaining his certificate, to an allowance, out of his estate, of a per centage, proportioned to the value of the dividends made to the creditors.

If then the certificate be a voluntary discharge by the creditors it will be difficult, I think, to shew that they retain a *moral right* to the future acquisitions of the bankrupt until their original debts be fully paid, which they must do, if he continue under a *moral obligation* to pay them; for right and obligation are correlative.

To place this matter in another point of view, I will suppose that A. B. stood indebted on his bond in £1000. to a person, who afterwards made his will in which he forgave him the debt, and the testator then died; would A. B. hold himself under a *moral obligation* to pay this sum to the executors; or would they have a *moral right* to demand it? I think not. But where is the essential difference between this and the case before mentioned?

Your correspondent's principle would carry his argument much further than he himself allows; for if there remain a moral obligation to pay, it must extend to every future acquisition of property, without making any allowance for the trading or maintenance of the bankrupt, which as they form no just reason for the retention of the property after a known insolvency and before a bankruptcy, can form no just reason for the use of property afterwards acquired. But, admitting that the bankrupt may have a moral right to derive his maintenance from this property, yet A. B.'s principle must prevent him from marrying and having children, or his obligation to maintain a family will be opposed by his obligation to apply the property to the payment of his former creditors; and then which obligation will be paramount?

Your correspondent appears then to be inaccurate in saying, "All that he [the bankrupt] gains beyond his maintenance, even according to the spirit of the positive law, he gains for the benefit of his creditors;" nor is he less so when he says that "by the moral law the original contract with them remains unrescinded and unfulfilled, so that it must follow as a matter of course that a payment, under such circumstances for any purpose not necessary to subsistence or the continuance of his pursuits in business, is, in plain terms, a fraud upon his creditors, being made out of their money."

The terms in which your correspondent expresses himself are, undoubtedly, plain; but unfortunately they are not true; for after the forgiveness of a debt, the omission to pay, though there may be an ability for that purpose, is no fraud; nor can the future acquisition of property be considered as belonging to the creditors, as the relation of debtor and creditor ceases to have any further existence.

I have treated the subject as it stands simply on the creditor's consent to the certificate, without entering into the probable motives for giving it, or into any particular circumstances relative to the cause of the bankrupt's

insolvency, both of which are too varied and too numerous to be treated of in the short compass of a letter. Nor is it necessary, for this purpose, to consider them. I therefore lay them, together with the case of those creditors whose consent is withheld from the certificate, out of the question; and I beg to be understood as speaking only of those whose consent has been fairly obtained, in whom I contend there remains no moral right to the payment of the deficiency, and therefore that the bankrupt is under no moral obligation to make it good out of his future acquisitions. From whence it follows that, as to all such creditors, the bankrupt has no less right of disposal over his after acquired property, than any other person has over property unquestionably his own.

Three reasons have concurred to induce me to notice A. B.'s letter. First, that the officers or governors of public charities may be relieved from the unpleasant, if not painful, task of refusing such subscriptions as your correspondent would reject. Secondly, that the persons he condemns may be relieved from his indiscriminate censures; and thirdly, that he may be admonished against writing on subjects which he imperfectly understands, and especially against making charges for which he has such slight grounds.

Y. Z.

To the Editor of the Christian Observer.

As I am upon the point of commencing the study of the Hebrew language, I shall feel myself greatly indebted to you, or to some of you learned correspondents, for information respecting the best mode of conducting my studies. By looking a few times over the alphabet in Grey's Hebrew Grammar *without points*, I find that I am able to read a number of words with tolerable ease, and I must confess that I am prejudiced in favour of that method. But though I am more pleased with the simplicity and beauty of the Hebrew characters without points, than when overcharged with what some may think ornaments, yet I shall be governed in this respect by the directions I may receive. In addition to the best and plainest English or Latin, and Hebrew Grammar and Lexicon, I should wish to be informed *where* I may procure the handsomest *quarto* or *octavo* edition of the Bible, with the price: I object to the folio size as hurtful to the eyes and breast. I shall make no apology for the liberty which I have taken, as the study of the Hebrew language is so intimately connected with the great object of your valuable publication. I should also be glad to be informed if there be any other edition of the Scriptures in Italian, than that published in *folio by Diodati*.

I remain, &c.

TSADI.

To the Editor of the Christian Observer.

I was yesterday perusing some MSS. in the British Museum, and accidentally found a letter of the Archbishop of Canterbury, (Abbot), which so closely applies to the Catholic question, that I think it worth while laying a copy of it before the public. If you be of this opinion, it is much at your service. The Archbishop having been often accused of weakness and incapacity, I think the above letter will shew, that he did not want firmness and a dignified spirit in a good cause.

W. B.

COPY OF AN UNPUBLISHED MS. LETTER TO KING JAMES I., BY THE PIOUS ARCHBISHOP OF CANTERBURY, ON THE SUBJECT OF TOLERATION, WRITTEN A. D. 1623.

"George Abbott, Archbishop of Canterburie, to his Most excellent Majestie, James, by the Grace of God King of England, Scotland, France, and Ireland, Defender of the ffaith, &c.

"May it please your Majestie. I have beene so long silent, and I am afraid by my silence, I have neglected the dutie of the place it hath pleased God to call me to, and your Majestie to place me in. But now I humbly crave leave I may discharge my conscience towards God, and my dutie towards your Majestie; and therefore I beseech you, Sir, give me leave freely to deliver myselfe, and then let your Majestie doe with me as you please.

"Your Majestie hath propounded a tolleration of religion. I beseech you, Sir, take it into your considera-

tion, what your action is, what the consequence may be. By your act, you labour to set up that most damnable and heretical doctrine of the Church of Rome, the Whore of Babalon. How hatefull it will be to God, and grevious to your good subjects, the true professors of the Gospell, that your Majestie, who hath often disputed, and learnedly written, against those wicked heresies, should now shew yourselfe as a pattron of those doctrines, which your pen hath tould the world, and your conscience tells yourselfe, are superstitious, idolatrous, and detestable! Ad hereunto, what you have done in sending the prince into Spaine, without the consent of your councill, the privitie and consent of your people; and, although you have a larg interest in the prince, as the sonne of your flesh, yet have the people a greater, as the sonne of the kingdome, upon whome, next after your Majestie, are their eyes fixed, and their welfare depends so tenderly: it being apprehended that, believe it Sir, howsoever his returne may be safe, yet the drawers of him to that action, so dangerous to himselfe, so desperate to the kingdome, will not passe unquestioned nor unpunished. Besides, this tollerration, which you endeavour to set up by your proclamation, cannot be done without a parliament; unless your Majestie will let your subjects see that you will take upon yourselfe a libertie, to throw downe the lawes of your land at your pleasure. What dreadfull consequence these things may draw after them, I beseech your Majestie to consider; and above all, least by this tolleration and discountenance of the true profession of the Gospell, wherewith God hath blessed us, and under which this kingdome hath many years flourished, your Majestie doe not now draw upon the kingdom in general, and yourselfe in particular, God's heavie wrath and indignation.

"Thus in discharging my dutie towards God, to your Majestie, and to the place of my calling, I have taken humble bouldnesse to deliver my conscience: and now doe with me what you please.

"GEORGE CANTERBURY."

Bib. Sloan. No. 806, *Mus. Brit.*

To the Editor of the Christian Observer.

THE letter written by Pliny to the Emperor Trajan is often referred to by writers on Theology, as an indubitably genuine monument of ecclesiastical antiquity relating to the times immediately succeeding the Apostles, it being written not above forty years after the death of St. Paul. It was preserved by the Christians themselves as a clear and unsuspicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the Church against the calumnies of their adversaries. It is often mentioned, but I have found few who have read it, and I think the insertion of it in your valuable Magazine would gratify your readers.

PRUNUS.

TO THE EMPEROR TRAJAN.

IT is a rule, Sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples and informing my ignorance? Having never been present at any trials concerning those persons who are Christians, I am unacquainted, not only with the nature of their crimes or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance intitles them to a pardon; or, if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable: in all these points I am greatly doubtful. In the meanwhile, the method I have observed towards those who have been brought before me as Christians, is this. I questioned them whether they were Christians: if they confessed, I repeated the question twice, adding threats at the same time; and if they still persevered, I ordered them to immediate punishment. For, I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with

the same infatuation, but being citizens of Rome, I ordered them to be carried thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons: these, upon examination denied they were, or ever had been, Christians. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue, (which for that purpose I had ordered to be brought, together with those of the gods); and they even reviled the name of Christ: whereas there is no forcing, it is said, those who are real Christians, into any of these compliances. I thought it proper, therefore, to discharge them. Some among those, who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it. The rest owned indeed they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error. They all worshipped your statue and the images of the gods, uttering imprecations, at the same time, against the name of Christ. They affirmed the whole of their guilt, or their error, to be, that they met on a certain day before it was light, and addressed themselves in a form of prayer to Christ as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to restore it: after which it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict; by which, according to your commands, I forbade the meeting of any assemblies. In consequence of this their declaration, I judged it the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to officiate* in their religious functions; but all I could discover was, that these people were actuated by an absurd and excessive superstition. I deemed it expedient, therefore, to adjourn all farther proceedings, in order to consult you. For it appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are revived; to which I must add, there is again also a general demand for the victims, which, for some time past, had met with but few purchasers. From the circumstances I have mentioned, it is easy to conjecture what numbers might be reclaimed, if a general amnesty was granted to those who shall repent of their error.

PLINY.

* These women, it is supposed, exercised the same office as Phœbe mentioned by St. Paul, whom he styles Deaconess of the Church of Cenchrea. Their business was to attend the poor and sick and other charitable duties: as also to assist at the ceremony of female baptism, for the more decent performance of that rite, as is observed by Vossius.

To the Editor of the Christian Observer.

Without attempting a formal reply to the Query of Septimus, in your number for April, p. 214, I recommend to his consideration the following extract from Bishop Burnet's History of his own Times. "—— Leighton upon all this concluded he could do no good on either side: he had gained no ground on the Presbyterians, and was suspected and hated by the Episcopal party. So he resolved to retire from all public employments, and to spend the rest of his days in a corner, far from noise and business, and to give himself wholly to prayer and meditation, since he saw he could not carry on his great designs of healing and reforming the Church, on which he had set his heart. He had gathered together many in-

stances out of Church-History, of Bishops that had left their sees, and retired from the world: and was much pleased with these. He and I had many discourses on this argument. I thought a man ought to be determined by the providence of God, and to continue in the station he was in, though he could not do all the good in it that he had proposed to himself: he might do good in a private way by his example, and by his labours, more than he himself could know: and as a man ought to submit to sickness, poverty, or other afflictions, when they are laid on him by the hand of Providence: so I thought the labouring without success was indeed a very great trial of patience: yet such labouring in an ungrateful employment was a cross, and so was to be borne with submission: and that a great uneasiness under that, or the forsaking a station because of it, might be the effect of secret pride, and an indignation against Providence. He, on the other hand, said, his work seemed to be at an end: he had no more to do, unless he had a mind to please himself with the lazy enjoying a good revenue. So he could not be wrought on by all that could be laid before him: but followed Duke Lauderdale to court, and begged leave to retire from his Archbishopric. The Duke would by no means consent to this. So he desired that he might be allowed to do it within a year. Duke Lauderdale thought so much time was gained: so to be rid of his importunities he moved the King to promise him, that, if he did not change his mind, he would, within the year, accept of his resignation. He came back much pleased with what he had obtained; and said to me upon it, there was now but one uneasy stage between him and rest, and he would wrestle through it the best he could." In the year 1674, Leighton retired from Glasgow. But although he resigned his archiepiscopal dignity, and spent his remaining years in great privacy, yet as Burnet afterwards relates, "in the parish where he lived," (in Sussex), "and in the parishes round about, *he was always employed in preaching, and in reading prayers.*" So that the resignation of his *preferment* did by no means occasion the discontinuance of his *labours*.

I am, SIR, &c.

OCTAVIUS.

FRAGMENTS.

DR. PENDLETON.

Laurence Saunders, the martyr, being in company with Dr. Pendleton, and discoursing with much anxiety on the probable restoration of Popery and persecution of the Protestants, should the Lady Mary succeed to the throne, the Doctor said, "What, man! there is much more cause for me to fear than for you: forasmuch as I have a big and fat body, yet will I see the utmost drop of this grease of mine melted away, and this flesh consumed with fire, before I will forsake Jesus Christ, and his truth which I have professed." However, when Mary came to the crown, he that uttered this coarse and self-confident speech, apostatized! To this circumstance allusion is made in the Christian Observer for March, p. 140. Saunders suffered martyrdom with unshaken constancy in 1555.

SAVILLE, LORD HALIFAX.

Sir George Saville was created successively Viscount, Earl, and Marquis of Halifax. When, says Bishop Burnet, he talked to me as a philosopher of his contempt of the world, I asked him, what he meant by getting so many new titles, which I called the hanging himself with bells and tinsel. He had no other excuse for it but this, that, since the world were such fools as to value these matters, a man must be fool for company. Such is sometimes the world's actual estimate of its own distinctions!

SEMI-COMIC RELIGION.

Dr. Johnson observes respecting ludicrous epitaphs (and the remark extends to every species of misapplied mirth), "This is joking about one of the few things that make wise men serious." Those who have a pruriency for religious levity will do well to recollect the well known reply of the accomplished Walsingham to one who rallied him for his gravity, and which cannot be too often repeated. "Ah, my friend! all things are serious about us: God is serious who exerciseth patience towards us: Christ is serious who shed his blood for us: the Holy Spirit is serious in striving against the obstinacy of our hearts: the Holy Scriptures bring to our ears the most serious things in the world: the Holy

Sacraments represent the most serious and awful matters: the whole Creation is serious in serving God and us; all that are in heaven and hell are serious: how then can we be gay?"—See the paper of O. R. in the Christian Observer for 1804, p. 736.

CLERICAL EXAMPLE.

Hooker was accustomed to exhort his parishioners to fast, and pray with double fervour, during the Ember weeks, for a learned and pious clergy, but especially for the latter, saying often, "That the life of a pious clergyman was visible rhetoric, and so convincing, that the most godless men (though they would not deny themselves the enjoyment of present lusts) did yet secretly wish themselves like those of the strictest lives."

REVIEW OF NEW PUBLICATIONS.

The Life of the Rev. John William de la Flechere, compiled from the Narratives of the Rev. Mr. Wesley; the biographical Notes of the Rev. Mr. Gilpin; from his own Letters; and other authentic Documents; many of which were never before published. By JOSEPH BENSON. London: printed at the Conference Office, North-Green, Finsbury-square; George Story, Agent. Sold by R. Lomas, at the New Chapel, City Road; and at the Methodist Preaching Houses in Town and Country. 1805. 4s. pp. 394.

THIS volume, as appears by the title page and preface, is intended as a digest of the various accounts which have been published of the life and character of the celebrated Mr. Fletcher, of Madeley. It is stated to have been compiled at the joint request of Mrs. Fletcher, and of the general Methodist Conference, held at Leeds, in the year 1801; and to comprise, in addition to what has been already published, much new matter, taken chiefly from Mr. Fletcher's letters to the editor of the volume before us, and to some others of his friends. The work is divided into twelve chapters, containing a narrative of the life and death of Mr. Fletcher, arranged according to the date of the events.

Notwithstanding, however, this appearance of order and regularity, the manner in which the editor has combined the several accounts already published is so injudicious, as frequently to render his memoir both confused and tedious. Instead of weaving the whole of his materials into a completely new work, the different chapters are made up of extracts from some one or other of the publications mentioned in the title page, connected by a few remarks of his own. The natural consequence of this mode of compilation is, that the work is defective in clearness and uniformity, and that it is occasionally prolix and redundant. It is but fair, however, to observe, as to this volume, that as it was evidently intended chiefly for the perusal of the followers of Mr. Wesley, who are also almost universally great admirers of Mr. Fletcher, the editor might not think it necessary to pay so much regard in the construction of his work to perspicuity of arrangement and elegance of manner, as to the minuteness of his details and the abundance of his matter.

The first chapter of the volume contains an account of the parentage and youth of Mr. Fletcher. John William de la Flechere (this was properly his name), was born at Nyon in Switzerland, in the year 1729, of one of the most respectable families in the Canton of Berne. He passed the early part of his life at Nyon, where he soon discovered an elevated turn of mind, accompanied with an unusual degree of vivacity. After having made a good proficiency in school-learning, he was removed, with his two brothers, to Geneva, where he was distinguished equally by his superior abilities, and his uncommon application.

"The two first prizes, for which he stood a candidate, he carried away from a number of competitors, several of whom were nearly related to the professors: and on these occasions he was complimented by his superiors in a very flattering manner. During his residence at Geneva, he allow-

ed himself but little time, either for recreation, refreshment, or rest. After confining himself closely to his studies all the day, he would frequently consume the greater part of the night in noting down whatever had occurred, in the course of his reading, worthy of observation. Here he acquired that true classical taste, which was so frequently and justly admired by his intimate friends, and which all his studied plainness could never conceal. Here also he laid the foundation of that extensive and accurate knowledge, for which he was afterwards distinguished, both in Philosophical and Theological researches. After quitting Geneva, he was sent by his father to Lentzbourg, a small town in the Swiss Cantons, where he not only acquired the German Language, but diligently prosecuted his other studies, to which he ever discovered a passionate attachment. On his return from this place, he continued some time at home, studying the Hebrew Language, and perfecting his acquaintance with Mathematical Learning." (p. 1, 2.)

The preceding extract concurs, with various other testimonies of a similar nature, in confuting the absurd and unfounded prejudice which many persons have been apt to entertain against remarkably religious men, as if they must necessarily, on that account, be weak and uninformed. It is pleasing to discover, as in the present case, that men of the most eminent piety have not unfrequently been equally distinguished by their literary attainments.

The account of Mr. Fletcher's education is followed by some instances of his early piety, and of his filial obedience and brotherly affection. But we were sorry to observe several succeeding pages taken up with a relation of incidents which happened during the youth of Mr. Fletcher, and which, though sufficiently remarkable, are exhibited to view in a way which appears to us peculiarly objectionable. We allude to some instances of the preservation of his life, in circumstances of great danger; one of which, related in this work, appeared to Mr. Wesley to be so extraordinary, that he did not hesitate to affirm, that it "was a miracle, wrought probably by the ministry of angels." Nothing can be more injudicious and, we will add, unscriptural, than declarations of this kind. Without recurring to the daily hair-breadth escapes which those experience who are engaged in a seafaring life, in the business of mining, and in other perilous occupations, or who are obliged to meet an enemy in the field; we will venture to say, that there are very few individuals who cannot recollect many singular deliverances from danger in the course of their lives. These, indeed, the true Christian will humbly and thankfully ascribe to the good providence of God. But he will beware of arrogating that miraculous interposition of divine power in his favour, for which he has no direct warrant either from experience or revelation*.

Mr. Fletcher's parents designed him for the Church: but, though his own inclinations coincided with their wishes, some scruples which he entertained respecting his own qualifications, the nature of subscription, (it being necessary that he should declare his belief of the doctrine of Predestination), and the propriety of entering the Church for the sake of preferment, induced him to change his views, and to direct them towards a military life. From this course, he was, however, soon diverted; and before he formed any new engagements he resolved to pass a little time in England. Here he was recommended to a Mr. Burchell, a schoolmaster in Hertfordshire, with whom he continued about eighteen months; during which time he studied the English language, and various branches of polite literature, with much diligence. Soon after this, in the year 1752, he became tutor to the two sons of Thomas Hill, Esq. at Tern-Hall, in Shropshire. It was at St. Alban's, during a journey to London with Mr. Hill's family, that an apparently accidental circumstance introduced him to the people called Methodists, of whom he was before entirely ignorant. With this incident the first chapter of the volume closes. The second contains an account of what is termed his conversion.

"Notwithstanding the early appearance of piety in Mr. Fletcher, it is evident that he continued, for a long course of time, a perfect stranger to the true nature of Christianity. He was naturally of a high and ambitious turn, though his ambition was sufficiently refined for religious as well as scientific pursuits. He aspired after rectitude, and was anxious to possess every moral perfection. He counted much upon the dignity of human nature, and was ambitious to act in a manner becom-

* See above, p. 334.

ing his exalted ideas of that dignity. And here he outstripped the multitude in an uncommon degree. He was rigidly just in his dealings, and inflexibly true to his word; he was a strict observer of his several duties in every relation of life; his sentiments were liberal, and his charity profuse; he was prudent in his conduct, and courteous in his deportment; he was a diligent enquirer after truth, and a strenuous advocate for virtue; he was frequent in sacred meditations, and was a regular attendant at public worship. Possessed of so many moral accomplishments, while he was admired by his friends, it is no wonder, that he should cast a look of self-complacency upon his character, and consider himself, with respect to his attainments in virtue, abundantly superior to the common herd of mankind. But while he was taken up in congratulating himself upon his own fancied eminence in piety, he was an absolute stranger to that unfeigned sorrow for sin, which is the first step toward the kingdom of God. It was not till after he had resided some time in England, that he became experimentally acquainted with the nature of true repentance." (p. 14.)

It appears to us that the language employed in the above extract, contradicts the account which had previously been given of Mr. Fletcher. "His early piety," it is said (p. 2), "was equally remarkable with his early attainments. From his childhood he was impressed with a deep sense of the Majesty of God, and a constant fear of offending him, and manifested great tenderness of conscience." Even at the age of seven years (p. 5.), on being reproved for a fault, "he fell down on his knees before God, and prayed earnestly for a considerable time, till he felt such a sense of the divine love as quieted every fear."—"He manifested," it is added, "an extraordinary turn for religious meditation."—"His filial obedience and brotherly affection were exemplary, nor is it remembered that he ever uttered one unbecoming expression in either of those characters. He was a constant reprover of sin." He was distinguished "at an early age" by "his reverential awe of God, his insatiable thirst after truth, and his uncommon abhorrence of vice." (p. 8.) "He had the fear of God deeply rooted in his heart." (p. 12.)

Surely all this implies something more than the "*appearance* of piety." Surely, of such an one, it cannot be said with truth that he was "a *perfect* stranger to the true nature of Christianity;"—"an absolute stranger" to "the first step towards the kingdom of God." Had Mr. F. been destitute of the fear of God, had he hated the truth, had he even been engaged in vicious pursuits, stronger language could scarcely have been employed to characterize his state. Whence, may it not be asked, did he derive his "piety," his "deep sense of the Majesty of God," his "constant fear of offending him," his contrition for sin, his earnest desire of forgiveness, his "sense of the divine love," his deep rooted fear, and "reverential awe of God," his "thirst after truth," his "abhorrence of vice?" We had imagined that these plants of celestial origin could only have thriven in a *christian* soil. We had imagined that they were indications, by no means equivocal, not only of having taken the *first* step towards the kingdom of God, but of having made some progress in the path which leads to it. We are far from meaning to affirm, that Mr. Fletcher possessed, at this time, that maturity either of Christian knowledge, or of Christian grace, which he afterwards attained: but still, to represent him as entirely destitute of both, while he exhibited so many of the characteristic lineaments of "a new creature in Christ Jesus," appears to us to be not only erroneous in its principle but injurious in its effect.

The change in his character, which has been spoken of, is stated to have originated in a strong conviction, occasioned by a sermon, that he was destitute of *true faith*. Some extracts from Mr. Fletcher's Diary represent the perplexed state of his mind at this period, when he was earnestly striving to do the will of God, but was unacquainted with the scriptural way of justification by faith in Christ. After some time passed in this state, Mr. Fletcher describes himself as *suddenly* obtaining relief in prayer; so that, instead of his former doubts as to his acceptance with God, and his former subjection to sin, he found himself brought into a state of peace with God, and habitual victory over sin. The manner of Mr. F.'s "conversion," as here related, is similar to that which the followers of Mr. Wesley almost invariably profess to experience. We admit that it may sometimes happen, that a state of doubt and distress may be suddenly terminated by a lively participation of divine illumination and grace, yet, in general, the attainment of Christian knowledge, and

the conversion of the heart to God, are a gradual work, carried on in the use of the ordinary means of grace. This, at least; is the usual method of the divine proceeding. It is, therefore, both unscriptural and dangerous to represent the suddenness of conversion as a necessary property of it. Such a view of the subject is calculated to excite to an undue degree of action the merely animal affections of our nature, and thus both to encourage enthusiasm and foster delusion. It leads to extravagant pretensions, with which the conduct is too often at variance, and thus furnishes with popular arguments those who would explode the genuine doctrine of regeneration *. It generates a confidence always injurious to the subject of it, and the example of which tends greatly to mislead others; and it teaches men to substitute liveliness of emotion, and warmth of feeling, in the place of that knowledge and faith which work by love and purify the heart.

Let it not be supposed that we mean to insinuate, that Mr. Fletcher was not a true Christian. Of the reality of his religion his whole life has furnished the most convincing evidence. But still we may be allowed to doubt, whether that very evidence does not contradict the statement of his having been a stranger to Christianity, and of his not having taken the first step towards the kingdom of God, till a certain day in the twenty-fifth year of his age.

After an excellent letter to his brother, in which he describes, in a forcible manner, the change which he conceived had taken place in his mind, the following observations are added by one of his biographers.

"From this time his hopes and fears, his desires and pursuits, were totally changed. From the heights of self-exaltation, he sunk into the depths of self-abhorrence: and from shining in the foremost ranks of the virtuous, he placed himself on a level with the chief of sinners. Conviction made way for unfeigned repentance, and repentance laid a solid foundation for *christian piety*. His sorrow for sin was succeeded by a consciousness of the Almighty's favour, and the pangs of remorse gave way to the joys of remission. Believing on Jesus, as the scripture hath said, he found in him a well of consolation *springing up into everlasting life*. All his wanderings were, at once, happily terminated, his doubts were removed, his tears were dried up, and he began to rejoice in *hope* of the glory of God. His conversion was not imaginary, but real. It not only influenced his sentiments, but extended to his conduct. Whom he had found a Saviour, he determined to follow as a guide: and so unalterable was this determination, that from the very hour in which it was formed, it is not known that he ever cast a wishful look behind him. A cloud of witnesses are ready to testify, that from his earliest acquaintance with the truths of the Gospel, he continued to walk worthy of his high vocation, *growing in grace*, and *adorning the doctrine of God our Saviour in all things*." (p. 25, 26.)

The above passage unquestionably exhibits the picture of a true convert. God grant that the delineation may be verified in the case of every individual who reads it! Still, however, we are of opinion, that as a description of the change which, at that particular period, took place in Mr. Fletcher's mind, (we assume, of course, the accuracy of the preceding narrative) it is considerably exaggerated. His *fears*, for example, are said to have been *totally changed*. Yet when we look back, we find that the only fears which are attributed to him are, a "fear of God deeply rooted in his heart," and also "a constant fear of offending God." These fears, we trust, remained with him. We are also told, that he had "an uncommon thirst after truth:" this desire, we presume, continued unabated. But it is unnecessary to enter more minutely on the comparison, our object being merely to exemplify the exaggeration of which we complained.

The third chapter is thus entitled, "From his Conversion to his taking Orders, and entering upon the Work of the Ministry." It is uncertain, we are informed, whether, during the early part of his residence in England, Mr. Fletcher entertained any thoughts of entering into Holy Orders, though he prosecuted with great diligence, the studies which are generally regarded as preparatory to such a step. Soon after the period of what is denominated "his conversion," he seems, however, to have formed this design. But being diffident of his qualifications for so weighty an office, he wrote to Mr. John Wesley for advice. The opinion of Mr. Wesley seems to have been in favour of his

* See our Review of Daubeny's Trial of the Spirits, Vol. for 1804, p. 755.

entering into Orders; but he continued, nevertheless, in a state of suspence during two years longer, at the end of which time, in the year 1757, he was ordained. From his first entrance upon the work of the ministry, Mr. Fletcher appears to have closely united himself with Mr. Wesley and his party. He preached, when in London, at his chapels, and corresponded with him and his brother from the country. His letters, during this early period of his ministry, breathe a spirit of deep humility, and of fervent piety; but there appears in them a bias to certain modes of expression, which are far from the simplicity and sobriety of the christian character. Thus, in answer to a proposal which Mr. Wesley had made to him, he writes as follows:

"'To what a *monstrous* idea had you well nigh given birth! What! the labours of *my* ministry under you deserve a salary! I, who have done nothing but dishonour God hitherto, and am not in a condition to do any thing else for the future! If, then, I am permitted to stand in the courts of the Lord's House, is it not for me to make an acknowledgment rather than to receive one? If I *ever* receive any thing of the Methodist Church, it shall be only as an indigent mendicant receives an alms, without which he would perish'." (p. 47)

Much allowance, perhaps, should be made for expressions of this kind, when it is considered, that Mr. Fletcher was a native of a country, the inhabitants of which have imbibed, with the language, something of the vivacity and extravagance of the French nation.

We cannot avoid noticing with much disapprobation, an anecdote which is related in this chapter, respecting the supposed judicial punishment of the then Bishop of London, for refusing his permission to Mr. Fletcher to preach to the French prisoners at Tunbridge. This rash and uncharitable prejudice, like the assumption of miraculous interpositions in their behalf, is creditable neither to the understanding, nor to the principles of Mr. Wesley and his disciples. Yet we are sorry to observe several instances of it in the course of the volume before us.

This chapter closes with a brief account of Mr. Fletcher's presentation to the Vicarage of Madeley, by the nephew of Mr. Hill. He was now discharged from his employment as tutor, by the removal of his pupils to Cambridge. The elder of them, it is stated, died about the time of his coming of age; the younger is the present Lord Berwick.

The fourth chapter gives an account of Mr. Fletcher's qualifications for the ministry, of his faithfulness in the work, and of his labours at Madeley, and elsewhere. Mr. Fletcher had preferred Madeley to a living of double the value which had been offered to him; and immediately upon his settling in this populous village, which was in the year 1760, he entered upon the duties of his vocation with an extraordinary degree of earnestness and zeal. His parish, celebrated for the extensive works carried on within its limits, was, at that time, remarkable, in a moral and religious view, for little else than the ignorance and profaneness of its inhabitants, amongst whom respect to man was as rarely to be observed as piety towards God. In this benighted place, Mr. Fletcher stood forth as a preacher of righteousness; and for the space of five and twenty years appeared as a burning and shining light.

"As a steward of the manifold grace of God," observes Mr. Gilpin, one of his biographers, "he faithfully dispersed the Word of Life, according as every man had need; instructing the ignorant, reasoning with gainsayers, exhorting the immoral, and rebuking the obstinate. Instant in season, and out of season, he diligently performed the work of an evangelist, and lost no opportunity of declaring the truths of the Gospel. Not content with discharging the stated duties of the sabbath, he counted that day as lost, in which he was not actually employed in the service of the Church"—"Nor was he less attentive to the private duties of his station, than to public exhortation and prayer. Like a diligent pastor, he daily acquainted himself with the wants and dispositions of his people, anxiously watching over their several households, and diligently teaching them from family to family."—"With respect to his attendance upon the sick, he was exemplary and indefatigable. It was a work, says Mr. Wesley, for which he was always ready: if he heard the knocker, in the coldest winter night, his window was thrown open in a moment. And when he understood either that some one was hurt in the pit, or that a neighbour was likely to die; no consideration was ever had of the darkness of the night, or severity of the weather, but this answer was always given, 'I will attend you immediately'."

After this general account of Mr.

Fletcher's exemplary conduct as a minister, his fidelity and skill in dividing the word of truth to various descriptions of people, and his unwearied and accumulated labours in different parts of his extensive parish, are further detailed at some length. It appears, however, that notwithstanding all the pains he took, he saw, for some time, but little fruit of his labour. His unusual earnestness and zeal had also excited considerable opposition from various quarters. This may, no doubt, be partly attributed to the general ignorance and profaneness of his parishioners, and partly to the prejudices of some of the neighbouring clergy and magistrates. But it may, doubtless, be also in great part ascribed to the irregular and injudicious, though, we admit, well meaning, methods by which Mr. F., from his first residence at Madeley, endeavoured to do good to his parishioners and others *. His conduct, however, amidst the opposition which he encountered, is represented to have been truly admirable. "Being reviled, he blessed; being persecuted, he suffered it; being defamed, he entreated; provoking his enemies, by every affectionate method, to love and good works."

The parish of Madeley, which was uncommonly populous, abounded with persons in indigence and distress. These Mr. Fletcher regarded as his peculiar charge, and he exerted himself to the utmost for their encouragement and support. Not content with freely offering them the consolations of the Gospel, he contributed largely to the relief of their temporal necessities, and generally divided amongst them the greater part of his income. This was a very prominent feature in the character of Mr. Fletcher, and one which, upon the whole, cannot be too highly esteemed, or too strongly commended to the attention and imitation of every minister of the Gospel. (p. 85.)

Amongst other means which Mr. Fletcher adopted to promote the spiritual improvement of his flock, it was his custom to address pastoral letters to them, whenever he happened to be at a distance from his parish: several of these are contained in the volume before us, and many others are to be found in a Collection of his Letters, published by the Rev. Melville Horne. In general, the sentiments expressed in these pastoral letters are truly scriptural and excellent, and they breathe a genuine spirit of devotedness to God, an ardent love to the souls of his parishioners, and an earnest desire for their spiritual welfare; and we could with pleasure, if our limits would permit us, extract many useful and animated passages from them. At the same time we are disposed to question the propriety of such letters: nor can we altogether approve of the style in which these are written. To us, we confess, they look too much like an assumption of the apostolical character and authority, particularly as the opening addresses to the people are sometimes nearly in the words of St. Paul's introductions to his Epistles. There are also passages in them which, we fear, may have tended too much to excite a spirit of conceit amongst the poor people to whom they were written.

This chapter contains a few of Mr. Fletcher's private letters to his friends under affliction, which are very excellent; and it is closed with an account of his extraordinary *devotional* exercises. He lived, it is said, in the spirit of prayer; and whatever employments he was engaged in, this spirit was constantly manifested through them all. Without this he neither formed any design, nor entered upon any duty. His preaching was, above all, constantly preceded, accompanied, and succeeded, by prayer. In short, he realized the apostolical injunction to "pray without ceasing," and, at the same time, in every thing he gave thanks.

The next chapter opens with an account of his visiting, in 1767, Wales, Yorkshire, Bristol, and Bath, and of his intending to visit Switzerland. But this latter journey was delayed in consequence of the opening of a Roman Catholic chapel at Madeley, by which Mr. Fletcher thought himself called upon to preach expressly against Popery. The substance of an able discourse upon this subject is given by the editor, which appears to have checked the further progress of the Papists in his parish.

Early in the next year, Mr. Fletch-

* We allude to such circumstances as that of placing a Methodist preacher on his horse-block, on a Sunday Evening, to preach to his people.

er, accompanied by his friend Mr. Ireland, entered upon his journey to Switzerland, travelling through a great part of France and Italy. No journal having been preserved of this tour, a few only of the occurrences which took place in the course of it are here related. These chiefly respect Mr. Fletcher's attempts to promote the cause of Christianity among various descriptions of persons, and are highly interesting and instructive. Were it not for their length we should gladly extract two anecdotes which are related at p. 125—129, the one containing the account of an amicable dispute which took place upon the Continent between Mr. Fletcher and an acute sceptic; and the other being a relation of the conversion to Christianity, by Mr. Fletcher's means, of a young Genoese unbeliever. They both afford a striking exemplification of that urbanity, benevolence, and christian zeal, which were so conspicuously united in his character. At Marseilles, Mr. Ireland procured for Mr. Fletcher the use of a Protestant Church, where he preached, apparently, with great effect. He visited also the Protestants in the Sevennes Mountains, and his stay amongst them is said to have been productive of very beneficial consequences. It was during this journey also, while travelling through a part of Italy, as they approached the Appian Way, that Mr. Fletcher expressed the lively emotions which were occasioned by the recollection of St. Paul's last journey from Jerusalem to Rome, and which are here described with much animation and feeling. At Nyon, his native place, he was received with uncommon respect, and his labours there are said to have proved signally useful.

"The benefit of his public labours in this place was significantly attested, by the numerous applications he received in private, for religious instruction. And the grateful sense his countrymen entertained of those labours was fully expressed, in their affectionate concern at his departure from among them. Weeping multitudes crowded round his carriage, anxious to receive a last word or look; and not a few followed his chariot above two miles from the town, before they had resolution to tear themselves entirely away from the company of this venerable man." (p. 135.)

After his return from Switzerland, Mr. Fletcher was appointed president of a seminary which the Countess of Huntingdon had established at Trevecka in Wales, for the education of young men for the ministry. Of his usefulness in this office, Mr. Benson, who was a tutor in the seminary, speaks in very exalted terms. At Trevecka, however, neither Mr. Fletcher nor Mr. Benson continued long. The Calvinistic sentiments of Lady Huntingdon soon rendered their secession unavoidable. Some of the minutes of a conference of the Methodists were also considered by her Ladyship and her friends as so objectionable, that a circular letter to many of the clergy was written inviting them to assemble in a body, in order to oblige Mr. Wesley and his followers to revoke the propositions contained in them. This circumstance first led Mr. Fletcher into theological controversy. He thought the religious part of the world to be fast verging towards Antinomianism, and he judged it to be his duty to endeavour to stem the progress of so fatal an error. This he accordingly attempted in his celebrated "Checks to Antinomianism;" and in various other tracts which are enumerated in this volume. Very great praise, as might be expected, is bestowed upon all these controversial pieces by Mr. Wesley, and others of his party. We have no hesitation in saying, that we believe Mr. Fletcher's motives for writing them to have been pure and upright. We also think that, in his manner of conducting the controversy, now happily almost forgotten, he had decidedly the advantage of his antagonists. He was an acute and animated disputant: a brilliant imagination rendered his argumentation imposing, splendid, and dazzling, while it enabled him to paint the doctrines of his adversaries in the darkest and most odious colours; and, whatever may have been the merits of the cause which he defended,—into these we do not mean to enter,—he was undoubtedly superior in talents and learning to all his opponents. It must, however, in justice be observed, that he certainly was not always a correct reasoner; and that he gave way also, on many occasions, to acrimony and intemperance of expression, as well as to an indecorous levity of style, ill calculated to promote the cause either of charity or truth. In all these faults he was, it

is true, far surpassed by those who were opposed to him. Their writings both contain much disgraceful language, and manifest a very lamentable degree of heat and ill temper, together with a levity which sometimes borders on profaneness. In different parts of this volume attempts are made to exonerate Mr. Fletcher from the above censure, but we do not think with success. We may all, however, derive an useful lesson from his failure. When we see a man so remarkable for the suavity of his manners, the mildness and benevolence of his temper, and the heavenliness of his mind, as Mr. F. was, so far entangled in the snares of controversy as to mistake his asperity for gentleness, let us learn to dread, and as far as we can, to avoid any approach to religious dispute. It is evident, at the same time, both from Mr. F.'s "plan of reconciliation" between the Calvinists and Arminians, and from many of his letters to his friends, that he was sincerely desirous of effecting this difficult object, and that he laboured strenuously to promote it. The same thing had been attempted before by Puffendorff, Stillingfleet, Hall, Baxter, and several of the foreign divines; but with how little success either these divines, or Mr Fletcher, have exerted themselves in this labour of love, the history of the present controversies amongst ourselves too clearly evinces.

The account of Mr. Fletcher's polemical writings, and of the controversy in which he was engaged, is continued in the next chapter. Whilst he was busily employed in theological disputes, Mr. Fletcher thought it his duty, at the critical period of the commencement of the American war, to employ his pen for a short time on political subjects; and accordingly he wrote "A Vindication of Mr. Wesley's calm Address to our American Colonies, in Three Letters to Mr. Caleb Evans," and then a second tract on the same subject, termed, "American Patriotism further confronted with Reason, Scripture, and the Constitution; being Observations on the dangerous Politics taught by the Rev. Mr. Evans and the Rev. Dr. Price."

"Mr. Fletcher's motives for engaging in this dispute were perfectly pure. He considered 'the American Controversy,' as he states in his Preface to the former of these pieces, 'to be closely connected with Christianity in general, and with Protestantism in particular; and that, of consequence, it was of a *religious*, as well as *civil* nature.' In other words, he considered Christianity as enjoining 'the practice of strict morality, and that it is an important branch of such morality to honour and obey the King, and all that are put in authority under him'." (p. 168.)

These political tracts were, by means of a pious noblemen, handed to the King, and some preferment was in consequence offered to Mr. Fletcher: but he replied, with his characteristic disinterestedness and simplicity, that he wanted nothing but *increase of grace.*

The various and intense labours in which Mr. Fletcher had long been engaged, together with the rigorous and excessive system of abstinence and self-denial which he constantly pursued, had now considerably impaired his health, and had brought on some strong symptoms of consumption. He was in consequence advised to relax from his parochial and other duties, and to travel. He accordingly accompanied Mr. Wesley through several parts of England, and staid during some time at Bristol Hotwells. His health, however, continued to decline, and his consumptive disorder to increase to such an alarming degree, that the possibility of his recovery was universally doubted. "But far was he," says Mr. Gilpin, "while in these circumstances from being daunted or cast down at the apparent approach of the King of Terrors. Rather he looked forward with increasing desire to the happy moment when he should exchange the weapons of war for the crown of glory." He longed "to associate with *the spirits of just men made perfect*," and "he earnestly desired that, *mortality being swallowed up of life*, he might *behold with open face the glory of the Lord.*" (p. 189.)

During this distressing state of his health, Mr. Fletcher spent several weeks with some friends at Newington. Here it is said, by one who was with him in the family, his conversation and conduct were truly admirable. "When he was able to converse, his favourite subject," it is observed, "was the promise of the Father, the gift of the Holy Ghost, including that rich peculiar blessing of union with the Father and the Son,

mentioned in that prayer of our Lord, which is recorded in the seventeenth chapter of St. John." Upon this sublime and important subject much occurs in the course of this volume. But though we think that, in the present day, it is not sufficiently considered even by religious persons; we are clearly of opinion, that both as to his expectations and his expressions relative to the gift of the Holy Spirit, Mr. Fletcher exceeded the boundaries which are prescribed to us in Scripture*. It appears also, in fact, that he never did experience that fulness of manifestation which he seems to have looked for so earnestly for many years. Indeed, to expect another Pentecost, as Mr. Fletcher evidently did, is, as we conceive, wholly unscriptural, and can tend only to spiritual delusion.

From Newington, as it is related in the next chapter, Mr. Fletcher removed to Bristol; where he continued very ill for some months. At length he was advised to try the effect of another journey to the Continent. This he accordingly undertook in company with his friend Mr. Ireland, and was no sooner arrived in France than he began to recover his health; and at Aix was so well as to be able to preach. From Macon in Burgundy, Mr. Fletcher wrote to Messrs. John and Charles Wesley, giving an account of the declension of religion and the prevalence of infidelity in France. From this letter, dated May 1778, we subjoin the following extracts, which are rendered particularly curious, when considered with reference to the events which have since taken place.

"'Gaming and dress, sinful pleasure and love of money, unbelief and false philosophy, lightness of spirit, fear of man, and love of the world, are the principal sins, by which Satan binds his captives in these parts. Materialism is not rare; Deism and Socinianism are very common; and a set of Free-thinkers, great admirers of Voltaire and Rousseau, Bayle and Mirabeau, seem bent upon destroying Christianity and government. 'With one hand, (said a lawyer, who has written something against them) they shake the throne, and with the other they throw down the altars.' If we believe them, the world is the dupe of kings and priests. Religion is fanaticism and superstition. Subordination is slavery and tyranny. Christian morality is absurd, unnatural, and impracticable; and Christianity the most bloody religion that ever was. And here it is certain, that by the example of Christians *so called*, and by our continual disputes, they have a great advantage, and do the truth immense mischief. *Popery will certainly fall in France, in this or the next century;* and I make no doubt, God will use these vain men, to bring about a reformation here, as he used Henry the Eighth to do that work in England: so the madness of his enemies shall, at last, turn to his praise, and to the furtherance of his kingdom'." (p. 237, 238.)

At Nyon, and in its neighbourhood, Mr. Fletcher remained nearly three years, during which time, though his health continued mending, he was not able to exert himself much in public. He employed himself chiefly in the instruction of children, and in private exhortations. In these labours, however, he was somewhat opposed by the Swiss magistrates, at the instigation of the clergy. He wrote also to his friends, in his usual strain of pious zeal, humility, and resignation to the will of God. One of his letters to Mr. Ireland contains the following curious relation.

"'I am just returned from an excursion I made with my brother, through the fine vale in the midst of the high hills, which divide France from this country. In that vale we found three lakes, one on French ground, and two on Swiss; the largest is six miles long and two wide. It is the part of the country where industry is most apparent, and where population thrives best. The inhabitants are chiefly woodmen, coopers, watchmakers, and jewellers. They told me, they had the best singing, and the best preacher in the country. I asked, If any sinners were converted under his ministry? They stared, and ask-

* Let one example suffice: "In the beginning, said he, of my spiritual course I heard the voice of God in an articulate, but inexpressibly awful sound, go through my soul in those words, *If any man will be my disciple, let him deny himself.* He mentioned another peculiar circumstance of a later date, in which, said he, I was favoured, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with him face to face: so that, whether I was then in the body or out of the body I cannot tell." Our respect for the exalted piety of Mr. Fletcher restrains us from saying all which such passages as these suggest. We certainly do not think them the words of soberness. They will serve, however, to justify us for having questioned the correctness of what is said both by Mr. Fletcher and his biographer on the subject of his conversion.

ed, 'What I meant by conversion?' When I had explained myself, they said, 'We do not live in the time of miracles.'

"'I was better satisfied in passing through a part of the vale which belongs to the King of France. I saw a prodigious concourse of people, and supposed they kept a fair; but was agreeably surprised to find three Missionaries, who went about as itinerant preachers to help the regular clergy. They had been there already some days, and were three brothers, who preached morning and evening. The evening service opened by what they called *a conference*. One of the Missionaries took the pulpit, and the parish Priest proposed questions to him, which he answered at full length and in a very edifying manner. The subject was the unlawfulness and the mischief of those methods, by which persons of different sexes lay snares for each other, and corrupt each other's morals. The subject was treated with delicacy, propriety, and truth. The method was admirably well calculated to draw and fix the attention of a mixed multitude. This conference being ended, another Missionary took the pulpit. His text was our Lord's description of the Day of Judgment. Before the sermon, all those who for the press could kneel, did, and sung a French hymn to beg a blessing upon the word; and indeed it was blessed. An awful attention was visible upon most, and for a good part of the discourse, the voice of the preacher was almost lost in the cries and bitter wailings of the audience. When the outcry began, the preacher was describing the departure of the wicked into eternal fire. They urged that God was merciful, and that Jesus Christ had shed his blood for them. 'But that mercy you have slighted, (replies the Judge) and now is the time of justice; that blood you have trodden under foot, and now it cries for vengeance. Know your day,—slight the Father's mercy and the Son's blood no longer.' I have *seen* but once or twice congregations as much affected in England'." (p. 250, 251.)

Mr. Fletcher returned to Madeley in the spring of the year 1781, and resumed his labours in that parish. Soon after his return he renewed his personal acquaintance with Miss Bosanquet, a lady of eminent piety, with whom he had been acquainted during five and twenty years. They had long entertained a high mutual esteem and regard for each other, but hitherto many circumstances had prevented them from forming any nearer connection than that of friendship. These impediments, however, being removed, they were united in marriage at the close of the year 1781; an event which is related in the eighth chapter, and which appears to have rendered the short remainder of Mr. Fletcher's life both more comfortable and more useful. "From the time of his settling at Madeley with Mrs. Fletcher," observes his biographer, "he had no return of his consumptive disorder. On the contrary, by the blessing of God on her peculiar care and tenderness, not only his health was confirmed, but his strength restored as in the days of his youth. In the mean time, he took care to employ all his remaining strength in the work of faith and the labour of love." Mr. Fletcher particularly directed his attention to the education of the children of his parish, and besides the school which he had already established in Madeley-Wood, he instituted Sunday Schools throughout his parish. This was the last public work in which he was engaged. Except an account of a visit, which Mr. and Mrs. Fletcher made to Ireland in the Summer of 1783, this chapter contains little else respecting Mr. Fletcher, besides a few very pious letters written to some of his friends during the last year of his life.

The two succeeding chapters contain general descriptions of Mr. Fletcher's character, drawn by his several biographers. They are thus placed immediately before the account of his death, contrary to the usual practice, in order, as it is said, that the relation of that last scene, "in which God gave such an uncommon display of his power and goodness, in behalf of his highly-favoured servant," might "close his history, and that nothing should follow it." (p. 328.)

Of the different sketches of Mr. Fletcher's character which are here given, that by Mr. Gilpin is the most full and elaborate, and includes, in a great measure, those which are added from the accounts of Mrs. Fletcher, Mr. Wesley, and Mr. Benson.

In general, says Mr. Gilpin, (we quote the substance of his words,) it is easy to perceive that a more excellent man has not appeared in the Church for some ages. His life might, with the greatest propriety, be termed a *life of faith*. Through the whole of his christian pilgrimage, he walked by faith, not by sight. The *nature* of his faith was evidenced by the *works* it produced. His union with Christ answerable to the greatness of his faith, was intimate and constant;

and the strictness of this union was evinced by his whole disposition and carriage. The mind that was in Christ was discovered also in him. "Next to his faith, and his union with Christ, may be noticed his *patience* and *fortitude* under the various trials, whereby his faith and other graces were exercised." (p. 327.) After enlarging on this point, Mr. Gilpin proceeds to enumerate the other excellencies of Mr. F.'s character, on each of which he dwells with considerable particularity, viz. "His devotion [devotedness] to the Lord Jesus," both as a private Christian and as a minister, (p. 330.): his "perfect disinterestedness," and his superiority to the world, (p. 332.): his decided renunciation of that honour which cometh from man, while he made "the favour of God his ultimate aim through life," (p. 334.): his meekness and condescension: his deep humility and lowliness of mind, (p. 338.): his ardent attachment to divine truth, (p. 349.): his fervent affection for the children of God: his enlarged benevolence towards the whole human race, (p. 350.): above all, his uniform and consistent piety, (p. 352.); and the perseverance of that piety, and of his zeal and diligence to the end of his life, (p. 354.) The only defect in his character is stated, by Mr. Gilpin, to have been a warmth in his temper. This defect Mr. Gilpin endeavours, though not very successfully, to extenuate. His writings unquestionably bear marks of undue severity, the best extenuation of which is, that he himself frankly admitted the charge, and stood self-abased on account of it. (p. 341.)

The twelfth chapter contains a minute and interesting account of the death of Mr. Fletcher. His last illness was occasioned by a cold which he caught about five days preceding his death, whilst zealously engaged in his ministerial labours; and the fever which ensued was no doubt greatly increased by his imprudently persisting in the performance of his duty on the following Sunday. After this he was confined to his bed, and continued to grow worse. His behaviour during his illness was truly edifying, and entirely consistent with the uniform tenor of his life. Our readers will not, we are persuaded, think us tedious, if we subjoin Mr. Gilpin's account of its closing scene.

"'A few days before his dissolution, he appeared to have reached that desirable point, where the last rapturous discoveries are made to the souls of dying saints. Roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke into a song of holy triumph, which began and ended with the praises of God's unfathomable love. He laboured to declare the secret manifestations he enjoyed, but his sensations were too powerful for utterance, and, after looking inexpressible things, he contented himself with calling upon all around him to celebrate and shout out that *adorable love*, which can never be fully comprehended or adequately expressed. This triumphant frame of mind was not a transient feeling, but a state that he continued to enjoy, with little or no discernible interruption, to the moment of his death. While he possessed the power of speech, he spake as one whose lips had been touched with *a live coal from the altar*; and when deprived of that power, his countenance discovered that he was sweetly engaged in the contemplation of eternal things.

"'On the day of his departure, as I was preparing to attend my own Church, which was at the distance of nine miles from Madeley, I received a hasty message from Mrs. Fletcher, requesting my immediate attendance at the Vicarage. I instantly followed the messenger, and found Mr. Fletcher with every symptom of approaching dissolution upon him. I had ever looked up to this Man of God with an extraordinary degree of affection and reverence; and on this afflicting occasion my heart was uncommonly affected and depressed. It was now in vain to recollect that public duty required my presence in another place: unfitted for every duty, except that of silently watching the bed of death, I found it impossible to withdraw from the solemn scene to which I had been summoned. I had received from this evangelical Teacher, in days that were past, many excellent precepts with respect to *holy living*; and now I desired to receive from him, the last important lesson with respect to *holy dying*. And truly this concluding lesson was of inestimable worth, since so much patience and resignation, so much peace and composure, were scarcely ever discovered in the same circumstances before.—*Let me die the death of the righteous, and let my last end be like his!*

"'While their Pastor was breathing out his soul into the hands of *a faithful Creator*, his People were offering up their joint supplications on his behalf in the House of God. Little, however, was seen among them on that trying occasion, but affliction and tears. Indeed it was a day much to be remembered, for the many affecting testimonies of distress, which appeared on every side. The whole village wore an air of consternation and sadness, and not one joyful song was heard among all its inha-

bitants:—Hasty messengers were passing to and fro with anxious enquiries and confused reports:—And the members of every family sat together in silence that day, awaiting, with trembling expectation, the issue of every hour. After the conclusion of evening service, several of the poor, who came from distant parts, and who were usually entertained under Mr. Fletcher's roof, still lingered about the house, and seemed unable to tear themselves away from the place, without a sight of their expiring Pastor. Secretly informed of their desire, I obtained them the permission they wished. And the door of the chamber being set open, immediately before which Mr. Fletcher was sitting upright in his bed, with the curtains undrawn, unaltered in his usual venerable appearance, they slowly moved one by one along the gallery, severally pausing as they passed by the door, and casting in a look of mingled supplication and anguish. It was, indeed, an affecting sight, to behold these unfeigned mourners successively presenting themselves before the bed of their dying benefactor, with an inexpressible eagerness in their looks, and then dragging themselves away from his presence with a distressing consciousness, *that they should see his face no more.*

" 'And now the hour speedily approached, that was to put a solemn termination to our hopes and fears. His weakness very perceptibly increased, but his countenance continued unaltered to the last. If there was any visible change in his feelings, he appeared more at ease and more sweetly composed, as the moment of his dismission drew near. Our eyes were rivetted upon him in awful expectation. But, whatever we had felt before, no murmuring thought was suffered, at this interesting period, to darken the glories of so illustrious a scene. All was silence,—when the last angelic messenger suddenly arrived, and performed his important commission with so much stillness and secrecy, that it was impossible to determine the exact moment of its completion. Mrs. Fletcher was kneeling by the side of her departing husband; one who had attended him with uncommon assiduity, during the last stages of his distemper, sat at his head; while I sorrowfully waited near his feet. Uncertain, whether or not he was totally separated from us, we pressed nearer, and hung over his bed in the attitude of listening attention,—his lips had ceased to move, and his hand was gently sinking upon his bosom,—we stretched out our hands; but his *warfare was accomplished*, and the happy spirit had taken its everlasting flight.

" 'Such was the undisturbed and triumphant death of this eminently holy and laborious Pastor, who entered into rest on the evening of Sunday, August 14, 1785. Blessed are the dead, who die in the Lord! *They rest from their* painful *labours*, and are followed by those exemplary works, which they consider as unworthy a place in their remembrance; they *escape from the windy storm and tempest*, and are brought *to their desired haven: they have a right to the tree of life, they enter in through the gates into the city*, and stand with everlasting acceptance in the presence of God!'" (p. 384—388.)

After the extended account which we have given of this volume, and the strictures which we have made on several particulars contained in it, it may not seem necessary to add any thing further respecting it. We cannot, however, close our review without a few brief observations. We are aware that some of our readers may be dissatisfied that we should have paid so much attention to this account of Mr. Fletcher's life, and that we should, tacitly at least, have given him so much praise; whilst others will, no doubt, be disposed to blame us for objecting to so many particulars in it. The truth is, that we were desirous of testifying our high admiration of his extraordinary piety, and at the same time of pointing out the errors and excesses into which we have no hesitation in saying, that we consider him to have fallen. We certainly regret that he should have formed so close a connection with Mr. Wesley and his followers. We apprehend that this circumstance, if it did not produce, at least fostered, that tendency to enthusiasm and extravagance, which is observable in his character, and which forms its greatest imperfection. Had Mr. Fletcher contented himself, as in the present day we think he would, with his station as a minister of the Church of England, his piety would, perhaps, have been less dazzling; but it would, as we think, have been more scriptural and catholic, and his real usefulness would, probably, have been greater. We regret the connexion to which we have alluded on another ground: on account of its having engaged Mr. Fletcher as a principal in Mr. Wesley's theological controversies. We regret this, without entering at all into the merits of the controversy, because religious altercation is commonly injurious to the cause of religion, and is rarely beneficial to the minds of the disputants, who are too often betrayed into representations as inconsistent with christian charity as they are repugnant to the oracles of divine truth. But we forbear.—Mr.

Fletcher was, undoubtedly, after every deduction which can, on these or any other grounds, be made from his character, a man of eminent piety, and exemplary holiness. And we cannot too earnestly recommend, both to clergy and laity, that in these respects they should be followers of him, as he was of Christ.

The Authenticity, uncorrupted Preservation, and Credibility of the New Testament. By GODFREY LESS, late Professor in the University of Gottingen, &c. translated from the last Edition of the German. By ROGER KINGDON, A. M. of St. John's College, Cambridge. 8vo. pp. x. and 396. London, Cambridge, and Oxford. 1804.

As a general observation it is very just, that truth lies in the mean: since men of sanguine and violent dispositions, impelled however in different directions, seldom find any rest to their minds, till they have carried the principle which they adopt beyond all reasonable limits on each side of every question. But to fix upon precisely the middle point as the truth, is hardly less absurd than to place it in either of the extremes. And, indeed, in some cases it would be no easy matter to determine the exact position of the extremes themselves, and to secure them against that flexible ambiguity, which would render them means with respect to other extremes. Between extremes, however, if in any degree they deserve the name, the intermediate range is sufficiently spacious; and we need not be driven to despair, if we cannot bring ourselves to fix the truth in a point exactly equidistant from both, or if we cannot fix the precise point at all. The golden mean, so much valued by all the moderate, is not placed in so critical a predicament; but extends its influence over a space of some latitude, and thus keeps secure possession of its throne.

The general reflection respecting extremes has struck us, perhaps, on no subject more forcibly than on that of the Evidences of Christianity. One class of men seem to consider hardly any other view of Christianity as worthy of serious regard. Whenever their thoughts are directed to the subject, whether as writers or readers, the Evidences seem to be with them the one thing needful. They argue justly, that the truth of the religion is the article of prime importance to be settled, as the foundation is the most important part of the building. Yet others are disposed, with equal justice, to argue, that a foundation without a superstructure is of no material value; and that therefore an exclusive attention to the Evidences of Christianity must be defective, and indeed entirely useless, by stopping short of its proper object. The inundation of works, confined to this view of Christianity in the present age, is known to every student; and indeed is not without its cause. And even before this period, so prolific in Christian Evidences, Fabricius, in his Bibliotheca Græca, has given a catalogue of near five hundred writers upon this subject; although it must be confessed, that he has put some authors in the number who would hardly be expected to be found in such company.

But there are other persons as much disposed to undervalue this consideration of the Evidences of the Christian Religion, as those just mentioned to overrate it. They seem to regard any inquiry into the grounds of their belief as implying, or even tending to create, culpable doubt. They therefore shrink with a kind of horror from the unhallowed occupation. They perceive how little influence Christianity frequently has upon the hearts and lives of those who take this method of satisfying their minds respecting its truth; and their prejudice against it is increased. Even in the best and most innocent view of the affair, they are apt to consider it as only the outside, the shell of Christianity, and a part with which a believer may not only safely but profitably dispense.

We think it may with truth be affirmed, that neither of those parties is right, and that the truth lies somewhere between them. And while we cordially concur with the latter in the opinion, that the Evidence of Christianity, or rather that species of evidence which has possessed itself exclusively of the name, is far from constituting the whole of the religion, we feel ourselves obliged to dissent from them in assigning to this view of Christianity a place of considerable importance.

The nature of the work, the im-

portance of which we have endeavoured by the preceding observations to set in its due place, may be easily understood from the title. The biblical student will at once perceive, that the plan of Dr. Less in the present performance coincides, in a considerable degree, with the great and valuable work of Dr. Lardner on the Credibility of the Gospel History; distinguished, however, from that voluminous production by its compression and conciseness. The attention of the British public had been excited to this little volume by the commendation bestowed upon it both by Michaelis, and by his translator and annotator Mr. Marsh. The passages of these learned writers, containing the above-mentioned commendation, are introduced by Mr. Kingdon in his preface to the work which he has translated. The translator here observes, that the authenticity of the books of the New Testament has been treated by few, and done justice to by still fewer writers. Du Pin he censures; and Jones he mentions, as if that learned man had designedly declined the proof of the authenticity of the New Testament Scriptures, although the work is generally allowed to be unfinished. Mr. Kingdon might have spoken with honour of Dr. Mill's Prolegomena to his New Testament, on this subject: and a part of Archdeacon Paley's able work, his View of the Evidences, &c., has stated the proof of the authenticity of the Christian Scriptures in a manner, and to an extent, not very dissimilar from those of Dr. Less's work.

It is a peculiar recommendation of the work before us, that it was a successful attempt of the author to satisfy preceding doubts upon the subject of which it treats. It may, therefore, be considered as a piece of argumentation, the virtue of which has been tried and ascertained; and having produced conviction in one case, it may be regarded as better calculated to produce it in others. To persons whose reading on such points has been in any degree extensive, this work can be expected to present nothing materially novel. There are in it, however, a precision and perspicuity, which will render it interesting and useful even to advanced students in theological criticism.

The first part, on the Authenticity of the New Testament, states the evidence upon that subject both internal and external; but chiefly the latter, which is distributed into the testimonies of the ecclesiastical writers of the three first centuries. Our author, under each of the two first centuries, appeals, not only to the works now extant of christian writers, but likewise to those which are lost: in the third, this was superfluous. Dr. Less justly regrets the many christian writings which have perished; a circumstance which incapacitates us from bringing forward so complete a body of evidence, for the authenticity of the New Testament, as we should otherwise have been able to do: but his limits would not permit him to enter at large upon this curious and important subject. Time and accident have not been the only enemies of the writings of the primitive Christians. In the various and well known persecutions which the disciples of Jesus underwent, their Scriptures and other writings, were not overlooked. In the last and severest of those persecutions under the Emperor Diocletian, the sacred books of the Christians were sought with great diligence, and committed to the flames. This is expressly affirmed by Eusebius, and is corroborated by concurring evidence from various and unexceptionable sources. These may be seen in Lardner, Works, Vol. IV. pp. 89—91, and more fully in Mosheim, de Reb. Christ., &c. Comm. pp. 923—925. The last mentioned acute historian urges, that it was impossible for those who carried on the persecution to distinguish between the Scriptures and the other books of the Christians, even had they intended only to destroy the former. The governors, it is evident, made no distinction. And hence he infers an incredible loss of ecclesiastical documents, which, were they now in existence, would throw immense light upon the early history of the Christian Church.

The learned professor, we think, has given the just interpretation of the important, but somewhat obscure, chapter of Eusebius, in his Ecclesiastical History, on the Canon of the New Testament Scriptures. Under the ἀντιλεγομένων, a very comprehensive appellation, he will appear to an attentive reader to include, not only that part of the New Testament which was

doubted by some, though received however by many or most, but likewise what he denominates the καθ' ὁ; a term, the harshness of which is softened by the supposition of Dr. Less, that a negation of authenticity only is conveyed by it. See pp. 169—172.

Our author has devoted a considerable portion of his work, under the first division, to a discussion of the authenticity of the Revelation; which, rather from an insensible adoption of the insane incredulity of the age, and particularly of his nation, we conceive, than from any sufficient reason, he has rejected from the canon. If Mr. Kingdon, who seems to have taken more liberties with his original than he professes, had, by some notes, distinguished as his own, pointed out the false reasonings of the professor, he would have performed an acceptable service to his readers, and have discharged what might fairly be considered as his duty. We shall endeavour to supply the defect, of which we here complain, by referring to an able and conclusive vindication of the Apocalypse against the objections of Michaelis, by an anonymous writer, reviewed by us in our first volume, pp. 729, &c. On this subject, indeed, Dr. Less appears to us to betray much want of information. In the section on the interpretation of the book in question, he seems to adopt that puerile principle, that whatsoever is disputed is disputable, and that a variety and discordance of interpretation prove all to be false: an expeditious and effectual process, and which renders all inquiry superfluous. The professor seems to make no distinction between the different degrees of evidence, by which the opinions of the different interpreters are supported; and accordingly he places the sentiment of those, who consider the Romish Church as particularly described in the Apocalypse, on a level with that of those who have discovered some one or other of the Reformers in it. That this part of the prophecy should have been obscure to the early Christians, is a fact both natural in itself and favourable to the interpretation above-mentioned. Yet Hilarius affirmed, that Anti-christ should appear in the Church: so did Jerom. Gregory the Great, a Bishop of Rome, about the end of the sixth century, applied the term of Anti-christ to his cotemporary John, Bishop of Constantinople, expressly because he assumed the title of universal bishop. The full reign of Anti-christ, which soon after followed, silenced all allusions to the subject. But no sooner did the reformation begin to dawn, than Anti-christ began again to be recognized in the Bishop and Church of Rome. The Waldenses, the Franciscans, the Abbots Bernard and Joachim, and many others, did not scruple to apply the predictions of the Apocalypse to the self-constituted head of the Christian Church. See Jewel, Apol. Ecc. Ang. edit. 1591, pp. 99—102.; particularly his Defence of the Apology, Works, last edit. pp. 412, 413. See likewise Wetstein, Nov. Test. Tom. II. pp. 891, 892, who, for the purpose of discrediting the interpretation in question, would assign it exclusively to the Franciscans. The imbecility of this author's reasoning has been well exposed by Bishop Warburton, in his Sermon on the Rise of Anti-christ. Hume and d'Alembert, worthy judges on theological subjects, have affected to treat the application of this term to the Popedom as ridiculous.

But to pursue this subject no farther, and to close our remarks upon the first part of the respectable work before us, we deliver it as our opinion, that the learned author has perfectly succeeded in establishing the authenticity of the Scriptures of the New Testament, and in proving how carefully they were always distinguished from the apocryphal writings which existed in the early ages of the Church. In the evidence afforded by the testimonies adduced, one circumstance will strike the attentive reader very forcibly, and that is, the air of perfect undesignedness, which appears in them, to furnish any thing like evidence in favour of the Scriptures to future generations. Even those who have bestowed the greatest attention upon the subject seem to have consulted only their own satisfaction or that of their friends.

To a person not well versed in the nature of human transactions, or unacquainted with the general fate of historical documents, particularly those of the primitive ages of Christianity, the scanty and broken, although progressive evidence, which at first discloses itself, will be productive of less

satisfaction than he probably expected. But as his information enlarges, and as his reflection becomes more mature, he will increasingly be convinced that the evidence is exactly such as from the circumstances of the case it might naturally be expected to be. The societies to whom the different Christian Scriptures were particularly addressed, or for whose use they were at first particularly intended, were separated from each other by large intervals, and so far from being possessed of the facilities of communication known in modern times, they enjoyed not even those of their own age, except in a very limited and uncertain degree. This consideration will render it evident, that an universal or even general agreement among Christians, with respect to those Scriptures which were to be received as authentic, and much more their being embodied into one volume and designated by one name, must be a slow and gradual process; and, if it was carried on with any degree of the circumspection and anxiety suitable to so important an affair, must be attended with doubts or temporary suspense.

There is a kind of evidence in favour of the authenticity of the writings under discussion, suggested by the preceding reflections, which we do not remember to have seen stated; but which to us appears to have considerable weight. The greater part of the Epistles, in their very salutation formally, and by their contents evidently, purport to have been addressed to Christian societies in widely distant parts of the world. Is it possible, that the immediate successors of these bodies, in every country, could persuade themselves and the increasing world of their fellow Christians, that their immediate predecessors, (and generations, be it remembered, do not strictly succeed but run into each other, and thus render communication perpetual,) received from the Apostles different writings adapting instruction, in the general truths of Christianity, to their particular circumstances, when no such writings were really received? The supposition is palpably absurd. We have, then, in addition to the particular testimonies of ecclesiastical writers, the concurring attestation of whole bodies, of distant and independent bodies, of Christians to the authenticity, and, if so, to the divine authority, of those Scriptures which we receive as the foundation of our faith. When an instance of imposture, parallel, in its most material circumstances only, to the fact just stated, is produced, we will consent to regard the argument as doubtful; but not till then.

The uncorrupted Preservation of the New Testament, pp. 243, &c., which we consider as the second part of this work, attending rather to the title than the translator's division, is argued from its contents; from the impossibility of a universal corruption of these writings, and the entire silence of history respecting any such corruption; from the agreement of the manuscripts; and from the agreement of the old versions, and quotations found in the ecclesiastical fathers. The evidence on this subject is decisive and irresistible.

The remainder of the volume is intended to prove the Credibility of the New Testament. It is a fact worth bearing in mind, and frequently adverting to, that the main and decisive arguments in favour of the truth of Christianity may be resolved into the evidence of the three following propositions:—that the authors of the New Testament were not deceived; that they did not intend to deceive others; and that the writings which we now receive as theirs are substantially the same as proceeded from their pen. The topics insisted upon by our author under this head are such as would naturally be expected, and are discussed with ability and success. The professor has bestowed considerable pains in drawing the picture of a fanatic, (pp. 280, &c.) in order to shew how far the Apostles were removed from that character; but he does not appear to have executed the delicate and difficult task with peculiar felicity. We consider it rather as an oversight than as any thing intentional, that the author says of the Apostles, "the central point of their system of morals, and of their conduct, is philanthropy, embracing and promoting the happiness of all." (p. 299.) We should rather say, it is the love of God, including the love of man. We understand the system which makes the latter supersede the former. Not that we think Dr. Less to be chargeable with embracing it; but we have thought the oversight de-

serving of notice, in order to illustrate the insensible influence of popular sentiments. Hardly any German writer, even a theologian, is entirely free from the contagion of illuminism, and it operates in forms which the subject himself scarcely ever suspects.

In enumerating the different constructions put upon that perplexing passage, Luke ii. 2. (p. 302.) the learned author has omitted that which appears to be the best founded, which has been adopted by many eminent scholars, and which Campbell has fortified by almost unanswerable argument. And notwithstanding the professor's hasty censure of Lardner in the same note on another subject, we think it will appear to most competent judges, that Lardner, and before him Wetstein, are in the right.

Towards the close of his work Dr. Less has employed a chapter to prove, that, contrary to some modern assertions, the heathen world was intolerant. The passages adduced are decisive, and the fact certain with some qualifications. The falsehood of every species of heathen superstition rendered a mutual association, and indeed incorporation, perfectly natural and easy. Hence it was, that scarcely ever was any difficulty made in admitting new idolatrous religions to a participation of privilege even with the national. What facilitated this indulgence was, that no one species of heathenism implied, much less urged, the falsehood of the other. But Judaism and Christianity were of a character, as becoming their truth, directly the reverse. They could not associate with false religion: it was in their very nature to accuse the other of falsehood and iniquity, and to require in all who embraced it an utter renunciation of every form of idolatry. This was the true cause of the Christian persecutions. We recommend to our reader Sect. v. and vi. of the Second Book of Bishop Warburton's Divine Legation, upon this very curious and much misrepresented subject. The frequency of our references to the writings of this able prelate seem to require, that we should profess our dissatisfaction with some of his positions, which we consider to be erroneous and fanciful; although, at the same time, justice obliges us to bear testimony to the unrivalled energy and merit of many of his disquisitions. His penetration seems almost prophetically to have anticipated and confuted the depraved sentiments which, in our age, have overrun Europe. But sophistry and impiety are substantially the same in all ages.

Although the present work is well printed, we were offended by many typographical errors; particularly by the ridiculous conversion of James Naylor into Jacob Maylor. (p. 275.)

Before we conclude our review of this valuable work, we are tempted to offer some observations, connected with its general character, which we hope by their importance will atone for the room they occupy in our pages. A question will very naturally suggest itself, during the perusal of the present publication, or any other of the same description, What is the principal or most comprehensive ground of a Christian's belief in the Gospel? Or what is that evidence upon which the faith of unlearned as well as learned Christians must rest? We confess that we have never seen this important subject directly, much less satisfactorily, discussed. It must be evident, upon the slightest consideration of the affair, that the kind of evidences, generally distinguished by that name, and generally adduced in support of Christianity, can afford not the smallest degree of conviction to an illiterate person. The very media of proof require again as much proof as the original subject which they are employed to establish. It can be not a whit more evident to such a person, that Ignatius, Tertullian, Origen, Eusebius, and others, lived at a certain age, and bore decisive testimony to the existence and authority of the canonical Scriptures, than that the Gospel, without any intervening proof, is a divine revelation. He may as well take the principal subject itself for granted, as the facts by which it is proved. Yet it is a very popular mode of representing the faith of those who are unacquainted with the evidences in question, to say, that, were they born in a Mahometan or Pagan nation, they would be Mahometans or Pagans precisely upon the same grounds that they now are Christians. This seems to be a very harsh judgment. May not the circumstance of being born in a Christian land be regarded as a merciful dispensation of Providence, without involving any impeachment of the religious profes-

sion which is its natural consequence? Again, should we suppose the unlearned, in some degree, dependent upon the learned on the subject of their faith, and therefore liable to deception, we do not perhaps place them in a more unfavourable situation than the learned, who must likewise have *their* dependencies, and be exposed to errors, on that very account, from which the others are free. But after all, it may be suspected, that from a habit, gradually and insensibly acquired, of appropriating exclusively the name of evidences to a part only of the evidences applicable to the subject in question, learned men have unknowingly and involuntarily acquiesced in the opinion, that Christianity has no proper evidences but those which have been spoken of, or those which we may call of a critical or historical kind. There is, undoubtedly, a distinct species of evidence in favour of Christianity, which is of a far more comprehensive description, which to every Christian is indispensable, and which, perhaps, brings to the mind more real and solid conviction than any other. If the Bible had been discovered in some ruined monastery, or been found, no one knows how, in some part of the last century, any person able to understand its contents would perceive, that it represents mankind in a state of guilt and misery; that it exempts not an individual from the stain of sin; that it fixes the seat of sin in the heart; that it proposes a remedy, and one only remedy for this miserable state, requiring however repentance and future obedience. It is a matter of experience, whether man be faithfully represented in this volume. He has, therefore, only to examine himself, and if he perform the office with fidelity he will discover, that the representation does him no wrong: he will feel the powerful motions of sin in his own heart: he will perceive his inability either to annihilate past guilt or to subdue his corruptions: he will perceive the necessity and suitability of the means of recovery which are proposed. If there be in the sacred word promises of grace to those who humbly and faithfully apply for it, is it not matter of experience when that grace is obtained, and when the supplicant is henceforth enabled to overcome his sins and keep them in subjection? Is the experience of hope, joy, and peace in believing, to be set to no account in the present affair? Ought not a Christian to trust his own judgment, when he seems to himself, in his most collected and sober frame of mind, to discern a harmony, a beauty, in the Word of God, as he esteems it, far transcending every thing human? This kind of evidence, upon which it would be easy to enlarge, appears to us to deserve a much more honourable place than critics, especially, are generally disposed to assign to it; and we see not, why, even in defect of all other evidence, it may not be considered as perfectly satisfactory, at least to those who can obtain no other. We see not, why the evidence which the Gospel, by the mere statement of it, brings to the bosoms of men, may not be accounted as rational and convincing as any besides. We are aware, that this doctrine may be abused; and so may the contrary one: but we can distinguish the abuse from the doctrine itself. Although this subject has not been fully discussed by any writer with whom we are acquainted, the reader will find some valuable observations, to the same purpose as those which we have made, in Baxter's Dying Thoughts, near the beginning, and in Edwards's Treatise concerning Religious Affections, under the Fifth sign of gracious affections. Both these authors were well able to appretiate the value, as they well understood the nature, of the *critical* evidences, and ought therefore to be heard with the more respect, when they advance opinions which seem to derogate from their importance*.

Yet it must be acknowledged, that as in an age of learning, real or false, objections against the Christian revelation will be urged, which can only

* The value of the kind of evidence which is spoken of above, will appear to be of the very first importance to those who have been in the habit of perusing the periodical accounts of the Moravian and Baptist Missions. The circumstances which chiefly led, in the minds of converts, from heathenism to a conviction of the truth of the Gospel, were the accuracy of the representations which it makes respecting the depravity of mankind, and the suitableness and efficacy of the remedies which it proposes for the removal of that depravity. The letters of the Missionaries of the Society for promoting Christian Knowledge, will be found to yield a similar testimony.

be directly obviated or repelled by arguments drawn from critical knowledge, it is desirable, both for the credit of Christianity, and, (it may prove,) for the benefit of the objectors themselves, that those who have the means should qualify themselves to defend the religion which they embrace, even upon the ground which its enemies have chosen for assaulting it. Every acquisition, indeed, however valuable, is attended with peculiar trials: nor is knowledge, the first seducer of our race, exempt from them. Even when chastised by humility and religious reverence, it has its dangers and its pains. How often do the first draughts of knowledge, as we frequently miscal error, only furnish us with doubts, which it requires much subsequent labour to resolve and dissipate! The question, however, is, whether in the midst of danger of a far more certain and formidable kind, we should be armed or unarmed. Hardly a company now can be entered, in which a loquacious and proselytizing infidel is not to be found: hardly a book, however remote the subject, can be taken up, which does not in some part contain the obvious or lurking poison of irreligion. The security of ignorance is entirely cut off; and it remains to be determined, whether our knowledge should be only of that kind which is pernicious.

Religious persons in general do not appear to be sufficiently sensible of the real importance of that body of *external* evidence, as it may be called, by which God has fortified his revelation, and certainly not in vain. The circumstances of the times require, that they should make themselves in some degree acquainted with it, and helps for this purpose are by no means wanting. It may, perhaps, be safely affirmed, that there never has been a work so feebly written upon the Evidences of Christianity as not sufficiently to prove its truth. If it would not lead us too much beyond our ordinary limits, we might take the occasion, here offered to us, of considering how far, and under what circumstances, it is proper that such subjects should be introduced into the pulpit. It is, indeed, sufficiently disgusting and unprofitable to hear of nothing else: yet, as many persons acquire no divinity but what is provided for them at Church, it might not be amiss to consult their benefit, by supplying them with some of those reasons of the Christian hope, which directly obviate the most popular objections against it. This, however, should be done both sparingly and discreetly; and the study, undoubtedly, is the properest place for pursuing inquiries, which, under the most dignified management, must be considered as falling somewhat below the sanctity suited to the house of God, and which respect rather the bulwarks of Christianity than Christianity itself.

The Beneficial Influence of the Gospel. A Sermon, preached before the Society in Scotland, (incorporated by Royal Charter), for propagating Christian Knowledge in the Highlands and Islands; at their Anniversary Meeting, in the High Church of Edinburgh, Thursday, June 14, 1804. By the Rev. WALTER BUCHANAN, A. M. one of the Ministers of Canongate, Edinburgh. Edinburgh, 1804. 8vo. pp. 72.

ANNIVERSARY Sermons preached before societies, instituted for the promotion of Christianity, can seldom be expected to possess much originality, since the nature of the duty generally requires that the same subject should be principally attended to in all. It is evident, however, that a general subject may be very differently treated; and that while in the hands of one preacher it may be a complete soporific, in those of another it may excite and keep in action the most lively interest.

This reflection has been excited by our perusal of the present correct, judicious, and impressive discourse. The text is taken from St. Paul's Epistle to Philemon, ver. 11. *Which in time past was to thee unprofitable, but now profitable to thee and to me.* After some observations, elucidatory of the circumstances of this interesting Epistle, Mr. Buchanan divides his subject into two parts—"I. Of the state and character of those who are strangers to the Gospel; and, II. Of the happy effects which the Gospel produces on all who truly believe and cordially embrace it."

The representation given of the heathen world, to p. 18., is just and striking. Although representations of this kind are frequently to be met

with in addresses from the pulpit, especially on such occasions as that of the sermon before us, we do not consider them by any means as superfluous. Although to every person acquainted, in the slightest degree, with the moral state of the heathens, both of antient and of modern times, nothing can be more evident, as well as disgusting, than the deep depravity in which they have always lain immersed; yet are there writers of a certain class, who employ the greatest assiduity in representing them as the ornaments of the world, and as the best models for imitation, even in Christian nations. When the agents of iniquity are thus industrious in propagating a lie with all the deceivableness of unrighteousness, it is certainly no time for the guardians of truth to be idle, and virtually acquiesce in these representations of the worst enemies of mankind.

But our author, with the fidelity of a christian preacher, warns his audience not to look for heathens, or strangers to the Gospel, in heathen lands alone.

"You will observe," says Mr. Buchanan, "that Onesimus was a member of a Christian family at the time to which the Apostle referred, in the first part of the text. Every unconverted man, whatever advantages he may derive from the light which shines around him in a Christian land, however affectionate he may be to those with whom he is nearly connected, and however usefully he may discharge some of the outward duties of his station, yet, in many, nay, in the most important respects, he is 'unprofitable.' What acceptable service, I ask you, can *he* render to God, who is under the power of a carnal and worldly mind? He may assume the exterior of religion, and shew a respect to its public institutions; but he knows nothing of its power, and is incapable of rendering that homage of the heart which God expressly requires, and chiefly regards. What spiritual advantage can his wife, his children, his domestics, derive from the example and conversation of one 'who minds only earthly things?' He may provide for their perishing bodies: but what care does he take of their immortal souls? Does he pray with them, and for them? Is he at pains to instruct them in the principles of religion,—to impress their minds with a sense of the divine presence,—to convince them of their need of a Saviour,—to warm their hearts with the love of God and goodness,—to guard them against the snares and temptations to which they are exposed in this evil world, —and to direct and animate them in the way to heaven? While, in these important respects, he is altogether unprofitable, who can calculate the mischiefs that result from his conduct and conversation, by which, as far as his influence extends, he teaches those around him to contemn God, to neglect their souls, and to seek their happiness in the things that perish? Were we to trace the baneful effects of his conduct upon those with whom he is immediately connected, and to whom his influence extends, it would be easy to shew you, that the little good which such a man may do in the world, is far outweighed by the moral evil of which he is the occasion. And, least of all, is he profitable to himself. He may be active and successful in the management of his secular concerns; he may be respected and applauded by his friends and acquaintance; but, alas! 'what is a man profited, if he shall gain the whole world, and lose his own soul?'" (p. 18—20.)

Under the second head Mr. Buchanan observes, that the native tendency of the Gospel is to produce the happiest effects; and, after having shewn that upon its first promulgation these effects were actually produced, he proceeds:

"As Christians multiplied in the world, the happy effects of the Gospel became more and more apparent. The knowledge of their principles, and the influence of their example, were gradually diffused through the community, and produced an important alteration in the opinions and usages of the people at large. Gross idolatry, with its train of attendant abominations, vanished before it; men began to entertain juster conceptions of God, and their duty; a higher standard of morals was introduced; and crimes, which formerly stalked abroad without a blush, fled from the view of men, and took refuge in the shades of night. In every country where Christianity prevailed, it meliorated the condition, and exalted the character of man. It encouraged the arts of peace, mitigated the calamities of war, gave protection and consequence to the lower ranks of society, and rescued the female sex from that degraded and servile state to which they were subjected throughout the whole heathen world. While it taught the poor to be contented and industrious, it restrained the power of the great, checked the arrogance of the rich, and infused into the breasts of all who felt its power a tender sympathy for the woes of others. In the whole range of Pagan antiquity, no traces are to be found of any asylum for the indigent and afflicted, the helpless orphan, and the destitute widow: but wherever the Gospel extended its influence, institutions were formed, and houses were opened, for the relief of almost every species of human sorrow. In fine,

It has contributed more than any, nay, than all other causes, to humanize the heart, and to civilize the manners of mankind." (pp. 33—36.)

In illustration of this fact Mr. Buchanan quotes a striking passage from Mr. Cecil's Sermon before the Society for Missions to Africa and the East; and another from a Missionary in Bengal, who, contrasting that province with Europe, writes, "but here, O miserable state! I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but *none* shewing mercy; as though they were dying weeds, and not dying men."

The effects here ascribed to the Gospel, Mr. Buchanan justly observes, have never been produced by any other cause, pp. 37, &c.; and to the objection, that they are not universal, but that some professing Christians are as profligate as the Heathens, he replies,

"But let me ask you, Do these persons really believe the doctrines and obey the precepts of the Gospel? If they do not, which their conduct plainly proves, is it reasonable to blame Christianity for their faults? Is it fair to lay to her charge, the crimes of those over whom she has no influence; nay, crimes which she expressly condemns and forbids? Is a physician to be blamed, because his medicines do not cure those who refuse to take them? Is a lawyer to be condemned for the misconduct of a client, who rejects his counsel, and follows his own opinion? And ought Christianity to be condemned for the wickedness of those who neither understand nor believe it? Certainly not: and if the enemies of the Gospel were possessed of the smallest candour, they would impute the sinful practices of professing Christians, not to religion, but to the want of it; not to Christianity, which condemns their practices, but to the corrupt propensities, and guilty passions, by which those who commit them are governed. Much has been said, by modern infidels, about wars, persecutions, and massacres, of which, they assert, Christianity was the cause. It is readily acknowledged, that wars have been waged, persecutions carried on, and thousands massacred, in the name of Christianity: but what does that prove? Not that these enormities are countenanced and encouraged by our holy religion, but only that those who have used her venerable name to justify their unchristian conduct, were either deplorably ignorant, or desperately wicked." (pp. 39, 40.)

We shall conclude with one additional extract from this well written Sermon.

"Partially, however, as Christianity prevails, and numerous as are the obstacles which impede its progress and counteract its effects, its influence in the world is immense. Its importance to society, by restraining vice, relieving misery, preserving peace, and promoting social order, domestic comfort, and public security, is beyond calculation. Nor let it be forgotten, that these effects, important as they are, are but secondary to what is the chief design of the Gospel—the glory of God, in the personal and everlasting salvation of those to whom it is addressed. This peculiar and interesting effect may be overlooked by men who support Christianity merely from motives of worldly policy, and disregarded by those who feel no concern for their precious souls: but, though silent and unobserved, more valuable far than language can express, is the influence of our holy faith, in purging the conscience from dead works, in purifying the springs of action, in fortifying the mind against temptation, in supporting and comforting the wounded spirit, in assimilating the soul to God, and in preparing it for His heavenly presence." (p. 51.)

Letters of St. Paul the Apostle, written before and after his Conversion. Translated from the German of the late Rev. John Caspar Lavater, Minister of the Gospel at Zurich. London, 1804. 8vo. pp. 115. Price 3s.

That these Letters are not the genuine production of St. Paul we need hardly apprise our readers; and to suppose, that the author either expected or wished them to pass as such, would be to attribute to him the height of folly and presumption. The fiction which Mr. Lavater has here employed was probably chosen by him, as offering a convenient vehicle for conveying to the world his conceptions of the character and doctrine of St. Paul; and as promising, at the same time, from its novelty, to invite readers, and to render interesting and impressive the truths designed to be inculcated. Whether the choice was wise, and the effect be likely to answer these expectations, it is not easy, perhaps, to determine; so various is the taste of mankind, and so different consequently the impression which the same performance will often make on different minds.

We cannot say, judging from our own feelings, that the character or the doctrines of the great Apostle derive any material advantage, either of elucidation or impressiveness, from these letters. In the hands, indeed, of such a man as Lavater, the constitutional ardour of whose mind had probably some strong traits of resemblance to that of the Apostle whom he personates, the impassioned tone in which the latter, previously to his conversion, would have been likely to express his hatred of Jesus and the Christian cause, and his warm affection both to the person and interest of his blessed master subsequently to that event, could not well fail to be successfully imitated; nor can the author be accused of greatly violating in any other respect the proprieties of the character which he has assumed. Yet, we own, the chief pleasure that we have received from the perusal of these letters has been afforded by the evidence which they furnish of the faith and piety of the author, and of the truth of a posthumous account of him which we have seen; wherein more evangelical views of Christian doctrine, and greater exemplariness of life and conduct as a Christian Minister, are ascribed to him, than we had before been in the habit of attaching to his character.

The work before us is distributed into four parts; the first containing six letters supposed to have been written by St. Paul before his conversion. Four letters, designed to portray his feelings immediately after his conversion, occupy the second division. Nine, addressed to his Christian friends, form a third class; and four others, meant to display more fully his spirit and character in his apostolic capacity, and having for their object to "instruct, warn, reprove, and direct, persons in error and backsliders," fill up the remaining part of this arrangement, and complete the author's plan.

Of the whole series, the letters of the first part, supposed to have been written previously to the Apostle's conversion, strike us as the most happily conceived and executed: the character assumed appears to us to be, on the whole, better supported; the style is less modern; and greater ingenuity is displayed (probably because greater scope for ingenuity is afforded) than in those which follow. We have no genuine letters of St. Paul extant of a date prior to his conversion, but many which were written after he became a Christian and an Apostle. These are authentic prototypes, with which we cannot help comparing, as we proceed, the method, the expression, the style of letters, purporting to be the production of the same pen. This comparison is fatal to the illusion which the reader desires to impose upon himself, and the detection of which is followed by a sense of disappointment and disgust.

Our extracts will principally be taken from the first letter, addressed to Gamaliel, in which "Saul expresses his surprise at the moderation of Gamaliel in the proceedings against the Apostles: warns him against timid prudence: renounces his friendship, and demonstrates his own zeal." This letter cannot be read without forcibly bringing to the reader's recollection the expressions employed by the inspired biographer, "And Saul yet breathing out threatenings and slaughter against the disciples of the Lord;" as well as the account which this once infuriated persecutor gives of himself to Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." The prejudiced Pharisee, the learned and subtle disciple of Gamaliel, the furious but conscientious zealot, are strongly marked, and the true character of Saul of Tarsus fully and distinctly appears throughout. Thus is he made to expostulate with his master on the moderation of those counsels which he had given to the chief priests and elders respecting the disciples of Christ.

"How much the sect of the Nazarenes (may the Lord break them like potsherds! may the thunder of the Almighty scatter them like chaff before the wind!) how much the most accursed of all sects (for what are the Sadducees compared to them?) gains ground daily, is better known to thyself, my father, than to me.—No one upon Earth, Gamaliel, loves thee more than I—yet, be not offended with me, if I say, thy moderation toward the Nazarenes is incomprehensible to me. I know thy prudence, I admire thy clemency: but is it fit to be merciful to the guilty, and act with forbearance toward the blasphemers of the eternal God? My reason is at a stand, and my mind is perplexed, at the conduct thou hast adopted. Is it prudence, or is it weakness, to defer

the remedy till the disease is incurable? Wilt thou wait till the whole Earth is corrupted? till they, who are now poisoning Israel, shall have spread their venom to the ends of the World? Away with the impious wretches! Let the Galileans perish! They laugh at the forbearance exercised towards them, and mock all mercy. Thy moderation, my father, transports me beyond myself: pardon thy child; it was by thyself I was taught righteousness." (p. 1, 2.)

The example of Theudas, quoted by Gamaliel to support the advice which he gave to let the Christians alone, is thus artfully turned to his own purpose.

"Thou speakest of Theudas: but Theudas did not give himself out for the Son of God, and was put to death because he drew men to him, to excite them to revolt, without authority from the Lord. But by whom was he put to death? By the hands of men. If men had not opposed him, what would he not soon have accomplished?—Judas the Galilean was the leader of a seduced rabble; but did not blaspheme God, like Jesus; did not require to be worshipped, like him who was crucified.—Both these were cut off; but by whom, my father, by whom?—By men.—God can destroy the Galileans: but should not man persecute these wretches undeserving to be called men? Should we not root them out in the name of the Lord? Would it be to our honour, to wait till his thunder smites them, and his lightning consumes them? Will not that thunder smite us also, if we hold our tongues? Will not that lightning destroy us, if we look on with our hands in our bosoms, and force God to declare himself openly from Heaven against the Nazarenes?" (p. 3, 4.)

The evidence of the christian miracles is evaded in a way very natural to a Jew, and probably in this very way did the supposed Letter-writer actually reason respecting them.

"The miracles of those who blaspheme God argue nothing for them, or for their cause. Did the miracles of Jannes and Jambres prove any thing for the gods of Egypt?—I do not deny, that the miracles of the Nazarenes are striking; and I would give one of my limbs, that they had never been performed. They have something in them imposing on the wise, and irresistible to the unthinking vulgar. But if the doctrine be of Satan, can the miracle be from Heaven? Is not the miracle, as is the doctrine; and the doctrine, as is the miracle? Must not that be an impious doctrine, that makes a man God, or like unto God? A doctrine, that sets upon God's throne one whom God has rejected, one who, having been crucified, is an abomination to the God of Israel, must come from Hell, and no miracle can ever prove it to be divine. What miracle would be sufficient to prove thee, Gamaliel, to be a God?—or me, Saul, to be one?—What wise man could listen to such a tale? What pious man could suffer it? Only to lend an ear to such doctrine is horrible; to listen to it for a moment is an offence against the majesty of God." (p. 4, 5.)

Such sentiments as the following, depicting a mind firm in principle, faithful in obeying the dictates of conscience, though of a conscience prejudiced and misinformed, are put with evident propriety into the mouth of him who could testify of himself, at a time when no Christian will dispute either the truth or judgment with which that testimony was given, "I have lived in all good conscience before God until this day."

"Father," says he to Gamaliel, "whether thou forgive me or not, my conscience is sacred to me. This I learnt from thee. My conscience enjoins me, what is of all things on Earth the hardest, to bid thee farewell, because thou art favourable to the Nazarenes.

"I sacrifice every thing for the sake of God. What is most dear to me would be rendered odious by the least attempt to cool my zeal against these madmen: They must be cut off from the face of the Earth like Amalek, and leave no trace behind them like the inhabitants of Gomorrah." (p. 7.)

Let us here stop for a moment to contemplate this singular example of so conscientious a zeal, manifested in so bad a cause. Did the sincerity of this conscientious bigot and persecutor justify his conduct? Was he, personally considered, as acceptable to God, while "persecuting the Church and wasting it," as when "preaching that faith which once he destroyed?" That he acted upon principle, and equally believed that he "did God service" in the one case as in the other, must be granted, or his own credibility will be impeached; and if so, according to the modern and fashionable doctrine, that sincerity in our religious belief and profession is all in all, he was as good a character and as beloved of God, before his conversion as afterwards. But was this the opinion which he himself entertained of his case? Did he look back on his former profession and conduct, with no self-crimination and remorse? Did he judge his errors to have been innocent, and involving no guilt, be-

cause he was perfectly sincere in believing and acting as he did? Far from it. For that very conduct towards Jesus and his disciples, in which he affirms that he acted sincerely and conscientiously, he nevertheless pronounces himself the "chief of sinners," and holds out his "having received mercy" from the Saviour whom he had persecuted and blasphemed, as an example of most stupendous grace and long suffering, calculated for ever to exclude despair from the penitent breast, however burdened with the guilt of past transgression. *See 1 Tim. i. 15, 16.*

Is it objected, that, by his own admission, at the thirteenth verse of the same chapter, he "obtained mercy, because he did it ignorantly, in unbelief?" Yet that admission, it is plain, will afford no sanction to a scheme, which makes sincerity the compromise for all truth and virtue; for, on that scheme, what need had he of mercy at all? And, it is equally plain, that any construction given to the last of these declarations, which would invalidate and falsify the former, must be inconsistent with the least degree of respect for the Apostle's understanding and integrity. How then may these positions be reconciled? The point is important; and we are not sorry to have an opportunity of stating what we conceive to be the truth on a subject much discussed, but often ill understood; and on which a mistake is, without doubt, of very dangerous tendency.

That ignorance then, let it be observed, and consequently that error, which impartial and dispassionate examination would remove, is voluntary, and therefore criminal, however sincere and conscientious a man may be in the profession of it. Prepossessions which are acquiesced in as demonstrated truths, while they keep the attention obstinately fixed to one side of a subject, and render the mind averse from looking steadily at the evidence on the opposite side, but too plainly originate in the inclinations and passions of the heart; for the correspondence is close between the heart and the head, and the latter is seldom found inaccessible to truth but where the former dictates resistance. That such a state of heart may consist with general integrity and conscientiousness seems, indeed, a paradox, but the human character abounds with paradoxes; and whoever looks around him in the religious world, at the present day, may see this very inconsistency verified in many an example. Now certainly that man cannot be held excuseable, the secret opposition of whose heart to any religious truth demonstrates, that some corrupt affection has rule over him; and with such malignant influence, as even to blind his judgment, and subjugate his reason. Yet, on the other hand, that man must, doubtless, be in a condition incomparably worse, who, with his eyes open, and not having a misinformed conscience to plead, sets himself against the truth, knowing it to be the truth. Such profligacy of conscience, such obduracy of heart, would denote the last stage of moral depravity: nor can we well suppose any man to have arrived at this pitch of wilful blasphemy and impiety, without supposing him wholly abandoned of God, and given up to a reprobate mind, and consequently to be in a condition utterly hopeless and incurable. The application of this reasoning to the Apostle's case is easy. The operation of his prejudices, as a disciple of the school of the Pharisees, is delineated in a manner equally forcible and natural, in such expressions as the following, which occur in the letter already so often quoted:—"The Israelite who hears it," viz. the story of a suffering and crucified Messiah, so revolting to Jewish habits of thought, and so contradictory to that partial interpretation of the prophecies respecting him, on which the doctors of the law had exclusively fixed their own eyes and those of their disciples, "the Israelite who hears it must consign it to the lowest pit of hell. He who can hesitate but for a moment, and admit into his heart the thought, 'perhaps it is divine,' is already in secret consent with it. Let me repeat, even the listening to it poisons the soul. He who would prove it is already lost. We must not only abjure every thing that comes from Satan; we must totally and absolutely refuse to examine any thing he offers us." Thus, it may be presumed, did this zealot actually prejudge the cause. Thus plausibly, in all probability, did his piety support his prejudices. The blasphemer and idolater must be stoned; his nearest relatives must not pity him, but their hand must be first

upon him; every consideration, in short, of humanity and natural affection must give place in this case to a predominant zeal for the Lord of Hosts. But Jesus was a blasphemer, because that "he, being a man, made himself God; for, he said, I am the Son of God." His disciples are both blasphemers and idolaters, for they confirm the assertion, and worship as a God him who uttered it. The conclusion was unavoidable, that to persecute "unto the death," men thus devoted by the law of God to destruction, was to do God service. In this persuasion he was sincere; his prejudices and his inclinations, which all looked towards a worldly Messiah, had blinded his judgment, and kept out of sight the error in his premises; the conclusion was embraced, therefore, on full conviction. What an impressive example of sinful and corrupt affections, defeating all the advantages of superior education, rank, and learning, and triumphing over the boasted reason and understanding of man! For on what supposition but that of a worldly spirit, an unsanctified heart, set on things below and not on things above, can we account for that perversion of mind, in this enlightened disciple of Gamaliel, which, with all his knowledge of the law, his zeal for God, and his blameless observance of the letter of the commandments, suffered him not to perceive the force of evidence, so demonstrative in itself, and so irresistible when presented to purer minds, whether learned or unlearned; as to have compelled Nicodemus to confess, "Rabbi, thou art a teacher come from God;" and to have dictated to Bartimeus the exclamation and the prayer, "Jesus, thou Son of David, have mercy on me?" The guilt of the persecuting Saul is surely manifest and undeniable. Yet, how much greater would have been that guilt, had he acted the same part in defiance of conviction, and contrary to his persuasion of duty? He "obtained mercy" therefore, inasmuch as having done it in "ignorance and unbelief," and not in wilful deliberate malice, and enmity against God, he was not given up to a reprobate mind, and placed beyond the reach of mercy. Yet were that ignorance and that unbelief criminal; resulting not from a defect of evidence, but from an indisposition to attend to the evidence afforded: they were consequently the effect of a corrupt state of the heart. It was in reference to this corruption, and to the horrible crimes into the perpetration of which it had betrayed him, (though at the time he was unconscious of their real quality), that he afterwards denounces himself as "the chief of sinners," and magnifies the long suffering which had been extended to him, and the mercy by which he had been forgiven.

Having already extended our review of this work to a length disproportioned to its size, what remains to be observed shall be brought within small compass.

In the second letter of the first part, addressed to the high-priest Caiphas, soliciting his commission to go to Damascus, we were surprised to see that city named as the scene of the proto-martyr Stephen's persecution and death. This is a singular oversight, as it is plain, from the fifth chapter of the Acts of the Apostles, that Jerusalem was the place in which he suffered.

The letters of the second part are principally employed in relating to different friends the circumstances of his miraculous conversion, and of what afterwards occurred to him at Damascus, to the time of his baptism and admission among the professed disciples of Jesus of Nazareth. On these we will only remark, that St. Paul has certainly, to our judgment and feelings, told the interesting tale much better in his several answers before his countrymen, and before Agrippa, than it is told here. The simplicity, force, and dignity of the original narrative in a great degree disappear, and the loss is compensated only by greater tediousness of description. This, however, is no more than must have been expected. Any attempt to do afresh, what has already been done in the very best manner possible, must fail of success.

With the second letter of the third part from Paul to Timothy, we were particularly pleased, as exhibiting a beautiful, and we are sure a true, picture of the operation and effects of genuine Christianity, as it was exemplified in the lives of many of the Apostle's converts. The examples are well conceived: the following may serve as a specimen of them.

"Eubulus hath given glorious proofs of

his Christian charity toward one of his bitterest enemies, with a degree of humility that rejoiced my heart. Junia hath withdrawn herself out of the hands of a cunning seducer, with religious prudence. Sergius hath boldly opposed and put to silence an eloquent sophist, who sought to turn him aside from the faith. Claudia hath been mighty in almsgiving, and hath done much for the stranger and for the sick. Lucius hath appropriated his house to the reception of brethren from foreign parts. Claudius hath built a room for the saints to assemble in. Florus hath forgiven a slave who robbed him; converted the slave, who was touched by his compassion, to the Christian faith; and set him free. Publius hath taken care of a very poor family, and supplied them with necessaries, and the means of earning their bread. Longinus hath forgiven Cyril a considerable debt, and will not even receive thanks for it. His pious wife Aia has done the same to a poor neighbour, and with the same humility. Niger went in pursuit of a slave that had robbed him and run away into the wilderness, fell on his knees before him, and, intreating him to come back, swore before God and Jesus Christ, that no harm should come to him. The slave trusted his master, raised him from the ground, fell at his feet, prayed for forgiveness, and returned what he had stolen. This his master bestowed in alms, and made the slave a brother and friend in Christ." (p. 64, 65.)

Of the letters that remain the best praise is, that they exhibit the doctrine of St. Paul faithfully. The corruption of man's nature, the salvation of sinners by grace through faith, the divinity, atonement, and righteousness of Jesus Christ, together with the sanctification of the spirit, and its attendant fruits in a thorough conversion of the heart and a holy life, are truths which every where appear either by assertion or implication, in these letters, as in the genuine epistles of that great man, great in every aspect under which his character can be viewed, whom the author has attempted to personate.

The Scripture Doctrine of the Trinity. A Sermon, preached on Trinity Sunday, June 5, 1803. By THOMAS RUTHERFORD. London, G. Whitfield, New Chapel, City Road. 1804. pp. 28.

THIS is a plain and sensible discourse, from Matt. iii. 16, 17. The author, justly considering the Doctrine of the Trinity as matter of pure revelation, very properly confines himself to the testimony of Scripture concerning it. Novelty was, therefore, neither to be expected nor desired, in bringing forward the proofs by which this mysterious subject is supported. The utmost that ought to be required of a writer on this topic, is clearness of arrangement and propriety of selection; and we think that this merit is fairly due to the author of the sermon before us. The points which Mr. Rutherford endeavours to prove are the following.—1. The *unity* of the divine nature, or that Jehovah is *one*. 2. That in the one Jehovah there is a *plurality*. 3. That this plurality is limited to *three*. 4. That *personality*, in the sense in which we commonly understand and use the word, is attributed to each of the sacred three. 5. That *supreme* and *essential divinity* is ascribed to the Son and the Holy Ghost, as well as to the Father; which last particular is thus further proved, viz. that the *names*, the *perfections*, the *works*, and the *worship*, peculiar and proper only to deity, are ascribed to the second and third, as well as to the first person in the Trinity. Upon all these points, except in one or two instances of a doubtful nature, the author has made a judicious selection of Scripture passages, which seem amply sufficient to prove, to the satisfaction of the simple and unprejudiced inquirer, the truth of the doctrine in question. The sermon concludes with some pertinent answers to the usual objections as to the *mysterious nature* of the Trinitarian Doctrine, and with a few brief observations on its *importance**, as connected with the doctrine of the atonement, and the sanctifying operations of the Holy Spirit.

* We could have wished, that more had been said upon this latter point. To those, however, who may be desirous of further information concerning it, we would beg leave strongly to recommend the learned Dr. Waterland's Treatise on *the Importance* of the Doctrine of the Trinity; a new edition of which was a few years since published by the University of Cambridge.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, in 2 vols. 8vo. *A general Treatise on Mechanics*; with an Account of about 100 of the most curious and important machines; by Mr. GREGORY, of the Royal Military Academy, Woolwich.—*A complete Practical Digest of Parish Laws*, in 1 vol. 8vo.; by T. W. WILLIAMS, Esq., Barrister at Law.—*Observations on the present State of the Highlands of Scotland*, with a View of explaining the Causes and probable Consequences of Emigration; by the EARL OF SELKIRK.—*Miscellaneous Observations*, chiefly Religious and Moral, taken from various authors, with occasional Remarks; together with Seven Sermons; by the Rev. Mr. DISNOCK.

In the press, *A Treatise on the Construction and copying of all Kinds of Maps*; by Mr. THOMAS DIX.—A Work on the *Nature and Properties of Wool*, with Remarks upon the British Fleece.—*A Graphic and Descriptive Tour of the University of Oxford*; comprehending Representations of all the principal Public Buildings, with their History and present State, and the Academic Costume; in Numbers, in imperial folio.—A new edition, in 18 vols. 8vo., under the care of Mr. ALEXANDER CHALMERS, of the *Biographical Dictionary*.—*Narrative of a Voyage from London to Madeira and New Providence*; by Captain CHARLES BURTON; and of the *Shipwreck of the Flora*, Captain THOMAS BURROWS.—*A History of England*, in Letters to a Young Lady; 3 vols. 12mo, price 15s. bound; by CHARLOTTE SMITH.—GOLDSMITH'S *History of the Earth and Animated Nature*; in 6 vols. 8vo; with a new Set of Plates engraved by Mr. WARNER; and considerable Additions and Improvements throughout the Work, and a complete Index, by Dr. TURTON.—*The Rural Architect*, consisting of Plans for Country Buildings, &c. by JOSEPH GANDY, Arch. A. R. A.; in royal 4to.—*An Agricultural Excursion into Ireland*, with an Account of Two Years successful Farming in that Country; in 8vo., with Plates; by RICHARD PARKINSON.—*A Catalogue of Books on Agriculture and Rural Economy*.—MAGEE'S *Discourses on the Doctrine of Atonement and Sacrifice*; second edition, on an improved Plan.—An edition in 8vo., with Corrections and Additions, of Mr. JOHNES'S *Translation of the Chronicles of* FROISSART.—*A Description of Latium*, with Engravings, by a Lady.—A new edition, in 8vo., of MACKNIGHT'S *Translation of the Epistles*, with a Commentary, Notes, &c.—A new volume of the *Transactions of the London Medical Society*.—The *Miscellaneous Works of the late Rev.* R. ROBINSON, of Cambridge.—*Memoirs of* TALLEYRAND, written by the Author of the Revolutionary Plutarch.—A Translation of ZOLLIKOFER'S *Sermons on Education*; by the Rev. Mr. TOOKE.—*Lectures on the Belles Lettres and Logic*; by the late Professor BARON, of St. Andrews.—*A History of Egypt, Ancient and Modern*, by the Rev. Dr. JAMES WILSON, Minister of Falkirk.—*A Narrative of Three Years Residence in France*; by Mrs. ANN PLUMPTREE.

LONDON INSTITUTION.

At a very numerous and respectable Meeting at the London Tavern, May 23, Sir F. Baring, Bart. M. P. in the Chair, it was resolved to establish an Institution, on a liberal and extensive Scale, in some central Situation in the City of London; to be denominated the LONDON INSTITUTION, FOR THE ADVANCEMENT OF LITERATURE, AND THE DIFFUSION OF USEFUL KNOWLEDGE. This Institution will be similar, in its leading features, to the Royal Institution. Its object, like that of the other, will be to provide a Library containing Works of intrinsic value; Lectures for the Diffusion of useful Knowledge; and Reading Rooms, for the Daily Papers, Periodical Publications, interesting Pamphlets, and Foreign Journals. The qualification of a Proprietor was fixed for the present at seventy-five guineas, and the Subscription for Life at twenty-five guineas. At a Second Meeting, held May 28, it was resolved to close the Subscription for Proprietors, which had proceeded with unexpected rapidity; upwards of nine hundred names having been obtained, whose subscriptions amounted to about £70,000., a sum fully adequate to effect the various objects of the Institution, and to secure permanent funds for its support. A temporary Committee was appointed to prepare a Plan to be laid before his Majesty's Secretary of State, for the purpose of soliciting a Charter for the Institution.

The Rev. Dr. LETTICE proposes to publish in 1 vol. 8vo. price 14s. the *Art of Assisting the Memory*; being an improvement on Grey's Memoria Technica, the plan of which is said to be enlarged, by its application to the first elements of various arts and sciences, and even to conversation and the transactions of business.

Mr. SEELEY, of Ave Maria-lane, has

published the First Number, in quarto, of a new Musical Work, intitled *Devotional Harmony*, under the care of Mr. LOUIS JANSEN. The first volume will be completed in twelve numbers, at 1s. 6d. each, or 2s. 6d. each on royal paper.

Mr. WILLIAM FOWLER, of Winterton, in the county of Lincoln, proposes to draw, engrave, and colour, all the chief *Mosaic Pavements* discovered in Great Britain; having met with much approbation in some which he has already executed. He purposes, likewise, to copy the principal subjects from the *stained glass* in the Cathedrals of this kingdom.

A Quarterly Periodical Work commenced last Month, at 3s. 6d. each number, entitled, *A Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries:* being an Abridgment of the Periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture, and Natural Philosophy; accompanied, occasionally, with Remarks, pointing out the merits and defects of the various papers; and, in some cases, showing to what other useful purposes the researches of individuals may be applied, beyond the original views of the author. It is intended to exhibit the substance of every interesting Memoir, Paper, &c. on the subjects above-mentioned, which shall be published either at home or abroad.

The Rev. S. BURDER proposes to publish a second volume of *Oriental Customs;* or Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations.

Some Papers, left for publication by the late Professor ROBINSON, of Edinburgh, will shortly be brought forward under the care of his executors.

The Literary Club has set on foot a subscription for erecting a *Monument* in St. Paul's Cathedral, to the Memory of Sir JOSHUA REYNOLDS, the founder of that Society.

In the 255th number of Mr. ARTHUR YOUNG's Annals of Agriculture, a Sketch is given of a *new Farming Society*, established in East Kent, near Hythe. It consists of twelve of the most intelligent Farmers and Graziers in the County of Kent, who meet monthly at one another's houses in succession, a severe fine being fixed for non-attendance. The first business of the day is to take a minute survey of the practice pursued on the farm at which the meeting is appointed; their host shewing them the contents of his farmyard, the arable and pasture land, implements, &c. in his possession. Wherever merit or blame attaches it is to be candidly assigned. After this inspection, accompanied by a critical discussion with a view to improvement, they return at a late hour to dinner at the president's house: after which a Lecture is delivered by him, on a subject appointed at the preceding Meeting. This subject is regularly debated; and the secretary enters each member's opinion, all being bound to deliver an opinion, in a Journal for the use of the Society.

In Thomson's System of Chemistry, it is stated, as the result of Morveau's experiments on the subject of destroying contagion, that *Acetic Acid* acts instantly, and destroys the odour of infected air completely; but it cannot easily be attained in sufficient quantity, nor in a state of sufficient concentration, to be employed with advantage: that the fumes of *Nitric Acid*, first used by Dr. Carmichael Smith, are equally efficacious; but that this is attended with inconvenience, because it is almost always contaminated with nitrous gas: that *Muriatic Acid*, pointed out by Morveau, and *Oxy-muriatic Acid*, first employed by Cruickshanks, are not attended with these inconveniences; the last deserving, however, the preference, because it acts with the greatest energy and rapidity. It is now employed with general success in the British Navy and Military Hospitals. All that is necessary, is, to mix together two parts of common salt, with one part of black oxide of manganese; to place the mixture in an open vessel in the infected chamber; and to pour on it two parts of Sulphuric Acid. The fumes of Oxy-muriatic Acid are immediately exhaled, fill the chamber, and destroy the contagion.

SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

This Society, the 22nd vol. of whose Transactions has lately appeared, has now existed upwards of half a century, and has expended, in promoting the public interest, more than £50,000., raised by the voluntary contribution of its members, of whom there appear to be at present about 1500. The business of the Society is conducted by different committees of patriotic gentlemen, who are assiduous in their attendance, and who devote much of their time in advancing the public interest. Many important improvements in Agriculture, Chemistry, Mechanics, and Manufactures, have originated with them.

The gold medal of the Society has been presented to J. C. CURWEN, Esq. M. P. for his *Experiments in Draining Land;* on whom also the same honour has been conferred, for having *planted more than* 800,000 *Timber Trees*. A like premium has been awarded to A. BORROW, Esq. of Warrington, for *Planting* 600,000 *Osiers;* and to Mr. SHERREFF, of North Britain, for *Preserving Turnips*. Mr. WATSON has obtained the silver medal for the culture of the same vegetable; and Mr. HUTTON for *Planting* 19 *Acres with Forest*

Trees. The same reward, and fifteen guineas in addition, have been conferred on WILLIAM PEARCE, near Helston, Cornwall; a poor and deserving man; as an encouragement of his virtuous and distinguished industry, in improving twelve acres of barren downs, by the labour of eighteen years, which he entered on in the fiftieth year of his age. Mr. PLOWMAN, of Broome, in Norfolk, has obtained the gold medal, for an improved *Sheepfold*; which runs on wheels of cast iron, and may be moved by a single man in five minutes; while, on the usual construction, it will frequently occupy several hours. Mr. WAINSTELL, of High Holborn, has received the Thanks of the Society for his communication of a new *Field Gate*; which unites strength, elegance, and lightness; and, by not requiring so much timber nor so long as the common gates, may be the occasion of saving a vast quantity of that valuable article. To Mr. THOMAS HOLDEN, near Petworth, in Sussex, a bounty of fifteen guineas was voted for his invention of a *Machine to do all the Thread Work in Shoemaking in a standing Posture*; which has been the means of restoring several individuals to health, who had contracted the painful diseases incident to that business from being obliged, in the common method of working, to labour entirely in a bent posture.

The Society, considering that it would be advantageous to the commerce of the United Kingdom, to bring the *British Marbles* into more general use, have resolved to expose Specimens, of a given size, of all such Marbles as can be procured, in their rooms at the Adelphi, for the public inspection. These specimens will be registered in a book to be kept for the purpose, in which will be detailed the situation of each quarry, its distance from a public road and from water-carriage, remarks on the nature of the marble, &c. All proprietors of marble quarries are requested to send specimens with proper particulars.

Mr. KNIGHT, of Herefordshire, relates a curious fact respecting the ingenuity of the *Spider*. "I have frequently," says he, "placed a spider on a small upright stick, the base of which was surrounded with water, to observe its most singular mode of escape. After having discovered that the ordinary means of retreat are cut off, it ascends to the top of the stick, and, standing nearly on its head, ejects a web which the wind readily carries to some contiguous object. Along this the insect effects its escape; not, however, till it has previously ascertained, by several exertions of its whole strength, that its web is properly attached at the opposite end."

FRANCE.

M. LAUDON, Painter, proposes to publish, *A Historical Gallery of celebrated Men of all Ages and Nations*; containing their Portraits, engraved after the best authorities, with their lives. The work will extend to 10 vols. 12mo.; each containg 72 plates, and 216 pages of letter-press.

Dr. HAGER, who is now employed by the French Government in publishing a *Dictionary of the Chinese Language*, has completed the arrangement of the 17,000 types which were cast by M. Fourmont, and is now prepared to begin the printing of the Dictionary.

M. HAGEMANN, a German, well known for his acquaintance with the Sanscrit, has recently discovered, in the National Library at Paris, the third and fourth Veda in MS.

GERMANY.

Dr. GOLDFUSS, of Erlanger, will set out, in the course of the present spring, on his *Travels in Africa*, at the expence of the King of Prussia. He will remain a year at the Cape; and, in the two following years, will endeavour to penetrate as far as possible into the country, both on the eastern and western coast.

The Magistrates of Augsburg have confiscated the whole edition of 1500 copies of Professor GOMER's work on the *Political Laws of Germany*, and have fined the Publisher.

DENMARK.

An *Icelandic Dictionary* is about to be published at the expence of the Danish Government. It is the work of a lately deceased Icelandic Clergyman, named BIORN HULDERSON. A critical *Grammar of the Icelandic Tongue* is also shortly expected, which is the production of a native of Altona, named ARSAT, who had been sent by the Danish Government into the Northern Provinces, to collect plants for the *Flora Danica*. During this employment he made himself master of the Icelandic Language, and collected Runic Inscriptions.

ITALY.

A Society has been formed at Florence, the object of whose members is the Illustration of the History of their Country.

Italian Translations of all the best German Prose Authors are in preparation at Florence.

A Series of 60 Engravings from OSSIAN, after designs by the Piranesi, is preparing at Rome.

PORTUGAL.

M. BROTERE, Professor of Botany at the University of Coimbra, has published a *Flora Lusitanica*, in 2 vols. 8vo.; the result of his Travels and Collections, for seventeen years, in every part of Portugal.

A work has appeared, with the approbation of the Inquisition, entitled *The*

Oracle of Philosophers, meaning Voltaire, *attacked and confuted from his own Writings*. It extends to three large volumes in quarto.

RUSSIA.

Count POTOCKI has lately published, in 1 vol. 4to., a *History of the Primitive Inhabitants of Russia*, with a full explanation of their local customs and national traditions, illustrative of the Fourth Book of Herodotus. It is the result of researches and travels continued during twenty years; and is explanatory of the Mosaic History, concluding with a Commentary on the Tenth Chapter of Genesis.

A Committee of Censure is established at Petersburgh over the Press, composed of three members and a secretary, receiving together salaries which amount to 5370 roubles. If a writer thinks they have treated him with injustice, he can appeal to the Supreme Direction of Studies. The Censors have not the power to suppress a work on account of some reprehensible passages: but it is their duty to point them out to the author, that he may correct them; but they are forbidden to make the correction themselves.

A splendid embassy is about to be sent from the Russian Government to China, from which great advantages, both commercial and scientific, are expected.

The Emperor has granted to the Jews the privilege of educating their children in any of the Schools and Universities of the Empire; or the establishment of Schools at their own expence.

At the commencement of the French Revolution, when the literary treasures in the Libraries of Monasteries, &c. were wantonly scattered, Mr. Dubrossky, Secretary to the Russian Embassy at Paris, collected a great number of rare MSS. This collection has been purchased by the Emperor, and now forms part of the Imperial Library at Petersburgh.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THE Plague stayed; a scriptural View of Pestilence, particularly of the Small Pox; with Considerations on the Vaccine or Cow Pock; in two Sermons; the one preached before the University of Cambridge, February 24, 1805; the other at Hinxton, March 3; with Notes and Illustrations; by the Rev. James Plumptre. 6vo.

The Christian Mirror; exhibiting some of the Excellencies and Defects of the religious World; containing Essays in Prose and Verse. 12mo. 5s. bds.

Popular Evidences of Natural Religion and Christianity; by the Rev. Thomas Watson. 8vo.

The Dissenters' Appeal against the Attacks of the Rev. Rowland Hill, in the Conclusion of a Book entitled, "A Warning to Professors." 6d.

Extracts from various Authors; with Remarks on the Mode, Subjects, and History of Baptism; by Thomas Wortlake. 12mo.

An Essay on Toleration; in which the Subject of Catholic Emancipation is considered; by a Presbyter. 1s.

A Sermon preached before the House of Commons, Feb. 20, 1805, being the Day appointed for a General Fast; by Charles Henry Hall, D. D. 1s. 6d.

Wisdom better than Weapons of War; a Sermon preached at the Episcopal Chapel of Forfar, on the last General Fast-Day; with an Appendix, containing a Letter to the Editor of the Anti-jacobin Review, and Strictures on the Review of Bishop Skinner's Convocation Sermon, given in the Anti-jacobin and British Critic for February last; by the Rev. John Skinner. 8vo.

Rejoice and do Good; a Charity Sermon preached at Banbury, March, 1805; by the Rev. George Bell. 1s.

Discourses on various Subjects; by the Rev. Charles Daubeny. Vol. II. 8vo.

An Inquiry, Whether the Description of Babylon, contained in the 18th Chapter of the Revelations, agrees perfectly with Rome as a City, &c. Recommended to all such worthy Individuals in the Roman Church as have any sincere regard for the Honour of God and his holy Religion; by Granville Sharp. 12mo.

An Inquiry after Happiness; by R. Lucas, D. D. 2 vols. 8vo. new edition. 14s. bds.

Volume II. of the miscellaneous and posthumous Works of the late Rev. Mr. Alex. Piric, of Newburgh. 3s. sewed.

MISCELLANEOUS.

The Book of Trades, or Library of the useful Arts; illustrated with Copper-plates; three Parts, 9s. plain, or 15s. with the Prints beautifully coloured.

The Wonders of the Telescope; or a Display of the Wonders of the Heavens and of the System of the Universe; adapted particularly to the Perusal of Young Persons, and especially calculated to promote and simplify the Study of Astrono-

my to Persons of all Ages; with numerous Copper-plates. 4s. 6d.

The Roman History, from the Foundation of Rome to the Subversion of the Eastern Empire, and the taking of Constantinople by the Turks, in the Year One Thousand Four Hundred and Fifty-three; including the Antiquities, Manners, and Customs, as well as the Jurisprudence and Military Establishment of the Romans; on a new and interesting Plan; by the Rev. John Adams, A. M. 12mo. 4s. 6d.

Characteristic Anecdotes from the History of Russia; with Notes chronological, biographical, and explanatory; forming a useful Manual of Russian History; translated from the French of the Counsellor of State Clausen. 8vo. 5s. bds.

The Horrors of the Negro Slavery now existing in our West India Islands. 1s.

Memoirs of the Life and Character of Gilbert Purring; with important Observations on modern fashionable Education. 12mo.

A Narrative of the Behaviour and Death of Thomas Davis, who was executed at Oxford, in March, 1805; by the Minister who visited him. 6d.

A Memoir of the Proceedings of the Society called Quakers, belonging to the Monthly Meeting of Hardshaw, in the Case of "A Narrative of Events which have lately taken Place in Ireland," &c. by William Rathbone. 8vo. 2s. 6d.

The Roman Catholic Petition unsanctioned, therefore an unsafe and unconstitutional Ground of Emancipation. 8vo. 1s. 6d.

The Speech of Mr. Deputy Birch, in the Court of Common Council, April 30, 1805, against the Roman Catholic Petition. 1s. 6d.

A Serious Examination of the Roman Catholic Claims, as set forth in the Petition; with a Postscript; by the Rev. Thomas Le Mesurier. 1s.

An Abstract of the Arguments on the Catholic Question. 1s.

A Letter on the proposed Emancipation; by Granville Sharp. 12mo.

A View of the chief Arguments against the Catholic Petition, and of Answers to them; by the Rev. J. Milner, D. D. 1s. 6d.

The Twenty-fifth Report of the Society for bettering the Condition of the Poor. 1s.

A Description of the Island of St. Helena; containing Observations on its singular Structure and Formation; and an Account of its Climate, Natural History, and Inhabitants; with Plates. 12mo. 6s. bds.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On the 1st of May last was held a General Meeting of this Society, at which a Report from the Committee was read. This Report having since been printed, we are enabled to lay the substance of it before our readers.

The first object which had engaged the attention of the Committee, was to make the institution of the Society extensively known, in the confidence that it only required to be known in order to obtain general approbation and support. The increasing list of contributors, already amounting to upwards of 1500, the accession of a President and eight Vice-presidents*, and the favourable reception given to the Society's plan, not only in England, but in Ireland and Scotland, had proved that their expectations were well founded. The Synod of Glasgow and Air had been so much impressed with the beneficial tendency of the Institution, as even to direct collections to be made for its benefit in all the Churches and Chapels within their bounds.

The knowledge of the Society's establishment had also been diffused over the continent of Europe, and had produced the happiest effects. A Bible Society had been formed at Nurenberg in Germany, to which a number of persons, not only in that empire, but in Switzerland also contributed; and the formation of which had been greatly promoted by a donation of £100. voted by the Committee. The Nurenberg Society had begun to print 5000 copies of a German Protestant edition of the New Testament, for distribution among the poor Protestants in Germany, who are greatly in want of the Scriptures, and it is expected soon to be able to print a large edition of the established Lutheran Bible complete.

* The President is Lord Teignmouth. The Vice-presidents are, the Bishops of London, Durham, Exeter, and St. David's, Sir William Pepperill, Bart, Vice-Admiral Gambier, Charles Grant, Esq., and William Wilberforce, Esq.

In the Prussian dominions it was proposed, under the auspices of some noblemen and general officers, to print a new edition of the Protestant Bohemian Bible, which had become very scarce. The Committee had recommended the formation of a Society for the purpose, and promised to contribute the sum of £100. as soon as such a Society should be begun.

But the influence of British example has extended even to the Roman Catholics in Germany. A priest of that communion avows his intention of promoting the establishment of a Bible Society among its members. He observes that, notwithstanding the blind bigotry which still too widely prevails in his Church, many of the clergy, both in Suabia and Bavaria, the number of whom daily increases, not only recommend but strongly promote the reading of the Scriptures, particularly the New Testament. Subsequent information has assured the Committee, that associations for printing and circulating the Holy Scriptures are actually forming among the Roman Catholics of Germany. To encourage these beginnings of good, the Committee had authorized the Nurenberg Society to distribute among the Roman Catholics 1000 New Testaments, to be paid for by the British and Foreign Bible Society.

With respect to the want of Bibles in different parts of the Christian world, it had appeared that, in the southern provinces of Ireland, not above a third of the Protestant families possess Bibles; and that amongst the Papists, who are far more numerous, a Bible is not to be found in more than one out of 500 families; that the funds of the Dublin association are very inadequate to supply the increasing demands for Bibles; and that *English* Bibles are almost exclusively the objects of that demand among the lower ranks, very few of whom can read Irish.

In Alsace the want of Bibles, both among Protestants and Roman Catholics, had been stated to be so great, that the Committee were induced to give £20. with a view of remedying the evil.

In Sweden, owing to the paternal care of the Government, and the general diffusion of religious knowledge and zeal, no want of Bibles exists. Bibles also, in the languages of Finland and Lapland, are currently distributed by Societies formed for the purpose.

In Holland the poorest people can procure Bibles, and the deacons are accustomed to make strict inquiry of each individual, whether he possesses a Bible and reads it.

A correspondence had also, it is said, been opened with Denmark, Russia, and Bengal.

The Committee having been informed that a Chinese translation of part of the New Testament lay in the British Museum, had thought it their duty to ascertain its nature. The manuscript was found to contain a harmony of the four evangelists, the Acts of the Apostles, and all the Epistles of St. Paul, excepting that to the Hebrews. The translation is said to be written with elegance, but to have been made from the Vulgate, probably by the Jesuits. For this and other reasons, particularly the enormous expence which must attend the measure, the Committee had declined printing it.

The next point mentioned in the Report, relates to the Committee having authorized the printing of 2000 copies of a translation of the Gospel of St. John into the Mohawk language, a part of which had already been sent to America for distribution. This translation is the work of a chief of the Mohawk nation now in this country, who is well known to many members of the Society by the name of Captain NORTON, but whose Indian name is TEYONINHOKARAWAN. The Mohawks form a part of the six nations who are situated on either side of the Ouse or Grand River, to the westward of the Falls of Niagara. They already possess a translation of the Gospel of St. Mark, the Liturgy of the Church of England, and some detached passages of Scripture. They also have a Church, only occasionally visited by a clergyman, in which near 600 persons assemble *. The translation of the Gospel of St. John cannot fail to prove a valuable accession to their stock of religious knowledge.

We have already mentioned the va-

* We understand that Captain Norton is extremely desirous of engaging a pious clergyman of the Church of England to accompany him on his return home, with a view to reside permanently among the six nations.

luable collection of foreign Bibles presented to the Society by Mr. Granville Sharp. A suitable acknowledgment is made in the Report to the worthy donor, and an intimation is given that similar donations will be particularly acceptable.

On the subject of procuring Bibles to be distributed by the Society, it is stated that some delay had been caused by the determination to print Bibles by the Stereotype only; which, though requiring more time in the first instance, has many advantages over the common type. An agreement had been entered into with the University of Cambridge to print, in this mode, for the Society's use, several thousand English Bibles of various sizes, and 20,000 Welch Bibles of a smaller size than octavo; the Society for promoting Christian Knowledge having resolved to print an octavo edition. The Committee had also determined to follow the example of that Society in printing from the edition of the Welch Bible of 1746. The claims on the Society for an edition of the Welch Bible are represented to be very strong, as notwithstanding the comparative poverty of the inhabitants of that country, they had, with an uncommon zeal and cheerfulness, contributed about £1900. to the purposes of the institution.

The Committee conclude with a hope that the progress of the Society, towards the attainment of its objects, during the fourteen months which had elapsed since its institution, will appear to have been as rapid as circumstances would admit, and that its beneficial effects will be progressive and permanent. "These benefits," it is added, "will keep pace with the increasing means of the Society, and the suggestion is a strong claim upon the exertion of its members, to promote the augmentation of its power to do good. If to provide for the temporal exigencies of our fellow-creatures be considered an indispensable duty; to minister to their spiritual wants is a duty of still superior obligation: and of all the modes suggested or employed for this purpose, the supplying them with the doctrines of truth and salvation is the most benevolent efficacious and unexceptionable." In this sentiment we do most cordially and unequivocally concur.

The Report, of which we have given an abstract, was approved and adopted by the Society; and, on the motion of the Bishop of Durham, seconded by Mr. Wilberforce, it was resolved, that the warmest thanks of the Meeting should be presented to Lord Teignmouth, the President, for his Lordship's faithful, zealous, and persevering attention to the interests of the institution during the whole period of his connexion with it. The acknowledgments of the Meeting were also voted to the Right Reverend and other Vice-Presidents of the Society, for the patronage which they had afforded to the Society; to the Committee, for their strenuous exertions and highly interesting Report; to the Treasurer and Secretaries, for their zealous and gratuitous services; to the Presbytery of Glasgow, for its zeal in promoting the interests of the Society; and to the several congregations throughout the empire, who had made collections for the Society, or otherwise laboured to forward its views.

The Society's funds appear to have amounted, on the 31st day of March, to £5600.

In our next, we intend to give a few extracts from the Appendix to the Report, which contains much interesting information.

On the 30th of May, the annual General Meeting of the Charity Schools took place in St. Paul's Cathedral. The number of children was upwards of 6000, besides whom about 7000 persons were supposed to be present. The spectacle was a grand one; and must have been highly gratifying to every benevolent mind. A sermon was preached on the occasion by the Bishop of Bristol.

We have learned, with real satisfaction, that the venerable Bishop of London has interfered to prevent the continuance of those subscription concerts which have been performed at the houses of different noblemen, to the disgrace of this Christian country, *on a Sunday*. His Lordship's remonstrances, we trust, will be effectual without the necessity of resorting to legal measures. If not, we are assured that he will be deterred by no considerations of rank and influence from pursuing the path of his duty, by suppressing these outrages on public

decency, and bringing the delinquents to justice. His Lordship has succeeded in preventing the entertainments at the Opera, from encroaching, as had hitherto been the practice, on the Sunday morning.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE last accounts from FRANCE announce the annexation of GENOA and its territories, known of late by the name of the Ligurian Republic, to the French Empire, of which it now forms an integral part. This fresh encroachment of Bonaparte is probably only preparatory to measures for incorporating the whole of Italy with France. It is a transaction of so similar a character with those usurpations which have preceded it, that it can excite no surprize. The pretext of a senatorial decree, and a popular vote, are too flimsy to impose on any, who know that; besides the general dread of French power which pervades the Continent, a large French army is encamped at Marengo. In the course of a speech which he made on this occasion, Bonaparte inveighs against the maritime usurpations of England, particularly with respect to the laws of blockade and the right of search, and he justifies the measure now adopted on the ground that, under so oppressive a system, the weaker powers have no resource but to shelter themselves under the wing of a nation able to protect them. The same reasoning is pursued in a note addressed to the Austrian resident at Genoa, who is informed that his mission is terminated by the new arrangement.

Bonaparte has conferred on his kingdom of ITALY a new constitutional code, and has instituted also an order of nobility called the order of *the Iron Crown*, the motto of which will be, (the words which he used when placing on his head the Crown of Italy), "God has given it to me, woe be unto him who dares to attack it." In his address to the Legislative Body, after adverting to various subjects of internal regulation, and announcing the appointment of Eugene Beauharnois, a prince animated with his own spirit, to be his viceroy, he states that the evasive conduct of the King of England had greatly lessened his hope of peace; but that the recent successes of his squadrons must have convinced his enemies of the inutility of protracting the contest. "I preserve the hope," he adds, "that the peace of the Continent will not be troubled; and, at all events, I find myself in a situation to fear none of the chances of war." How little does this boaster seem to feel that he is but a mere instrument in the hands of him, who "maketh the wrath of man to praise him," and who will not suffer it to overstep its assigned limits.

In what light AUSTRIA must view the recent encroachments of the Emperor of the French may be easily conjectured; but whether she is likely to depart on this occasion from her system of servile compliance, it would be vain to inquire. Her armies, however, are said to be increasing rapidly, while the French force in Italy is also receiving large augmentations. The Russian troops in the Mediterranean are said now to amount to fifteen thousand men.

One of the first acts of the new Government of HOLLAND has been to prohibit, under the severest penalties, the importation of British commodities into that country, either by land or water. Persons conniving at their importation are not only to be fined, but may be imprisoned, publicly whipped, or even put to death, according to the enormity of the offence.

The King of SWEDEN has issued a proclamation, granting to British subjects the right of warehousing all kinds of goods at Stralsund, subject to a duty on re-exportation by land or sea, which shall not exceed three quarters per cent. *ad valorem*.

In TURKEY the government has been actively employed in reforming the military system; and in substituting regularly disciplined troops in the place of the Janissaries. Regular soldiers are already employed in garrisoning some of the chief towns, and their use will be further extended in proportion as the prevailing prejudices of the people against the innovation are weakened.

EAST INDIES.

The last dispatches from India confirm the account, contained in our last number, of the decisive advantages obtained over Holkar. On the 17th of November, that chief took shelter under the strong fort of Deeg. General Lake made a gallant attack on that place and took it, forcing Holkar to retreat to Burtapoor, which is considered as his last resource. Before this fortress General Lake sat down early in January. On the 10th, a breach being effected, an attempt was made to carry the place by storm; but, notwithstanding the astonishing bravery displayed both by officers and men, the attempt failed with a great loss both of officers and men

Colonel Maitland, who led on the troops, was killed. The whole number of killed and wounded on our part in the assault, is stated to be 456, including 29 European officers. The fall of the place, however, is still considered as certain. Considerable success seems to have attended our arms in other quarters of the Mahrattah country.

ST. DOMINGO.

An account has appeared in almost all our newspapers to the following effect. Dessalines, it is said, appeared before Santo Domingo, and summoned it to surrender. The summons had no other answer from General Ferrand than three cannon-shot levelled at Dessalines' camp. Ferrand determined to anticipate the enemy, and making a sortie with a large part of his force, attacked, and successively carried, all the intrenchments of the besiegers, though his force was greatly outnumbered by their's. The defeat was complete: 1300 *Brigands* were counted dead on the field of battle. All their ammunition, a large part of their military stores, their magazine, and the Emperor's military chest and treasure, fell into the hands of the victors. The reinforcements brought by the Rochefort squadron are said to have had no share in this affair, as they did not land till the succeeding day.

We should not have noticed this impudent fabrication, if it were not to point out to our readers the pains which are evidently taken to poison the public mind with respect to the affairs of St. Domingo. It is not a little surprizing, that not one news writer should have remarked that the above report was completely contradicted by the official statement published by the French Government on the return of the Rochefort squadron to Europe. Bonaparte would have been the last man in the world to conceal such an important event as a decisive victory over the Negroes. On the contrary, he would have blazoned it with all his usual arts of exaggeration. In the official account, however, though it distinctly relates the landing of a reinforcement of French troops at Santo Domingo, no intimation whatever is given of the anterior engagement. It merely states, that Dessalines had raised the siege of the place in consequence of the arrival of the French fleet; a measure which, of course, was dictated by prudence. It is, therefore, manifest, that the St. Thomas's gentleman, on whose authority this story has been widely circulated, and whose prejudices are sufficiently apparent in the application of the term *Brigands* to Dessalines' forces, has practised an imposition on the public, with a view, doubtless, of its producing some effect unfavourable to the cause of Negro independence in St. Domingo, and also to the Negro cause in general.

Ferrand is said to have issued a proclamation, declaring that all persons found, after the 21st of April, on board any ally or neutral, bound to any port occupied by the Blacks, or coming from it, or found within two leagues of it, shall suffer death.

It is stated, we know not with what truth, that an official paper, called the *Gazette Politique et Commerciale de Hayti*, is now published at the Cape with this motto,

"L'Injustice a la fin produit l'Independence."

BRITISH WEST INDIES.

The Governor of Barbadoes, in the apprehension of a visit from the Rochefort squadron, published a proclamation, announcing that by an old law of the island, still in force, *freedom would be granted to any Slave who should kill an enemy**. From this proclamation one inference may be drawn, which stands in direct contradiction to the reiterated declarations made by West Indians to the British Parliament and the British Public. They have asserted, that West Indian Slavery is no evil; that liberty is regarded by the Negroes, happy in their present lot, as no blessing; and that their condition is one to be envied even by a British peasantry. Is it possible not to acknowledge that, in making such assertions, West Indians are wilfully attempting to deceive us? Certainly both the original framers and the present publishers of this Barbadoes law, (which, by the way, partakes of the savage and sanguinary character of those other proceedings of the Legislature of that Island, on which we have lately had occasion to comment), entertained very different, and far juster sentiments. They knew that to excite their Negroes to deeds of high daring, no temptation could outweigh the promise of freedom. But could that possibly be the case, if the Negroes were happy in their bondage? Go, and promise the English peasant the gift of freedom as the reward of heroic enterprize: would he not laugh the offer to scorn? He already enjoys it: he knows its value: and he will fight to preserve it. But it is his own; it is not another's to bestow. We are far from saying that the Negroes ought now to be placed in similar circumstances: but let their real situation at least be understood: and let the characters of those men, who by the foulest arts of misrepresentation have continued to impose on this country, be also duly appretiated. Can any man of candour regard their testimony on this question as entitled to consideration, after witnessing such a disregard of principle as is indicated by the facts which have now been

* The law, as it now stands, is a direct encouragement to murder prisoners in cold blood.

noticed. West Indians *know* that the slavery under which the Negroes groan is a burden of the most grievous kind; and their conduct, in the instance before us, proves that they know it. And yet they scruple not to *declare*, that the Negroes are supremely happy in their state of bondage, and that freedom would prove a curse to them, instead of a blessing.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A Bill has passed for repealing that clause in the Mortmain Act, which restrains the Colleges in the Universities from purchasing Advowsons. This Bill will, of course, tend to throw the patronage of a great number of livings into the hands of our Universities.

A Vote of Thanks to the Commissioners of Naval Enquiry for their diligence, ability, and fortitude, in the discharge of their duty, passed the House of Commons on the 2nd of May: and an Act has since been made for continuing their powers to the end of the next Session of Parliament.

In a Committee of Supply, the following sums have been granted to his Majesty, viz. Extraordinaries of the army abroad, £660,850.: for the army in Great Britain and Ireland, a sum not exceeding three millions: to make up the deficiency of the consolidated fund, £3.049,458.: for the volunteers in Great Britain and Ireland, £1,600,000.: for the Crinan canal, £25,000. and for completing the canal from Inverness to Fort William, £50,000.

The Petition against the last Election for the County of Middlesex is still undecided, and cannot now be heard till the next Session of Parliament. The delay arises from Sir F. Burdett having declined the defence of his seat, after lists had been exchanged with Mr. Mainwaring. In such a case the law allows any other person interested in the decision to defend the seat in his stead. Certain electors have accordingly claimed this right, with whom it was necessary that lists should again be exchanged, and other forms gone over, previous to a hearing. This has served so to protract the business as to defeat all hope of bringing the matter to an issue in the present Session.

A considerable portion of the time of the House of Commons has been occupied with the affair of Lord MELVILLE. On the 29th of April, it was resolved, on the motion of Mr. *Spencer Stanhope*, that the Attorney-General should take the most effectual measures for securing, by due course of law, such sums as might be due to the public from Lord Melville and Mr. Trotter, in respect to the profits arising from the public money. This motion for a civil prosecution was strenuously opposed, and Mr. *Banks* moved an amendment, proposing, instead of it, a *criminal* prosecution. The original motion, however, was carried. A select Committee was also appointed for enquiring into such points in the Tenth Report, as had not been made the ground of civil prosecution.

On the 6th of May, Mr. *Whitbread* made a motion for erasing the name of Lord Melville from the Privy Council, and dismissing him from his Majesty's presence and councils for ever. The motion, however, was not pressed to a division, as Mr. *Pitt* informed the House that his Majesty had already given directions for the erasure of Lord Melville's name.

The Report of the Select Committee stated, in substance, that their inquiries had been so restricted, by the vote of the House by which a civil process had been instituted against Lord Melville and Mr. Trotter, that they could take no step towards ascertaining whether any of the public money had been applied to the private use of either: that it appeared that £40,000. of the naval money had been applied, with the concurrence of Mr. Pitt, to support, in very critical circumstances, the credit of the House of Boyd and Co.; for which the best security had been given, and which had also been replaced: that £10,000. had come into Lord Melville's hands previous to Mr. Trotter's paymastership, but of the mode of its application, or of the time and manner of its re-payment, they had no evidence: that various sums, to the amount of £23,000., had been advanced to his Lordship by Mr. Trotter, during the fifteen years he had been treasurer of the navy; one half from public money, and the rest from a mixed fund at Coutts's, of public and private money, on which sums no interest had been paid; and that all vouchers having been destroyed, in consequence of a covenant to that effect made between Lord Melville and Mr. Trotter, no farther evidence can be obtained, except that it appears that Mr. Trotter acted as private agent for Lord Melville, and was in the habit of receiving money on his Lordship's account: that £23,000. had also been lent by Mr. T. to Lord Melville on interest: that Lord M., in conversation with Mr. Pitt, had stated, that another sum of naval money of £20,000. had been applied, during Lord Melville's last treasurership, to purposes not naval, but how or when does not appear: that in the year 1797, Mr. Raikes, then Governor of the Bank, had told Mr. Pitt of his having heard that the Treasu-

r-- of the Navy kept public money at Coutts's banking-house contrary to Act of Parliament; that on this Mr. Pitt had spoken to Lord M., who had assured him that no more money was drawn at any time from the Bank than was necessary for carrying on the details of the service, on which declaration Mr. *Pitt* had relied: lastly, that with respect to Mr. Jollicoe's debt Mr. Trotter appeared, for a time, to have exerted himself to obtain its re-payment, but that after Lord Melville had obtained the Writ of Privy Seal exonerating him from the debt, no further pains had been taken about it. These facts are stated in the Report, but no opinion is expressed respecting them.

On the Report being presented, Mr. *Whitbread* gave notice of his intention to move the impeachment of Lord *Melville*. When the appointed day came Lord Melville applied to be heard in the House in his own defence, which was granted. His speech did not, upon the whole, make a favourable impression either on the House or the Public. He denied the charge of applying the public money to his own use, or of authorizing Trotter to do so, but he gave no satisfactory account of its application. He endeavoured to shew, that the Act of Parliament respecting the Treasurership of the Navy had not been violated by removing money from the Bank to a private Bankers; and that (contrary to the experience of succeeding Treasurers) it was impossible to pay the small sums, payable at the Navy Office, unless cash were kept at a private Bankers. He intimated that Mr. Trotter had been incorrect in his testimony respecting the money advanced to him. With respect to the agreement to burn papers, he declared that it was drawn up without his directions. With respect to the £10,000. spoken of in the Report, he said he should give no account of it; no man should wring it from him: but he intimated that it was applied to secret services in Scotland. As to Jollicoe's debt, it had been contracted previous to his Treasurership, and it was unjust that he should bear the loss. He deprecated any farther proceedings against him, the measure of his punishment being already sufficiently severe, and it being unjust to institute more than one process against an individual. Besides, he said, there was no fair tribunal before which he could be tried, almost all such, Lords and Commoners, having pre-judged his case. He closed with an appeal to the feelings of the House, declaring that, if the House and the Public did not do him justice, he looked with confidence to posterity.

As soon as Lord Melville had withdrawn, Mr. *Whitbread* moved that he should be impeached. An amendment was proposed by Mr. *Bond*, that the Attorney-General should be directed to prosecute him criminally. After a debate of two days continuance, the motion of impeachment was negatived by a majority of 77, and the amendment carried by a majority of nine, there being 238 in favour of criminal prosecution, and 229 against any criminal process at all. The grounds on which the House seem to have proceeded in coming to this decision, were these; that it was a flagrant violation of the constitution for any minister to say, that he had applied public money but would give no account of its application; that no satisfactory explanation had been given by Lord Melville on a variety of points, while presumptions were strong against him; that his speech contradicted his own evidence, he having admitted to the Commissioners that he knew of Trotter's making use of the public money and that he thought it fair, on account of the smallness of his salary that he should do so, though he now denied any knowledge of his profiting by it; that though Lord Melville had affirmed that Mr. Jollicoe's debt had been contracted previously to *his* Treasurership, yet it was clear from the evidence that almost all of it had been contracted *during* his Treasurership, in consequence too of his culpable remissness; that when an Act of Parliament had been deliberately and systematically violated by a man in office, public justice required that something more should be done than merely expressing the displeasure of that House; that Lord Melville's unwillingness to have the whole affair fully investigated, which could only be done by a trial of some kind, was a ground of suspicion; and that all inconvenience of the kind complained of by Lord Melville would be obviated by stopping the civil suit until the criminal process had terminated.

The decision of the House, however, as to the mode of proceeding against Lord Melville has unexpectedly, and in a most unprecedented manner, undergone a reversal. The *Attorney-General* having complained to the House of the difficulties in which he found himself involved in conducting the prosecution, notice was given by Mr. *Bond* that, on the 25th instant, he should move certain instructions to be given to the *Attorney-General*. On the 24th, however, Mr. *Leycester*, who had been chairman of Lord Melville's committee, gave notice, that on the next day, when the affair should be brought forward, it was his intention to move that the mode of trial by impeachment should be substituted for that by criminal information. This motion was accordingly made by Mr. Leycester, and after a long debate, it was carried by a majority of 23; 166 voting for it, and 143 against it. There were, on this occasion, 158 fewer members present than on the preceding division, many members having quitted town, and the notice being too short to admit of their return, so that the House was in fact taken by surprise. All Lord Melville's friends

voted for the impeachment in preference to the mode of trial already agreed upon: they obtain thereby, at least delay, and plainly also some other advantages. We trust, however, that the ends of justice will be effectually attained by either mode.

One of the Reports of the Naval Commissioners appearing to furnish matter of charge against Sir Home Popham for his conduct while commanding one of his Majesty's ships in the East Indies, particularly in regard to the extent of the sums expended in repairs, a select committee was appointed to enquire into the state of the case. The Report of this Committee is highly honourable to Sir Home.

Mr. *Jeffery*, of Pool, on the 10th of May, moved for a great variety of papers, which he professed to make the ground of a serious charge against the naval administration of Lord St. Vincent's. The papers moved for, with a few exceptions, were obtained.

A Bill has passed for appointing Commissioners to enquire into the Military Expenditure of the country. The Commissioners are Major-General *Oakes*, Colonel *Beckwith*, Lieutenant-Colonel *Drinkwater*, Mr. *Cox*, Mr. *Cummings*, Mr. *Peters*, Mr. *C. Bosanquet*.

A Bill for encouraging stipendiary Curates to reside on their cures, brought in by the *Attorney-General*, has passed the House of Commons, and is likely to pass the Upper House also. The proposed object is to be effected by an increase of salary in certain cases. The Bishop is already authorized to fix the salary of a Curate as high as £75. a-year. This power is considered as sufficient with respect to livings below the yearly value of £400., and therefore with respect to them no alteration is to take place. In the case of livings of £400. a-year and upwards, on which the incumbent does not reside, a power is to be given to the Bishop to allow to the resident Curate one-fifth of the value of the living (it being provided that that fifth shall in no case exceed £250. per annum) together with the use of the Parsonage-house and Garden.

A copy of the returns made to the Privy Council, by the Archbishops and Bishops, of such clergymen as do not reside on their parishes, and of those who have exemptions under the act of the 43d of the King, has been moved for in the House of Commons, and will be laid on the table in the ensuing Session.

A Bill has passed for allowing 50,000 tons of Coal to be brought to London by the Paddington Canal, on paying a duty of 10s. a ton.

Very tedious discussions have taken place in the House of Commons respecting the claims of the Duke of Athol to further remuneration, on account of his relinquishing the dignities and revenues of the Isle of Man; Mr. *Pitt* and his friends conceiving him fairly entitled to the remuneration, while, not only the opposition, but many of the independent members of the House, consider the Duke as having already received sufficient compensation. The House have decided in favour of the Duke's claims.

Mr. *Whitbread* on the inst. moved certain resolutions respecting the part which Mr. Pitt had had in the application of naval money to purposes not naval, viz. to the relief of the house of Boyd and Co.: but it appearing to the House, that the exigency of the case justified the measure, the resolutions were not carried, and it was agreed that a Bill of Indemnity, in the usual form, should be brought in in favour of Mr. Pitt.

On the 19th inst. a message from his Majesty was delivered to both Houses of Parliament, stating, that the communications between his Majesty and some of the continental powers were not yet in a state to be laid before Parliament, or to enable his Majesty to enter on any farther explanation with the French Government; but that his Majesty deemed it important to be able to avail himself of any favourable circumstances which may afford the best means of resisting the inordinate ambition of France, or may be most likely to lead to a termination of the present contest, on grounds consistent with the interests both of his own dominions and of Europe at large; and that he, therefore, recommended it to them to make provision accordingly.

In the House of Lords, on the 20th inst. an address in the usual terms was voted in answer to the message. It was opposed, however, by Lords *Carysfort*, *Grenville*, &c., who proposed an amendment signifying the wish of the House that Parliament might not be prorogued till his Majesty could inform them of the result of the pending negotiations. The address was carried by 111 against 58.

A similar motion to that of Lord Carysfort was made on the same day in the House of Commons by Mr. *Grey*; but after a long discussion it was negatived, 110 voting for it and 261 against it. On the following day the King's message was referred to a Committee of Supply, and a sum of three millions and a half was voted to enable his Majesty to avail himself of the circumstances to which he had alluded in his message.

Sir *John Newport* has moved for an account of the Dignitaries, Rectories, and other gradations of clerical service in Ireland, distinguishing such as have resided, and such as have been absent on licence, during the last year; together with an account of the number of parishes in Ireland, united under the consolidation system. We rejoice in every measure calculated to throw light on the state of Ireland.

DOMESTIC INTELLIGENCE.

The long neglected subject of invasion begins again to occupy considerable attention. The enemy are certainly in a state of great activity; and there are many circumstances which will induce them to seize any favourable opportunity which may occur of making the long threatened attempt. The conduct of government strongly indicates a suspicion of this sort, as the naval force in the Downs has lately been very much increased, there being there at present no fewer than 15 ships of the line.

The consolidated fund for the year, ending on the 5th of January, produced upwards of thirty millions, leaving a surplus above the charge of nearly two millions.

A Board of Health has been established by his Majesty, for the purpose of guarding against the introduction and spreading of infection. The board is composed of Sir A. S. Hammond, Sir Lucas Pepys, Dr. Reynold, Sir F. Milman, Dr. Hunter, Dr. Heberden, Sir Alex. Monro, and Dr. Harness.

NAVAL INTELLIGENCE.

No intelligence whatever has yet (June 28) been received of the destination of the combined fleet of the enemy. It were vain to offer any conjecture on the subject. A very short time must resolve all our doubts, it being now eleven weeks since its sailing.

The Rochefort squadron have returned in safety to France, after their expedition to the West Indies.

Ninety-seven vessels have been detained and sent into Malta, between the 11th of Oct. and the 18th of March, 1805.

A French frigate has captured nine vessels bound to Newfoundland; two of which only have been retaken.

The Gazettes contain an account of three valuable Spanish ships, and about twelve privateers, taken by our cruizers in the course of the last month. Two of these were cut out of Muros road on the coast of Spain, by the boats of the Loire, the crews of which gallantly attacked and carried a fort on the shore, which endeavoured to prevent their attempt.

DEATHS.

APRIL, Rev. HENRY MOON, Vicar of Chippenham, Cambridge.

At Blackburn, Rev. Mr. FLETCHER, having survived his wife only one month.

April 17, aged 76, Rev. ISAAC WHYLEY, upwards of 40 years Rector of Witherley, Leicester.

At Bradford, Wilts. the Rev. WILLIAM DUNN.

Rev. JOHN KEMP, D. D. one of the Ministers of Edinburgh.

Rev. WILLIAM COLE, Rector of Long Marston, Gloucester.

Aged 77, Rev. JOSEPH SHARPE, Rector of Shadingfield and Market-Weston, Suffolk.

April 25th Rev. ERASMUS MIDDLETON, Rector of Turvey, Bedford.

At Guilsborough, in his 81st year, the Rev. W. L. WILLIAMSON, M. A. Rector of Kildale.

After a few days illness, aged 22, Miss EMMA DICEY, daughter of Thomas Dicey, Esq. of Claybrook Hall, Leicester.

Rev. JOHN RICE, Rector of Walden, Kent.

Aged 75, Rev. JOSEPH WELLS, Rector of Boxford and Lotcombe-Basset, Berks.

Rev. JOHN SHEPHERD, Rector of Pattiswick, Essex.

Aged 76, Rev. J. H. ABRAHAM, Rector of Compton-Martin cum Nempnett, Somerset.

Rev. RICHARD WALKER, Rector of Shorwell and Motteston, Isle of Wight, and of Worthy, Hants.

On Dec. 21st, 1804, died the Rev. ROBERT RAIN, Minister of Hayfield in the Parish of Glossop, Derbyshire; a pious, upright, and respectable clergyman, the strain of whose preaching was in accordance with the Liturgy, Articles, and Homilies of the Church of which he was a Minister.

On the 26th of March died, the Right Rev. Father GABRIEL GRUBER, General of the Society of Jesuits.

At Rock, Worcestershire, the Rev. RICHARD WATKINS, Rector of Rock, and Lord of the Manor of Clifton Campville and Hounton, in Staffordshire, and of Houn. in Derbyshire.

Lately, at Grantham, in his 91st year, the Rev. RICHARD PALMER, D. D. Rector of St. Swithin's, London-Stone, Cannon-street, and Scott Willoughby, near Grantham, and formerly one of the Prebendaries of Canterbury.

May 11. At Kenfield, Kent, the Rev. HENRY THOMSON, Rector of Baddlesmere cum Leveland, and Rector of Lower Hardres, in that county.

May 31. Aged 69, the Rev. CHARLES Moss, Præcentor and Canon Residentiary of Wells.

May 17. At Windlesham, in Surry, the Rev. ROBERT BARKER BELL, late Fellow of New College, Oxford.

May 25. At Sunderland, aged 62, the Rev. Dr. PALEY, Archdeacon of Carlisle, Sub-Dean of Lincoln, and Rector of Bishop Wearmouth.

May 18. At Hinton, Berks, in his 79th year, the Rev. J. Loder.

May 21. The Rev. HENRY GREEN, M. A. Rector of Earl's Croome, and Vicar of Feckenham, Worcestershire.

Last week, in Lamb's Conduit-street, the Rev. JOHN SKYNNER, of Easton, Northamptonshire.

At Blymhill, Staffordshire, in his 27th year, the Rev. H. Dickenson, A. M. of St. John's College, Cambridge, and Curate of Church Eaton.

Lately, at Lulworth Castle, in the 90th year of his age, the Rev. T. STANLEY, great uncle to the present Sir T. Stanley, Bart. of Hooton, Cheshire.

In Mortimer-street, Cavendish-square, in his 81st year, THOMAS LOCKWOOD, Esq.

Jan 18. At Malta, in his 68th year, ALEXANDER MACAULAY, Esq. Treasurer of that Island.

Feb. 20. Of the yellow fever, on board his Majesty's ship Theseus, on the Jamaica station, WILLIAM HONYWOOD, Esq. of the Navy, eldest son of the Rev. Dr. Honywood, Prebendary of Exeter.

May 24. Aged 73, JOSEPH WILKES, of Measham, in Derbyshire.

May 30. In Piccadilly, Sir WILLIAM PULTENEY, Bart. M. P. for Shrewsbury.

May 31. In Tilney-street, in her 80th year, Lady ENGLEFIELD.

Lately, THOMAS PARES, Esq. of Hopwell-Hall, in the county of Derby.

June 3. At Osborn's Hotel, Cleveland-row, JOHN PUGET, Esq. one of the Directors of the Bank.—His death was occasioned by an apoplectic fit, which he was seized with at the door of the above House, and though every aid was called in, he died the following morning.

May 9. At Weimar, of a nervous fever, the celebrated Dramatic Poet, SCHILLER.

Lately, at Egham, in her 80th year, the Hon. Dowager Lady MARY EATTE; daughter of the third Lord Bellenden, and first cousin to the Duke of Roxburgh.

May 20. In Merrion-square, Dublin, the Countess Dowager MASSERINE, aged 89.

May 21. After a painful Illness, in his 61st year, BERNARD HODGSON, LL. D. Principal of Hertford College.

ANSWERS TO CORRESPONDENTS.

S. P.; G. H.; N. O. T.; G. A. I.; N. A. S.; MYTHOLOGICUS; are received.

We think that INQUISITOR ought to pay more regard to the Rubric than to the Opinion of any Individual.

We are very much concerned that the book mentioned by L. S. should have remained so long unnoticed. We are unwilling, after the repeated disappointments which we have experienced, to make any promise; but we really hope in another month, or two at the furthest, to be enabled to give some account of it.

We are much obliged to G. S. for his communication; but we had already anticipated his design.

We should have been disposed to agree with C. C. in his view of Cowper's unhappy case, could we reconcile it with the circumstance, that although in 1773 he was visited with those fearful impressions mentioned by C. C., and which made him regard prayer in his case to be blasphemy; yet, in subsequent years, we find him both in his Letters and in his Poems using the language of prayer, and writing on the subject of religion, in a way which seems to prove that he must then have felt its power. We were far from wishing, by any thing which we said on the subject, to diminish the regard and affection with which all good men entertain the memory of Cowper; but, at the same time, we were of opinion, that it would be wrong to lose the benefit of the lessons which his life was calculated to afford.

A. E. D., will appear.

A FRIEND TO ACCURACY, was duly received.

B. M.; R. E. A.; B. V.; Νομα; Φιλο-θεος; and GEORGE; are under consideration.

JUVENIS ought to know that the criterion of a good or bad book is not to be sought for in the creed to which the writer belongs, but in the Scriptures.

THE

CHRISTIAN OBSERVER.

No. 43.] JULY, 1805. [No. 7. Vol. IV.

Religious Communications.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. IV.

OF "the Necessary Erudition" of 1540, an abstract has been given in the last number of the Christian Observer. Three years after, viz. in 1543, there appeared a second edition of that work, revised and altered throughout, according to directions from the King, who was anxious to have it made as perfect as possible, in order that it might supply the place of the Holy Scriptures, which he was at that time induced, by the influence of the Popish party, to forbid being any longer read by the people *. Noblemen and gentlemen indeed might have the Bible read in their houses; and noble ladies, gentlewomen, and merchants, might read it themselves: but the permission did not extend to any under those degrees †. The abuse of the Scriptures was the pretence vehemently urged by the Papists for thus restraining their use.

That a measure should have been adopted so very repugnant to the views of Cranmer, as that of prohibiting the general reading of the Bible, is of itself a sufficient proof of the weight which the Popish party possessed, at that particular period, in the King's Councils. Indeed there seems to be considerable ground for believing, that Gardiner was one of the King's chief advisers with respect to the corrections and alterations in the new edition of "the Necessary Erudition," to which the name of "the King's Book" was artfully given by that prelate. Strype affirms, that there were some points in it which the Archbishop did not approve, and which had been "foisted into it by Gardiner's means and interest at that time with the King ‡."—"The Archbishop," adds the same writer, "knew well enough Winchester's hand was in it: and so he told him plainly in King Edward's time, when he might speak his mind; telling him in relation thereto that *he had seduced the King*. But because of the authority of parliament ratifying the book, and the many good and useful things that were in it, the Archbishop introduced and countenanced it in his diocese, and would not allow open preaching against it."

After the work had undergone such alterations as were deemed expedient by the King, a copy was sent to Cranmer for his revisal, who commented on various passages of it at great length ‖. Whether any of the Archbishop's suggestions were adopted does not very clearly appear. It is certain that, on some points of the very first importance, those of faith and justification, they were little regarded.

"The Necessary Erudition," in treating these subjects, makes use of the following language §. "Cum autem in Scripturâ aliquoties justificatio absolute attribuitur *fidei*, nulla aliorum donorum adjecta mentione, intelligendum est, hoc dictum esse de fide cum dilectione conjunctâ, quæ viva dicitur. Hæc enim fides non est simpliciter credulitatis donum; *sed pœnitentiam etiam et charitatem, dei timorem et spem complectitur, quæ omnia ad justificationem nostram efficiendum confluunt.*"—"Hæc proprie opera pœnitentiæ vocantur; verbi gratia, sit peccatur aliquid, qui cum audit aut re-

* Strype's Cranmer, p. 84.
† Ibid. p. 99.
‡ Ibid. p. 100.

‖ Strype's Cranmer, p. 95.

§ Not having access to the work in English, I quote from the Latin translation of it published in the succeeding year 1544, under the title of "Pia et Catholica Institutio."

cordatur verbum dei, per gratiam compungitur ad pœnitentiam, incipit dolere et gemere ob peccata, et Deum precari atque implorare, ceteraque facere bona opera, quibus et iram Dei effugiat, et in gratiam recipiatur,"—"*per ejusmodi pœnitentiæ opera homo jam incipit justificari.*"—"His qui a baptismo lapsi sunt, necesse est a pœnitentia justificationem petant."—"Atque ita vel per baptismum, vel per pœnitentiam justificati, etsi quotidiana et leviora peccata, quibus humanæ naturæ fragilitas obnoxia est, nequeant effugere, et propterea perpetuam pœnitentiam agere debeant, tamen quamdiu peccato mortali non consenserint, a statu suæ justificationis non dejiciuntur, sed filii dei manent, possuntque ii qui in hoc statu degunt, per Dei Spiritum in illis habitantem ejusmodi opera præstare quæ Deo per Christum grata et accepta sint, *et valeant ad conservandam atque etiam augendam justificationem. Atque ita quemadmodum in benefaciendo perseveramus, sic in dies magis, magisque nostra procedit justificatio, auctiorque et cumulatior efficitur.*"—"Quæ opera, licet ex se indigna, imperfecta, et insufficientia sint, tamen quia in Christi fide fiunt (cujus passionis virtute ac merito eorum imperfectio suppletur) ea Deus, quæ sua est misericordia et bonitas, bene consulit et accepta habet, tanquam legis suæ observationem. *Suntque hæc opera ad consequendam vitam æternam meritoria.*"

Now from the above extracts it plainly appears, that "the Erudition" taught the following doctrines, viz. that when justification is ascribed in Scripture to faith, faith must be understood as including repentance, love, hope, and the fear of God, all which qualities unite in order to effect our justification: that it is either by baptism*, or by repentance, prayer, and good works, that we are to be delivered from the anger of God, and obtain his favour, in other words, *that we begin to be justified:* that those who are justified may, through the Spirit of God, perform works of this kind which shall be acceptable to God, *and shall also avail towards preserving, and even increasing their justification*: that as we persevere in good works, so from day to day does our justification progressively advance, and become more increased and more abundant; and that those works, though unworthy and insufficient of themselves, yet because they are done in the faith of Christ, by the merit of whose passion their imperfection is supplied, are accepted of God, and are meritorious towards the attaining of eternal life.

I have confined myself in the view which I have at present taken of this last edition of "the Erudition," to the points of faith and justification, because they are the points respecting which disputes have chiefly arisen. If the reader is anxious to see how far that work fell short, in other particulars, of the standard of pure doctrine which was established at the Reformation, he has only to consult the two preceding numbers of this work, and the authorities to which a reference is there made. It would be obviously superfluous to attempt to prove that the views inculcated in "the Erudition" respecting the seven sacraments, Penance, Transubstantiation, the Mass, Communion in both kinds being unnecessary, extreme Unction, the Worshipping of Images, Praying to Saints, singing Hymns in praise of the Virgin Mary and praying to her, and praying for departed Souls: it would be superfluous to attempt to prove that these were entirely Popish, and that they stand directly opposed to the views which the Church adopted at a more advanced period of the Reformation. There are, I admit, many excellent things to be found in this work, and there are particular expressions even on the subject of justification and the doctrines connected with it, to which no objection can be made; but still to look for a sound interpretation of the true doctrine of the Church of England on any point, more especially on points which are so intimately connected with man's salvation, amidst such a mass of acknowledged error, must appear to every candid mind highly preposterous and absurd.

But it is alleged, in justification of such a proceeding, that "the Necessary Erudition" of 1543 was the work of Cranmer, and fully expressed his sentiments. This statement is directly contradicted by the facts which have already been brought under the view of the reader, as well as by the

* See the article *Baptism* for a more particular statement of this doctrine. The substance of it will be found in the number for May, p. 261.

authentic exposition of Cranmer's private sentiments, on the subjects of faith and justification, inserted in the Christian Observer for April, and which were committed to writing, by way of "animadversion on the King's Book," in the very same year in which that book was published. But even if I were obliged to concede that "the Necessary Erudition" of 1543 contained an accurate exposition of the sentiments of Cranmer at that time, could it thence be inferred, that that work ought to be consulted as the legitimate interpreter of the faith of the English Church, or even of Cranmer himself, at a later period? Certainly not.

But it is unnecessary to employ any laboured arguments in order to establish this proposition. A simple comparison of the extracts already given from "the Necessary Erudition," with the publicly authorized writings of the reign of Edward the Sixth, in the framing of which no one has ever doubted that Cranmer bore a principal part, will place the matter, as it appears to me, beyond the reach of dispute.

The Articles of 1552 thus express themselves. "Justification by faith only in Jesus Christ, in that sense wherein it is set forth in the Homily of Justification, is the most certain and most wholesome doctrine for a Christian man." It is to the Homilies, therefore, that we must look for a full exposition of this doctrine, and there we shall find many passages which directly contradict the view given of it in the Erudition. It will not be expected that I should load this paper with quotations from the Homilies, in order to prove what I have asserted. Let me, however, request such of the readers of the Christian Observer as wish to satisfy their minds on the subject, to read with care the second, third, fourth, and fifth Homilies of the First Book, comparing them with the extracts from the Erudition which are inserted above. In these discourses they will discover nothing of the union of repentance, charity, hope, and the fear of God, with faith, in *effecting* our justification before God: nothing which implies that being justified by faith only, means being justified by faith joined with love; nothing from which it may be inferred that it is by works of penance that a man begins to be justified, escapes God's wrath, and obtains his favour; nothing which teaches that justification is to be regarded as a fund which increases day by day, and becomes more abundant (auctior et cumulatior efficitur) in proportion as man perseveres in doing good; on the contrary, they will find that the doctrine of these Homilies is at variance with such sentiments.

The opinion which I have here ventured to express, derives no small confirmation from a circumstance to which I have already alluded in the course of these Sketches, and to which I will now more particularly call the reader's attention.

When Cranmer, in 1547, resolved on preparing Homilies for the instruction of the people, he applied to Gardiner for his assistance, but was refused. From the correspondence which passed on this occasion it appears, that Cranmer, in one of his letters to Gardiner, had stated Henry the Eighth to have been seduced with regard to "the Necessary Erudition," intimating, at the same time, with an evident allusion to Gardiner, that he knew by whom the King had been compassed. Gardiner, in his reply, labours to obviate this insinuation, by reminding Cranmer that not only the Parliament, but the Archbishop himself had approved of the Erudition, and strenuously objects to the proposed substitution of the Homilies. Cranmer nevertheless proceeded with his work; and while he was composing the Homily of Salvation, he shewed it to Gardiner, who remarked, "that he would yield to Cranmer in this Homily, if they could shew him any old writer that wrote how faith excluded charity in the office of Justification, and that it was against Scripture." After the Homilies had been published, Gardiner addressed a letter to the Protector Somerset, in which are the following remarkable passages. "The Book of the Homilies teacheth faith to *exclude* charity in the office of justification."—"The Book of Homilies, in the Sermon of Salvation, teacheth the clean contrary to the doctrine established by the act of parliament, (in the book of the Erudition); even as contrary as *includeth* is contrary to *excludeth**. For these be the words

* This contrariety may appear of small moment to those who can contrive to accommodate particular passages to their

of the doctrine established by parliament; where in a certain place faith doth not exclude. The doctrine of the parliament speaketh how they be joined in justification. The Homilies speak the virtues to be present in the man justified, and how faith *excludes* them in the office of justification; which can never be proved, and is in the mean time contrary to the act*."

I cannot help regarding the testimony of Gardiner, on this occasion, as very important. Could he have reconciled the Homilies with "the necessary Erudition," he would, without doubt, gladly have done it, for the sake of his Bishopric, of which he was soon after deprived. And it is not a little remarkable, that his chief objection to the Homilies is founded on their contrariety to "the Erudition," in that very point, on which modern divines affirm that there exists the most perfect agreement between them.

But there is another proof drawn from the publicly authorized writings of Edward's reign, which may be adduced in confirmation of that view of the question which I have taken.

In the year 1553 a Catechism was published by royal authority, accompanied by an injunction "to all schoolmasters and teachers of youth within all his Grace's realms and dominions," —"truly and diligently to teach this Catechism in their schools." The injunction states, that "the debating and diligent examination of the Catechism had been committed to certain Bishops and other learned men," previous to its adoption. The author of it is not certainly known, but Strype concludes, whoever was the author, that the Archbishop was "the furtherer and recommender of it unto the King." The whole of this Catechism, together with the royal injunction which prefaced it, will be found in the first numbers of the first volume of the Christian Observer. I shall not therefore think it necessary to quote largely from this work. One extract, however, I must be permitted to make. Speaking of faith the scholar is made to state, that "faith *only* is able to perceive the mysteries of God; *only* bringeth peace unto the heart; *only* taketh hold on the righteousness that is in Christ Jesus." And after observing in the succeeding answer, that the first cause "of our justification and salvation is the goodness and love of God, whereby he chose us for his before he made the world," and next to that, the influence of the Holy Spirit leading us to settle our trust in God, and to mortify our sinful affections; he adds, "God is the cause, the rest are the fruits and good effects. Yet are also the goodness, choice, and spirit of God, and Christ himself, causes conjoined and coupled each with other: which may be reckoned among the principal causes of salvation. As oft, therefore, as we use to say, that we are made righteous and saved by *only* faith, it is meant thereby that faith, or rather trust, *alone*, doth lay hand upon, understand, and perceive our righteous-making to be given us of God freely: that is to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover faith doth engender in us the love of our neighbour, and such works as God is pleased withal. For if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good, saying and doing."—"And although good works cannot deserve to make us righteous before God, yet they so cleave unto faith, that neither can faith be found without them, nor good works be any where without faith†."

These proofs, derived from the most unexceptionable sources, might be still farther confirmed and illustrated by extracts from the writings of some of our most eminent Reformers. That I may not however extend this paper to an unreasonable length, I will confine myself, in addition to the Discourses of Archbishop Cranmer inserted in the number for April, to a few quotations from the sermons of Bishop Latimer, which bear directly on the point of justification. The edition from which I quote is that of 1788, printed for Pitches, London.

"Except a man be born again from

pre-conceived opinions, whether an emphatic NOT, which gives the sentence its whole force be present or absent; but minds less ingenious will scarcely be able to follow them in their attempts to reconcile the *seeming* contradiction.

* Strype's Cranmer, p. 149, and Appendix, No. 35 and 36.

† See Christian Observer for 1802, p. 10 and 153.

above he cannot see the kingdom of God. He must have regeneration: and what is this regeneration? It is not to be christened in water, as these firebrands expound it, and nothing else." (Sermon X. p. 195.)

"Remission of sins standeth in Christ our Redeemer; he hath washed and cleansed us from our sins; by him we shall be clean. But how shall we come to Christ? How shall we have him? I hear that he is beneficial; as the Scripture witnesseth, 'there is full and plenteous redemption by him.' But how shall I get that? How shall I come to it? By *faith*: faith is the hand wherewith we receive his benefits." (Sermon XXI. p. 70.)

"Faith is like a hand wherewith we receive the benefits of God; and except we take his benefits with the hand of faith we shall never have them." (Sermon XXXIX. p. 247.)

"Where faith is, there love is; but yet we must consider their offices, faith is the hand wherewith we take hold of everlasting life." (Sermon XXXII. p. 196.)

"We must have the right faith, the lively faith, the faith that bringeth salvation, which consisteth in believing that Christ died for my sins sake. With such a faith I draw him unto me, with all his benefits; I must not stand in generalities as to believe that Christ suffered under Pontius Pilate, but I must believe that that was done for *my* sake, to redeem with his passion my sins, and all their's which believe and trust in him." (Sermon XXI. p. 72.)

"And this faith must be not only a general faith, but it must be a special faith; for the devil himself hath a general faith; he believeth that Christ is come into this world, and hath made a reconciliation between God and man; he knoweth that there shall be remission of our sins, but he believeth not that he shall have part of it; he hath a general faith; but I say that every one of us must have a special faith." (Sermon XXVIII. p. 153.)

No one who is well acquainted with the controversies at present subsisting in the Church of England, will deem it an unimportant labour to fix with precision the weight which is due to "the Necessary Erudition," in any attempt to investigate the real sense of her Articles. Great stress has been laid by some modern divines on this work, as proving that the doctrine of justification by faith only is not the doctrine of the English Church: how unfairly, I flatter myself, has clearly been shewn. One inference, however, is unavoidable from all that has been adduced, viz. that those who adhere to the doctrine of "the Necessary Erudition" as the standard of orthodoxy, however loudly they may proclaim their attachment to the Church, are directly at variance with her on some of the fundamental points of Christianity.

To the Editor of the Christian Observer.

HAVING seen some remarks in one of your former numbers, viz. that for December, 1803, p. 712, on the Reasons given by the Evangelists, why our Saviour spake to the Jews in Parables; and not agreeing on the subject with the writer of those remarks, I take the liberty of offering the grounds of my dissent to your reader's consideration. For obtaining a more clear view of the subject, I shall first transcribe the relations of the three Evangelists, with a different version of those parts, in Mark and Luke, which are the principal occasions of the difficulty.

Matt. xiii. 10 to 15. "And the disciples came and said unto him, why speakest thou to them in parables? He answered, and said unto them, because it is given unto you to know the mysteries of the kingdom of God, but to them it is not given; for whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them'."

Mark iv. 10 to 12. "And when he

was alone, they that were about him with the twelve, asked of him the parable. And he said unto them, unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables. [That seeing they may see and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins be forgiven them."]

The part in crotchets is proposed to be rendered thus: "Because seeing they see and will not perceive, and hearing they hear and will not understand, lest at any time they should be converted, and their sins be forgiven."

Luke viii. 9, 10. "And his disciples asked him, saying, what might this parable be? And he said unto them, unto you it is given to know the mysteries of the kingdom of God, but to others in parables; [that seeing they might not see, and hearing they might not understand."] Or, "because seeing they will not see, and hearing they will not understand."

The question which arises from the consideration of these passages is, What was the reason why our Lord spake to the people in parables? Was it that they might, or that they might not receive instruction? To me it appears, that the former was the reason; and in support of this opinion I offer the following arguments.

1st. In all the three relations, a contra-distinction is made betwixt mysteries and parables; the former adapted to the disciples of Christ, and the latter to those who had not believed on him.

2d. The quotation from Isaiah vi. 9. which is given by Matthew literally, or very nearly so, in the words of the Septuagint Version, do not so much imply a judicial hardness of heart, as a wilful rejection of divine instruction and reproof. Yet this passage, in our translation from the Hebrew, clearly implies the former; but whether it is capable of a different rendering I am not able to say, although the manner in which it is rendered by the Septuagint, inclines me to suppose it might be translated differently.

3rd. Whether we understand this of wilful or judicial hardness, it appears that parables were a mode of instruction adapted to the depraved state of the Jews; for, in one instance at least, we are told by the Evangelist, that "they knew that he had spoken the parable against them." Mark iii. 13.

4th. Although a great degree of obduracy prevailed amongst the Jews, yet there is reason to believe that the day of their visitation was not wholly passed over, at least when the controverted words were spoken; for we find our Lord about twelve months afterwards lamenting over them in this manner: "if (or, oh! that) thou hadst known in *this thy day*, the things which belong to thy peace; but now they are hid from thine eyes." The evangelical history informs us, that in this interval the Jews had greatly added to their former crimes, by repeated rejections of the Lord of Life and Glory.

5th. However this impenetrableness or hardness of heart might be general; yet, from a variety of circumstances, we cannot conclude that it was universal. The very quotation from Isaiah vi. 9. by John (xii. 40.) is succeeded by these words, "Nevertheless among the chief rulers also many believed on him."

6th. But what seems most to clear up the matter is the expression, Mark iv. 33. where it is said, "And with many other parables spake he the word unto them, *as they were able to hear it.*" And although, it is added, that "when they were alone, he expounded all things to his disciples;" yet we cannot reasonably infer, that because of his peculiar kindness to his disciples, his parables were wholly unintelligible to others.

From all these considerations I am induced to believe, that our Lord's speaking in parables was in condescension to the defective state of those whom he was addressing; as fables and parables are frequently used for children, or, when adapted to adults, are principally intended to convey instruction to those who have not much religious experience, and are not satisfied with "the sincere milk of the word, that they may grow thereby."

The principal objection, that appears to me to arise to this construction, proceeds from the expression, "that seeing," &c. But this, I think, may be properly obviated by rendering (as I have done) the Greek word ὅτι "because," instead of "that;" for the propriety of which I refer to

Parkhurst's Greek Lexicon. In confirmation of this I also refer to a collateral passage in Matthew, where a Greek word is used, signifying and rendered "because."

I have not thought it necessary to lay any stress on the Greek word μηποτε, because, admitting the hardness to be judicial, I still think the instruction was intended to be understood and profited by, at least by some.

I am, however, aware that difficulties attend both sides of the question in dispute; but to me this construction appears most simple, most consistent with the general tenor and context of the passages, and most reconcileable with our imperfect ideas of the justice and mercy of the Divine Being.

The writer of the remarks on Mark iv. 10, has brought other passages to favour the construction which he supports; but it is thought by some, that these passages are capable of an improvement in the translation. The Greek word εκδοτον*, rendered "delivered," Acts ii. 23. may, perhaps, more properly be rendered "given or given forth," and with this alteration the sense is materially changed. "Him, being given by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." A transposition consistent, I apprehend, with the idiom of the Greek language, and particularly with the diction of Luke, sets the other passage in a different point of view; "For, of a truth, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed to do whatsoever thy hand and thy counsel before determined to be done." Acts iv. 27, 28.

The English reader is under deep obligation to the translators of our Bible, for the most excellent version which they have transmitted to us; but their bias to Calvinism has, I apprehend, induced them to give some passages an unnecessary turn that way. That they had such a bias, (whether right or wrong is not for me to say), appears evident from the tenor of some of the 39 Articles: and indeed I am sometimes surprised, that any, who understand their mother tongue, should deny that the doctrine which these Articles contain is Calvinistic. But I retreat from a controversy, in which I might perhaps fare like those who interfere in disputes betwixt a man and his wife.

H. T.

* This word is no where else used in the New Testament, and the verb from which it is derived, I think, only in the parable of the Vineyard, where it is rendered "let out." The word "delivered" always answers to another Greek verb.

For the Christian Observer.

CURSORY REMARKS ON THE OPPOSITE EVILS OF CREDULITY AND INFIDELITY.

CREDULITY arises from a misapprehension of the nature of just and proper evidence. The credulous man believes on insufficient authority. He does not perceive the relative proportion which different kinds of evidence bear to each other; and is apt therefore to give as much weight to that which rests on slight grounds, as to that which is built on the surest foundation. What disgrace has been brought upon religion by this weakness of the mind! Hence the belief of lying miracles, absurd legends, and pretended visions, prevailed for a long period in the Church, to the disgust of every man of sound sense, and to the endangering the credit of even the real miracles, by which Christianity was first established.

The present age is, indeed, more enlightened, and these idle tales are no longer credited; but the principle which caused them to be believed still retains its power. That principle is an undue value of the authority of man. Even at this day how many believe doctrines, not on account of their intrinsic evidence, or of their being delivered plainly in Scripture; but because such or such an individual has held them. The evil is of wide extent. It prevails over by far the greatest part of the Christian Church; almost all ranging themselves under the standard of some particular leader, and the greatest part of them adopting, on the ground of human authority, a system of belief and a course of conduct directly contrary to the plainest dictates of Scripture. One man will only believe as his fathers before him have done.

Another will only act as the world around him does: why should he presume to be more religious than the rest of mankind? Thus error and vice and irreligion are upheld, and maintain their sway in the world.

Now the chief remedy for this evil is to distinguish carefully between divine and human authority. A man of sound judgment will not indeed rashly despise all human authority, and in the spirit of headstrong innovation, doubt a tenet merely because it has been generally maintained; but he will be very careful to found his faith upon the truth of Scripture and not upon the opinions of men. He will be deeply sensible of the importance of the precept, "call no man master." He will give due weight to the lamentable proofs of human fallibility which have been exhibited to the world in all ages. He will see particular Churches erring and contradicting each other; whole councils of men opposing the truth and sanctioning error. He will reflect that there has been no tenet, however absurd, which, in some age or place, has not been maintained; no conduct, however palpably wrong, which, by some eminent men, has not been sanctioned. The external history of the Christian Church has been the history of follies; of errors of the most serious nature, as well as of the most absurd kind; and of crimes perpetrated under the sanction of religion. Never did a bold and confident innovator start up without finding some persons ready to revere him as an oracle of truth, and to receive all his extravagant positions*. Deeply affected by such views of human nature, a wise man will beware how he attaches too much credit to any sect or party. He will not believe every boasting empiric; but he will take into his hands the sacred volume of revealed truth, and be guided entirely by the clear and express declarations of the Apostles and Prophets. "Here," he will say, "I can find what in vain I seek for elsewhere, truth unmixed with error, clearly revealed, and established upon indisputable evidence. Gladly, then, will I rest upon the authority of Christ. Him I will henceforth take as my lord and master, my faithful guide to direct me through this world of darkness and uncertainty, and my gracious Saviour from guilt and sin. To him I am under obligations, which can never even through eternity be repaid. He came from heaven to redeem me. He died for my sins, and he is now risen to make intercession for me. His word is truth. He is the light of the world. I will therefore confidently and exclusively rely on all that he or his inspired Apostles have declared concerning the doctrines which I ought to believe, and the course of life which I ought to pursue."

I shall now proceed to make a few remarks on the opposite evil to that on which I have been commenting, I mean the evil of SCEPTICISM or INFIDELITY.

I am well aware that infidels arrogate to themselves the distinction of being the only sound reasoners. They charge believers with credulity, but the charge may justly be retorted on themselves. The body of evidence by which Christianity is established, is incomparably superior to that by which the truth of any historical fact, or of any tenet whatever, has been supported. No other subject has had such keen and virulent opposers, or has been so fully, so ably, so impartially examined: and yet no other subject has been so generally received by wise and able men, and has so long maintained its ground in the world. No other subject carries in itself such intrinsic marks of divine truth; for while it stands opposed to the secular interests or carnal policy of mankind, it is admirably calculated to promote the real good of man. No other subject has made so many proselytes amongst the most discerning part of mankind; nor has had such attestation to its worth as that which has been given to the Gospel by thousands and hundreds of thousands, who for its sake have cheerfully sacrificed reputation, fortune, and even life itself. No other subject can at all rank in importance with this, which comprehends in its embrace the dearest interests of mankind; which alone claims the high prerogative of telling us what takes place when man is turned to dust and is no more seen, what is the nature of that state from

* If recent proofs of this humiliating fact were wanting, an appeal might be made to the crowded congregations of William Huntington, and to the increasing list of the infatuated followers of Johanna Southcot.

which no one has returned to give us information concerning it, but which is fully revealed to us in the Gospel. In a word, no other subject claims the high prerogative of being immediately communicated by the great and glorious God, whose will and pleasure it reveals to us, discovering to us at the same time the nature of the unseen and eternal state.

Now when such a subject as this is before us, what shall we say of those men, who, without giving it any serious consideration, turn away from it as an imposture, and refuse to listen to its decisions. Unless Christianity were plainly proved to be an imposture, which no man has yet pretended to do, they ought to consider themselves bound at least to examine closely into the nature of its evidence; and if after all they should not see sufficient reason to regard it as a divine revelation, they ought at least to treat it with the respect which is due to its intrinsic excellence, to the illustrious names by whom it has been firmly believed, and to the beneficial effects which it has produced on mankind. What folly, what infatuation, then does it not discover when not only men pretending to learning, but even those whose habits of life have afforded them no means of research, debauched and profligate persons, the lowest ranks of society, nay, boys from school, will presume to reject the authority, and deride the sanctions, of Christianity. Such persons, if they reasoned or reflected justly, would pause and investigate before they decided. The extreme difference between this and every other subject, ought never to be forgotten. Christianity is not a matter of mere speculation, like most other topics, about which a difference of opinion may be allowed. It is presented to the acceptance of men at the peril of their eternal salvation: and yet they reject it with as little ceremony as they would some dubious point of antient history, or the opinions of some of the antient philosophers, which it was of no consequence whether we believed or disbelieved. Such men I would earnestly and seriously warn to take heed to themselves. They value themselves perhaps upon their superior discernment, but surely nothing can argue a more weak and shallow mind than either to believe or to disbelieve too hastily and without due inquiry. Surely such a subject, coming to them with claims of such high authority, and big with such awful consequences, requires a far more serious investigation than any other question which can possibly arise.

A. N. D.

For the Christian Observer.

PREACHING A DIVINE ORDINANCE.

Happening not long ago to take up the British Critic for December, 1800, and to cast my eye over the Review of *Dr. Huntingford's Call for Union, &c.* contained in that number, I was very much surprised at an assertion of that respectable author, now a prelate of our excellent Church, quoted, *inter alia*, by his Reviewer, "that preaching is an ordinance appointed by men only; whereas prayer originates from the will and command of our Lord." I have long lamented, Sir, in the manifest disesteem into which preaching has fallen among us, the secret prevalence of such a sentiment respecting it; but I never before saw it avowed in plain and direct terms. And I cannot contemplate that avowal, especially as coming from so high an authority, without much and lively concern. Congregations, I know, might be specified, where the regard had to the sermon exceeds that which is shewn to the devotional part of the public service; and no one, I believe, can more cordially disapprove the indecency, or more readily admit the criminality, of such a conduct than I do. But in general the preference is evidently on the other side, and a contempt for sermons, as a mere human institution of little worth or efficacy, prevails, as I am inclined to think, in the minds of a large majority, both of the clergy and laity, and is productive of consequences too serious not to be deplored. How else, Sir, are we to account for the cold and uninteresting manner in which sermons are too frequently both delivered and heard amongst us; for that curtailing of their length by which they have been gradually pared down, from the measure of the hour-glass in use among our forefathers, to the modern dimensions of fifteen or twenty minutes; for the indolent practice, equally common and notorious, of reading other men's compositions, &c. &c.? Can it be supposed that the clergy would thus

trifle with this part of their sacred function, did they regard it as of any importance or utility? Or that the people would generally endure this trifling with so much indifference and unconcern, did they not entertain similar sentiments? The consequences, however, of this disregard of preaching are deplorable. True religion languishes: ignorance, infidelity, and wickedness, triumph in our towns and villages: our Churches are deserted: conventicles of every description are crowded: the clergy, released from labour, and seduced into negligence of their official studies, (for who will labour when he has no hope that his labour will be productive?) adopt habits and occupations incompatible with their sacred character: the clerical function itself is degraded and sunk in the estimation of the people, as requiring no talents, imposing no peculiar sanctity of character, producing little benefit! The true friend of religion, and of the Church of England, anxiously enquires whither these things ultimately tend?

It is surely then high time, Mr. Editor, that the attention of every member of the Established Church, who values its interests, should be summoned to the serious consideration of an opinion, from which consequences of such disastrous import have already followed, and are likely, with increasing mischief, still to follow. For what hope is there of remedying these evils, if preaching, which, as I contend, furnishes the most efficacious means of counteraction, is deprived of the dignity and importance which it acquires from being regarded as a divine ordinance, and is placed in no light more respectable than that of a rational species of employment adapted to the sobriety of the sabbath; a method of filling up, in the best manner which custom and decency will permit, some vacant minutes of that sombre season? The vanity of being followed as a good declaimer might, indeed, stimulate some individuals in particular situations to an exertion of talents, and to the studies necessary to improve them; but the general effect to be looked for, wherever the persuasion prevails that *preaching* is "an ordinance appointed by man," seems to me to be, to produce languor and indifference with respect to the performance of this part of clerical duty, and to generate a habit of indolence, with its long train of evils, to the scandal of religion, the disgrace of the ministry, and, if God in his mercy prevent not, the eventual downfall and ruin of the Church. Let us be warned by the example of the Church of Rome.

I have observed, with no small surprise, that the opinion which I have undertaken to combat has hitherto been advanced as if it were a self-evident proposition; for, however confidently assumed, I have never either read or heard a single argument offered by any who maintain it, in order to substantiate its truth. But is the position so undeniably established as to require no argument to support it? The very singularity of the sentiment seems to constitute a presumption against its validity.

Preaching is, as I believe, universally honoured as a *divine* ordinance in every other Protestant Church upon earth, and was certainly so regarded by all the earlier divines of our own Church. How the contrary notion has of late years come into circulation amongst us I cannot pretend to conjecture, unless it has been adopted by way of set-off to the error of some of the sectaries who abound in this nation, and among whom prayer seems to go for nothing, and preaching to be every thing. But surely there is no occasion to degrade one religious ordinance, in order to maintain the respect due to another. This method of attempting to cure one evil by introducing its opposite, though no unusual resource in religious disagreements, and perhaps with all parties in their turn, savours more, as I humbly think, of empiricism and ignorance, than of sound judgment and knowledge.

But to the question, Is preaching a mere human appointment, or not? If it be, I grant that the criminality of those, whether preachers or hearers, who treat it with neglect and indifference, may possibly be small. But if not, if it be indeed the ordinance of heaven, then how dignified is the aspect which, under this admission, it assumes! How great, beneficial, and extensive the effects that may be expected to follow its conscientious observance: and how great the guilt of those who trifle with so venerable an institution! The blessing of God ever accompanies his own appointments,

This single consideration is sufficient, not only to elevate *preaching*, from classing with the useless and inadequate expedients of human contrivance, and to rank it with the most powerful and efficient of instruments, but to encourage and animate the *preacher* to the most assiduous cultivation, and the most unwearied exertion, of his talents, by the assurance which it affords that his labour shall not be in vain in the Lord. How then stands the fact? Let a single appeal to Scripture decide. "Go ye into all the world, and *preach* the Gospel to every creature." Here is the preacher's commission. "And, lo! I am with you always even unto the end of the world." Here is the promise, which supplies him both with encouragement and consolation. On this ground I am content to rest the proof that "preaching is not an ordinance appointed by men only." No man, I presume, will contend that this commission and this promise were limited to the Apostles, and did not extend to their successors in the Christian Ministry; and none, of those at least, with whom I have to do on the present occasion will dispute the divine authority of Jesus Christ. If then this passage of Scripture does not irrefragably demonstrate preaching to be a divine appointment, how, I would ask, is a divine appointment to be demonstrated? Can any religious ordinance whatever; can baptism; can the Lord's Supper; can prayer itself be proved, by any clearer and more express testimony of Scripture, to "originate from the will and command of our Lord?" In short, if the proof fail, wherein does it fail? And by what conceivable change of terms can it be strengthened? Were a Churchman questioned by a Quaker respecting the grounds of his persuasion, that baptism is a divine institution, and obligatory at this day on the followers of Christ, would he not refer him to the words of this very commission of our Lord, a part of which, as recorded by another evangelist, contains an express direction to his Apostles to baptize their proselytes, "Go, and teach all nations, *baptizing* them, &c.?" Would he not accuse the Quaker of great perverseness, if, instead of immediately yielding to this evidence, he should still question whether the practice of baptizing did indeed "originate from the will and command of the Lord?" In such a case the Churchman would, unquestionably, rest his cause on ground the most unassailable. I occupy then the same ground, and if it be tenable with respect to baptism, it is equally tenable with respect to preaching: if my argument may be invalidated, so may his; and then both preaching and baptizing must be given up as destitute of the divine sanction; and the Church must fall under the condemnation of "receiving for doctrines the commandments of men."

It will materially confirm that view of the importance and efficacy of preaching considered as a divine ordinance, which it is the purpose of this paper to vindicate, if we advert to the manner in which this part of their office was always mentioned by the Apostles of our Lord and Saviour. Did they think lightly of the duty of preaching the Gospel? Did they contemplate any other duty of their ministry as more important? Did they commit the public instruction of the Church to inferior ministers, while they busied themselves only with the regulation of its policy, the performance of miracles, the ordination of pastors, the administration of sacraments? Far from it. "It is not reason," said St. Peter, "that we should leave the *Word* of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business;" viz. the daily administration of the Church's Charity. "But we will give ourselves continually to prayer, and to the *ministry of the word*."—"Christ sent me not," saith St. Paul, "to baptize, but to *preach the Gospel*." And again, "Necessity is laid upon me; yea, woe is unto me, if I preach *not* the Gospel!"

These passages, Sir, need no comment. Which of the various duties of their high and holy calling the Apostles considered as the most important and indispensible is obvious and undeniable. And who can doubt for a moment the rectitude of their judgment, that considers the amazing success which attended their ministration of the word? It would have been extravagant in them to have entertained the project of converting the world by preaching, had this expedient originated in their own sagacity,

and not in the will and command of their Lord; and the event would have exposed their folly. But the mighty effect of that seemingly powerless engine demonstrated the contriver, and completely justified these children of wisdom in confiding their success to the experiment of its efficacy. And similar success attending it through every subsequent period of the Church has equally proved, that it is an engine which God has not laid aside; and that the commission given to the first ministers of Christ, together with the promise annexed to it for their encouragement, still remain in full force and virtue. Let the history of the Church be consulted, with an eye especially to those periods when any great and extensive revival of true religion has taken place; let experience and observation be heard, with regard to what has occurred in our own times; and I have no fear, that the result of such inquiry, honestly and impartially made, will be a conviction the most firm, inevitable, and irresistible, that preaching ever has been, and now is, God's great ordinance for the conversion of sinners, and for the edification of the Church. The Holy Spirit, who is the great agent in the work of salvation, and "who worketh in every man severally as he will," makes use, indeed, of other means when it pleaseth him; and we often meet with persons, it must be allowed, particularly in the higher and middling classes of life, who have been turned from the error of their way, by the conversation of a pious friend, by reading a pious book, by sickness, by the loss of some near and endeared relation, or by some other affecting dispensation of Providence. Such instances, however, I apprehend, are of very rare occurrence among the lower classes, who form the bulk of the community. Take any populous parish in this kingdom for a standard of examination, in which a faithful and laborious ministry has been recently and conspicuously successful; and out of some hundreds probably which such a parish may offer (and, thanks be to God, there are parishes which can offer even hundreds) who have "received the Gospel not in word only," and whose lives authenticate their religious profession; scarcely one in an hundred will be found to owe the first good impressions made upon his mind, calling him from a thoughtless, worldly, or sensual life to the serious belief and practice of Christianity, to any other cause than the "word preached." This seems also to have been almost universally the case in the days of the Apostles. Two of them, in their Epistles, have spoken of the Word of God as if it were exclusively the medium employed by the Holy Spirit in the regeneration of sinful men. Vide 1 *Peter* i. 23. *Jam.* i. 18.*

I trust enough has been offered, Sir, in this brief argument, if not to establish my own position, to shew at least that the opposite opinion is not quite so self-evident a proposition as multitudes appear to think it. One point, however, essential to the right understanding of this subject, must be submitted to more distinct notice, and brought into fuller view than has yet been done. It is not preaching in the abstract which I have here meant to vindicate as a divine appointment, and to which I have contended that the divine blessing hath ever given efficacy in a greater or less degree; but a *specific* kind of preaching: not *any* preaching, but preaching the *Gospel*. So runs the ministerial commission, "*Go ye, and preach the Gospel;*" and upon strictly fulfilling the terms of it must depend all expectation of the promised efficacy. Is it then demanded, what is the Gospel? Let the reference be to the great Apostle of the Gentiles. He has repeatedly characterized the Gospel which he and his associates in the apostleship preached, and concerning which he has said, "If any man, or an angel from heaven, preach any other doctrine to you than that which we have preached unto you, let him be accursed;" and his writings illustrate the definition he has given of it in a manner too plain to be mistaken. Who can

* It will hardly be contended, that the circumstance of the immediate inspiration of the Apostles, renders the application of these texts to our times improper. The word which we preach, if it be the truth as it is in Jesus, is the same which they preached; and only so far as it is the same, do I suppose it to be efficacious. To the above interpretation agrees St Paul, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher."—"So then faith cometh by hearing, and hearing by the Word of God."

read his Epistles without at once perceiving, that the Gospel in his mind was equivalent with "the word of reconciliation;" that to "preach the Gospel," as he understood and preached it, is to "preach Christ crucified." Not indeed that he dwelt exclusively on this topic either in his discourses or in his writings; all his topics, however, are connected with it: it is the centre to which they all tend: it is the point from which he sets out, or to which he speedily brings up his argument, whatever be the subject of his discussion. It is the grand and prominent feature of the religion which he promulgated: the cementing principle that binds and unites its parts into one beautiful, consistent whole, and gives the appropriate name to every truth which he taught, to every duty which he inculcated; distinguishing as *Christian doctrine*, and *Christian practice*, even those general principles of belief or maxims of conduct, derived from tradition or the light of nature, which he held in common with the philosophers and moralists of the heathen world. It is, in a word, the *sun* of his system, connecting, enlightening, vivifying, the whole; the fertilizing principle, which caused the seeds of heavenly doctrine every where disseminated by him and his associates to "spring forth, and fill the world with fruit;" which "made the wilderness to smile," and the "desert to become as the garden of the Lord." Separate from this doctrine, all other truths become lifeless and devoid of interest; exhortations and precepts want force and efficacy; they are heard, assented to, and forgotten. But let Christ crucified be preached, let his atonement and mediation be held forth to mankind, as the "new and living way of drawing nigh unto God," as the ground of all their hopes, as the source of their strength for holy and acceptable obedience, and as the great inspiring motive of that obedience; success, more or less, will then follow. The subject will warm the preacher's heart, and words spoken from the heart will reach the heart. The sacred fire will kindle, the careless will be roused, the obdurate will melt, the dead will live. The conventicle will be thinned, and our Churches will again be the resort of the people, more glad to hear the same truths, delivered with equal interest, but with superior advantages, for the most part, of sound judgment and learning, from the mouths of their own proper pastors, than from the lips of strangers. Then shall true religion, and genuine Christian morality, flourish amongst us, and our Zion shall be, (may it be so to remotest ages!) a praise in the earth.

N. G.

To the Editor of the Christian Observer.

The inclosed Address from the Clergymen of the Parish of ——— to the Inhabitants of that Parish, *on the Duty of keeping the Lord's Day Holy*, falling into my hands, I have thought that I should be doing an essential service to your readers, and particularly to your clerical readers, by bringing to their knowledge such an example (may it be extensively imitated!) of well directed zeal in the cause of religion. Should you be of the same opinion, Mr. Editor, I may hope to witness the early insertion of this letter, and of the Address which accompanies it. Your's,

P. F.

FRIENDS AND CHRISTIAN BRETHREN,

We address you, on the subject of the necessity of a strict and religious observance of the Lord's Day, with a high degree of confidence, when we reflect how much your happiness and comfort are, in this instance, immediately derived from a due discharge of your duty. The Sabbath was evidently appointed by God with a direct view to the comfort and happiness both spiritual and temporal of man. It is emphatically the day of rest,—the day on which the fatigue of constant labour and toil is suspended and the anxiety and cares of business are laid aside. What can be a more gratifying contemplation to every benevolent mind, than the state of the poor man on this hallowed day of rest? He rises in the morning, not to renew his usual toil, but to recruit his exhausted strength, and to spend his time in the bosom of his family. He has this day graciously allotted to him by his kind Creator, for the purpose of sharing with them domestic enjoyments and family endearments, of instructing them in the various branches of their duty to God and man, of comforting them under their several

several trials, and of conversing with them about the means of attaining an entrance into a better world to come. Cold must be the feelings, and cruel the heart, which would deprive those who are wearied with six days incessant labour, of this rest designed for them by God; yet every one who encroaches on the hours of the Sabbath, who employs his labourers, or who requires the shopkeeper to pursue his business, on that day, is guilty of this cruelty.

But we earnestly request you also to reflect on the very important benefits which the Sabbath was designed to convey to man. It is the day peculiarly intended for his instruction and improvement in religion, for it is to be kept holy to the Lord. Contemplate then the advantages which religion is calculated to communicate. It teaches duty, it restrains from evil; it keeps the passions, those frequent sources of misery, within bounds. It supplies the most powerful motives for religious obedience. It produces, as far as its influence is felt, the most happy effects on society, rendering children dutiful, parents tender, husbands loving, wives affectionate, masters mild, servants faithful, neighbours friendly. It would, if universally received, make every man with whom you have dealings, scrupulously upright, and convert every person whom you meet into a friend and brother. It would put an entire stop to the contentious jealousies, envyings, and oppression which now, alas! so generally prevail, and would render the world a scene of justice, happiness, and love. Such would be its effects, if its benign influence were fully felt, and they will be of a similar kind in proportion to the degree in which that influence takes place: it is, however, impossible that these effects can be produced, where it is imperfectly known, where its nature is not studied, its excellence is not understood, and its precepts are not obeyed. Hence appears the necessity of the just employment of the Sabbath, since the Sabbath has been expressly set apart that every advantage of obtaining a spirit of true religion might be afforded, which can be derived from leisure, and attendance on public worship. To break the Sabbath is therefore in effect to reject religion, and to renounce the important benefits and blessings which it was intended to convey. Other sins are committed against particular branches of duty, but breaking the Sabbath saps the foundation of all duty, and undermines the whole fabric of religion.

We desire you also seriously to reflect, that the day is at hand in which we must all give account of ourselves to God. It will then be of no avail to us to have been prosperous in our worldly business, or successful in earthly pursuits. The only thing which will then appear to have been of real importance, will be the care which we have bestowed upon our souls; the regard which we have paid to God, the meetness which we have attained for a state of perfect holiness above. But if we have profaned the day peculiarly set apart for our souls, by making it a day of business or pleasure; if we have not profited by the means and advantages afforded to us by that day; if we have used no endeavours to know, and taken no pains to serve God; what can we expect but to be excluded from the kingdom of heaven, and to be refused a share in the blessings which we never properly valued or sought. How just would be in this case our condemnation!

We would earnestly beseech you then, brethren, by the regard you owe to your own peace and comfort, to the well being of society, to the salvation of your own souls, that you would employ the Sabbath in such a manner as will fulfil the great and good purposes which it was designed to answer. And we trust that the importance of the subject, in conjunction with the pastoral care which we exercise over you, will fully justify us if we make this address to you still more particular.

We more especially then address those amongst you who are *engaged in business*, and earnestly request you not to open your shops on the Lord's Day. Why should not you enjoy that rest from toil and labour, which God intended for all? Why should the morning of the Sabbath be a time of hurry and fatigue to you? Why should you be unable to go with your neighbours to worship and serve God? You must feel, we doubt not, that you labour under great hardships in this respect, and you cannot but acknowledge that it would tend exceedingly to your comfort to be able to enjoy the rest of an undisturbed Sabbath; but you fear that your business might be injured by refusing to supply

your customers on the Sunday morning; they might apply to other shops which would still be opened to them. This objection however, (the only one of any weight) could have no force if the tradesmen in a place were unanimous to agree (as it is not doubted they will in this village) faithfully to act in concert with each other. In this case no loss could possibly arise to any.

I hope indeed that no one could be found in this place, base enough to attempt to take advantage of his neighbour's conscientiousness; for base indeed it would be to make that conscientiousness the ground of defrauding or injuring him in his livelihood: but if there should be such a person, it must be remembered that the law * may punish him whom conscience would not bind; and the indignation of the public would probably prevent his treacherous conduct from being ultimately successful. But even allowing that you were to suffer loss for a time, let us remind you that a little, enjoyed with a good conscience and God's blessing, is better than even great wealth gained by iniquity. It must not also be forgotten that God is the only source of prosperity: as he can in various ways, take away that which has been unrighteously obtained, so he can easily make up to you by other means what you have suffered for his sake. But even if you do suffer by your conscientiousness, should you not look upon it as a trial of your regard to God? should you not be willing to make a sacrifice to the cause of God and conscience? Remember that it is only in circumstances in which some self-denial must be exercised, some risque incurred, some sacrifice made, that our faith can be proved to be sincere.

But if it is the duty of the *Tradesman* to keep the Sabbath; it must be equally the duty of his *Customers* not to tempt him to break it. The customers are the original cause of the sin; and though this will not excuse the shopkeeper, yet much of the guilt will undoubtedly lie at their door. We exhort you then, brethren, to consider the evil to which you may thus subject others. Would you desire *them to break* the laws of God and Man, to neglect their duties, and to incur guilt, merely to minister to your convenience, or perhaps to your negligence? for surely a very little forethought might enable you to supply yourselves on the Saturday with every thing you want. Let masters also reflect how much they may be the cause of other men's sins, by not paying labourers their wages in due time to enable them to purchase necessaries on the Saturday. The labourer may be afraid to make complaint, but assuredly he considers his master as responsible for his breach of the Sabbath; and the master sins with this additional guilt, that he can plead no reason of constraint or profit: it is simply his indolence, his negligence, or his indifference to Religion, which induce him to encroach on the Lord's Day.

We would also particularly enforce upon you who are *Parents*, the necessity of watching over your children on this day. The Sabbath was not intended to be a day of mere idleness and dissipation, but a season of particular attention to duty, and to the important concerns of Religion. Would you wish your children to be dutiful in their conduct to you, faithful in the future discharge of the duties of their station, moral and exemplary in their lives, and, in consequence, useful and respected here, and eternally happy hereafter; the foundation for this must be laid by you in the due improvement of the Sabbath. Be assured that if you suffer them to begin their career by breaking the Sabbath, and to acquire a habit of neglecting public worship, of wandering about the streets on the Lord's Day, of associating with the idle and profligate, you are accessary to the ruin of your children's morals. Were you to determine to train them up in a course of sin, and to fit and prepare them for destruction, what method could you take more directly adapted to it? As you therefore value your children's welfare in this world, and their everlasting salvation in that

* We confidently trust that there will be no occasion in this place for compulsory measures; but surely where a manifest fraud is attempted to be committed by the dishonest against the honest part of the community; where one person will take an unfair advantage of another, and in so doing violate both the laws of God and his Country; the rights of justice, and the protection of the innocent, require that such conduct should not be unpunished: and notice is thus given that where all mild and persuasive measures fail, more forcible means will be resorted to. To prevent the necessity of these, however, is the object of this Address.

which is to come, we exhort you to take care that they spend the Sabbath properly. Let them attend schools, if of a proper age. Make a point of their attendance on public worship; read the Scriptures with them; instruct them in the nature of their duties; impress their minds, by every due method, with a sense of the importance of moral and religious considerations; above all, set them yourselves an example of sanctifying the Sabbath, by carefully abstaining from every breach of it and conscientiously practising all its duties: you will thus at least be free from the guilt of having neglected the most sacred duty of a parent, and you will probably enjoy the high reward of seeing your children blessed with the grace and favour of God, and heirs of everlasting happiness.

We also earnestly exhort you, whom the kindness of Providence has exempted from the necessity of labouring for mere subsistence, and from the temptation to follow your ordinary occupations on this day of rest, to set a good example, to the lower orders of society, of the manner in which a Sabbath ought to be kept. Wealth and superior station, instead of releasing you from the necessity of observing the laws of God and Man, increase your obligation to do it; though at the same time they put it in your power more easily to violate them if you are so disposed. Consider also the influence of your example, for which you are justly responsible. Persons in your class of life give the tone to the manners of the age. The industrious labourer who has never enjoyed time or means for the acquisition of knowledge and learning, will form by your example his idea of the necessity of keeping the Sabbath, and of the manner in which it ought to be kept. If you waste the sacred hours in frivolous occupations or secular pursuits; will he think it blameable merely to earn bread on that day for his subsistence? Do not you therefore sanction a false view of the manner of keeping the Lord's Day holy, by appropriating it to improper employments, to travelling, to visiting, to diversions, to reading secular books, writing letters, or settling accounts? But let it be a day dedicated to religious purposes. This will be a proper return for the blessings which God has already bestowed upon you, and a just means of preparing you for the reception of future blessings of a purer and higher nature.

Finally, let us all bear in mind that it is not the outward observance of the Sabbath, however strict, which should be our object, but the spirit and temper which that observance indicates. It is the substance of Religion, not the form only, which we should seek to possess. The substance consists in the fear of God, the love of Jesus Christ our Saviour, regard to the law of God, and desire of his grace, regulation of the temper and heart, and preparation for a better state to come. These are the good things which the Sabbath was designed to communicate; and by producing these, the wisdom of the institution will be manifested.

And let us strengthen our resolution by reflecting how soon we may be called to quit this transitory life and give an account of ourselves to God. This life is but as a shadow that fleeth, as a dream when a man awaketh. The distinguishing excellency of the Sabbath is, that it is a direct preparation for that eternal Sabbath which is kept above, a Sabbath in which the occupations and enjoyments differ in degree, rather than in kind, from that which real Christians keep below.

That we may all attain that eternal rest is the fervent prayer of

Your faithful servants in the Gospel.

July 1, 1805.

To the Editor of the Christian Observer.

PERMIT me to send you a few remarks, on the subject of addressing audiences from the pulpit.

A notion seems to prevail, that not only the *phraseology* of sermons, but the *doctrine* conveyed in them, ought to be adapted by preachers to their hearers. I do not mean to say that any one is so insincere as, on any occasion, to think it right to oppose those doctrines which he believes to be true; but I apprehend there are many who conceive that some particular articles of Religion are well suited to one congregation, and at the same time ill adapted to another.

Whether there may not be some truths, which, not being of a practical nature, it might be prudent to handle as seldom as possible, since the end of preaching is practice and not merely

speculation, may indeed reasonably be doubted. But the doctrines of which I speak are those prominent scriptural truths, which are expressed so fully and unequivocally in the articles of our Church: I mean the doctrines of original sin; of justification through faith alone; of man's inability of himself to do good works, without the grace of God, through Christ, preventing him; of good works, as the fruit of faith; of the necessity of spiritual regeneration and progressive holiness.—It is here assumed, that it is the indispensible duty of the preacher, to explain and inculcate these points: and also that he ought unreservedly to expound and enforce them, since they are derived from the Word of God, which is Truth, and since they have a most intimate and inseparable relation with the practical part of Religion.

Now, let me ask, can any clergyman preach these doctrines to one class of people and not to another, without violating his duty and wounding his conscience? Is he to be deterred on the one hand, by the erudition or fastidiousness of his hearers, or on the other, by their ignorance? Is he to be silent upon these topics before a vulgar congregation, lest they should turn the Grace of God into lasciviousness;—lest they should continue in sin, that grace may abound? Or ought he to forbear dwelling upon them before persons more elevated in point of station and ability, because, forsooth, it might be more gratifying to learned pride, merely to see the rays of evidence concentrated into a focus, or to have some elaborate criticism presented to them; or more fascinating to "ears polite;" to listen to a smooth and flowery eloquence, which has no tendency to make men tremble? Have not the learned, as well as the unlearned, an interest in our Saviour's atonement? Ought they not both to be equally reminded, that without Him they can do nothing? The mathematician of old informed the king, that there was no royal way to geometry. And we may boldly aver, that the former description of persons, can enter heaven only by the appointed way: even by Him, who is the way, the truth and the life. Did St. Paul, who sat at the feet of Gamaliel, rest his hopes of eternal life on any other creed, than that professed by St. Peter, a poor fisherman, who exclaimed, "Lord, to whom shall we go, thou hast the words of eternal life?"

Allow me to put one question to those, whose conduct, in this respect, I presume to reprobate. In what does the state of any one of their congregation, however exalted in rank, or eminent for learning, differ from that of a prisoner under sentence of condemnation? I except not the gravest doctor in our universities, however orthodox he may conceive himself to be in point of doctrine. To such an one it would still be their duty to testify repentance towards God, and faith towards our Lord Jesus Christ; to lay open the nature of sin, the shortness of man's allotted time here, and the all-sufficiency of the Saviour; to direct the view to the awful prospect of eternity; to proclaim distinctly and unreservedly the denunciations of God against the impenitent; and to represent at the same time the entrance into heaven abundantly administered to the faithful in Christ Jesus. For in what circumstance, let me again ask, does the state of any individuals amongst their hearers, differ from that of a condemned criminal, except in as much as they are partakers of the pardoning mercy and sanctifying grace of Christ? They have broken the laws of God, if they have respected those of man; and are therefore liable to punishment which they cannot escape, but by his means who came to seek and to save the lost.

But it will be argued, we can address the prisoner in one way only; his sins have been heinous; his life *certainly* will soon be terminated; there is nothing in his case to be done, but to exhort him to repent of his sins, and to throw himself, with a lively faith, on the mercy of God, through Christ. But is the case of any man who is destitute of true religion less urgent, less alarming? He is not only a criminal under sentence of condemnation, but one on whom, for aught he knows, the sentence will be still more speedily executed. "Thou fool, this night shall thy soul be required of thee." Under such circumstances he is no more warranted in delaying to come to the foot of the Cross *instantly*, than that man would be who is assured of being sent, within a short stated period, into the invisible world.

Were these things fully considered,

how sedulous would those be, in preaching Christ crucified, to whom the office of the ministry is entrusted! How earnestly would they strive to humble the sinner under a sense of his sin! What audience would appear to them too learned to listen to the grand truths of the Gospel; what too illiterate to comprehend them! These truths are addressed to *all* in the Scriptures, and they ought to speak to all from the pulpit. Nor do I here hesitate to affirm, that they ought, if possible, to be more strongly impressed upon the "wise of this world;" since in them, the obstacles to their reception are greater than in ordinary cases; the riches of the mind, no less than riches of another description, indisposing men to desire, as babes, the sincere milk of the word.

S. K. J.

To the Editor of the Christian Observer.

SIR,

HAVING had some opportunity for making observations on the character of the common people in England, Scotland, and France, I was naturally led to inquire into the reasons why the people of Scotland are superior with respect to religious knowledge, morality, and civility of behaviour. The fact appears to me to be indisputable. The inferior clergy in France before the Revolution were extremely industrious in their way, but the people were not enlightened, and to their ignorance must be ascribed many of the horrors of that awful period. In England the sources of information are numerous, and all enjoy liberty of conscience, yet have we much reason to complain of lack of religious knowledge, of profane immorality, and of rude vulgarity of manners, among the English populace; though no nation has received from the Author of Nature more humanity of disposition, or a quicker capacity for the mechanical and ingenious arts. After reflecting maturely on this important subject, I cannot help thinking that the superiority of our northern neighbours is, in a great degree, to be ascribed to those instructive lectures, by which the clergy explain the Scriptures to their congregations on every Lord's Day. Something may be ascribed to their mode of education and catechizing, but I am persuaded the effect ought chiefly to be attributed to these lectures, which make religious knowledge to flow in copious and salutary streams through the land, with their concomitant rivulets of information of a different kind. I am sensible that this practice cannot now be established to the same extent in England, on account of the length of the service; but might not these lectures be occasionally substituted for sermons, by our clergy, with considerable advantage to their flocks? Whoever is conversant with the works of Chrysostom, the magnanimous patriarch of Constantinople, must know, that by him this mode of instruction was frequently used. It was adopted by Dr. Colet, the celebrated dean of St. Paul's, and has lately been revived with considerable effect by Dr. Porteus, the present respectable bishop of London. This method may not afford such opportunities for elegant composition and animated eloquence as the preaching of sermons, but it requires more learning, and promises to be more beneficial to the hearers. It will be contended that "the pure milk of the word" is now distributed to the people by the lessons, but I must be of opinion that something more is necessary. The lessons are not heard much oftener than two and fifty times in the course of the year by the generality; nor can they be well understood without explanation.

Again, it may be objected that ill-informed, heretical, or enthusiastic clergymen may mislead their hearers by erroneous and false explications. Such is the unfortunate condition of human nature in this imperfect state, that there is no improvement that can be proposed, which may not be attended with some inconveniencies. The first part of this objection however cannot, with any propriety, be urged by our ecclesiastical rulers, on whose recommendation a more general adoption of the expository mode of preaching would chiefly depend: it being in their power to exclude, from the ministerial office, such as shall prove to be incapable of fulfilling so important a branch of its duties, as that of expounding the Scriptures. But I do not think it necessary to rest on this argumentum ad hominem. I believe that, in point of fact, the Church of England is at present the most learned

Church in the world, though at the same time I am by no means blind to her faults, which are well known to her best friends.

As to the second part of the objection which respects such clergymen as are heretical or fanatical, I answer; that I know no better antidote against heresy, enthusiasm, fanaticism, and superstition, than the diffusion of scriptural knowledge; to promote which, I have written this letter according to the humble measure of my capacity. I am, &c.

J. MONTICOL.

P. S. Perhaps some of your correspondents may be able to inform your readers, how far the expounding of the Scriptures is practised in the Greek Church, and in the Protestant churches on the Continent. I do not know whether it is much attended to by that very numerous sect called *Methodists*, as I am not in the habit of frequenting their meetings.—Some account of the state of religion and morals at Rome, and in the Ecclesiastical States, would be very gratifying at this remarkable æra.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM well convinced that Margaret Johnson's correspondent, C. J. H. is an intelligent and learned young man: and, I doubt not, possessed of sound piety as well as learning: from whose letters, many of the readers of your Miscellany, as well as myself, have derived both pleasure and profit. He expresses himself, in general, in a clear and perspicuous manner; and his sentiments accord with the word of God. Yet there is one expression in his letter, (p. 149, March) which I could wish him to explain. He there asserts, that "the mild spirit of Socrates differed as widely from the mildness of St. John, as pride differs from humility." I should suppose the assertion applies to the principle, rather than to the manner in which their mildness was expressed. If it be the *natural* disposition to which the good lady's correspondent alludes, the apostle certainly had greatly the advantage of the philosopher; the temper of the former being naturally mild and placid, whilst that of the latter was peevish and irritable. But I should rather suppose, from the subject of that gentleman's letter, that the allusion is made to the change, which took place in each, after they arrived at a maturity of understanding. I apprehend, that C. J. H. allows a change in St. John, as well as in Socrates; and that he attributes that to the power of divine grace, whilst he confines this to the influence of philosophy. Now, this is the interesting point, which I would entreat him to explain: for I, as well as some others, have charitably hoped, that Socrates (though a heathen) was under the influence of the spirit of God; and that the change wrought in him was of divine operation.

"That this philosopher (says the author of An Historic Defence of Experimental Religion) believed, as far as could be expected in a heathen, the doctrine of divine influences, is unquestionable. For we find him positively asserting, that *virtue cometh not from nature, nor from [human] teaching; but by a divine power. We are born indeed for this, but without it.*" And again, after making some further quotations to the same effect, from Plato and Xenophon, respecting their great master, he says, "Such sentiments as these led the celebrated Justin Martyr to say, that Socrates was inspired by the divine Logos, the Son of God; and procured the encomiums of St. Augustine." And, Mr. Addison (Spec. Vol. iii. No. 213.) introducing the following words of Socrates into his paper, *Whether or no God will approve of my actions, I know not; but this I am sure of, that I have at all times made it my endeavour to please him, and I have a good hope, that this my endeavour will be acceptable to him,* thus concludes: "We find in these words of that great man, the habitual good intention, which I would here inculcate, and with which that divine philosopher always acted. I shall only add, that Erasmus, who was an unbigotted Roman Catholic, was so much transported with this passage of Socrates,

that he could scarcely forbear looking upon him as a saint, and desiring him to pray for him; or as that learned and ingenious writer has expressed himself in a much more lively manner: "When I reflect on such a speech, pronounced by such a person, I can hardly forbear crying out, *Sancte* Socrates, *ora pro nobis*, O holy *Socrates*, pray for us!"

B. V.

To the Editor of the Christian Observer.

THE evils of a procrastinating spirit are universally acknowledged. There is perhaps no vice which is more frequently confessed and lamented by those who are guilty of it: and yet scarcely any vice maintains so wide and undisturbed a prevalence in the world. The experience I have had of its baneful effects, both in my own case and in that of others, has often led me to project an address to you on the subject. And unquestionably, if experience alone formed a sufficient qualification for the task, there would be no presumption in such an attempt. Feeling however that I want the faculty of giving a popular shape to the knowledge which I have unhappily obtained on this point, the existence of my project would probably never have been known either to you or to your readers, had I not lately met with a work which exposes the evil effects of procrastination with much spirit and effect. The work to which I allude is intitled, "Popular Tales," by Miss Edgeworth. From this work, with your permission, I mean to draw, for the use of the readers of the Christian Observer, two striking exemplifications of the danger of indulging the vicious propensity in question; one of them of a somewhat ludicrous, the other of a more tragical description.

But before I proceed to give you these extracts, permit me to observe, that I am far from being an uniform admirer of Miss Edgeworth's writings. They are in general of a class little calculated to mend mankind; for although they frequently contain suggestions which may be converted to a valuable purpose, yet they are so thoroughly destitute of any tincture of religion, that their effect, on the whole, must I apprehend be injurious. It remained for that Lady to produce an elaborate work on education, in which all reference to religious principle should be systematically excluded. An apology indeed is attempted for this omission. It is alleged not to proceed from indifference to religion, but from a fear, amidst the great diversities of religious belief, of offending the prejudices of her readers, by obtruding on them her own views of that subject. This, Mr. Editor, appears to me a very suspicious plea. I question whether any one who feels the importance of religious truth could reason and act as this Lady has done, and my suspicions have been not a little confirmed by some circumstances in the work before me, where tho' religious topics are cautiously avoided, yet the name of the Deity is often brought forward with a levity and profaneness, which must disgust and shock every pious ear. All such expressions I have forborne to transcribe; nor do I suppose that either you or your readers will deem the interest of the tale diminished by their omission.

The tale is a long one, nor will it be necessary to analyze it, in order to enable your readers to feel the force of the extracts which I mean to give. Suffice it to say, that Mr. Basil Lowe, after his inveterate habits of procrastination had produced a variety of serious inconveniences as well as unavailing resolutions of amendment, is placed as a clerk in the counting-house of Mr. Croft, a merchant of Philadelphia. Mr. Lowe thus proceeds with his story.

"No one could be more assiduous than I was for ten days; and I perceived that Mr. Croft, though it was not his custom to praise, was well satisfied with my diligence. Unluckily on the eleventh day, I put off in the morning making out an invoice which he left for me to do; and I was persuaded in the evening to go out with young Mr. Hudson, I had expressed, in conversation with him some curiosity about the American *frog concerts*, of which I had read in modern books of travels extraordinary accounts. Mr. Hudson persuaded me to accompany him to a swamp, at some miles distance from Philadelphia, to hear one of these concerts. The performance lasted some time, and it was late before we returned to town. I went to bed tired; and waked in the morning with a cold

which I had caught by standing so long in the swamp. I lay an hour after I was called in hopes of getting rid of my cold. When I was at last up and dressed, I recollected my invoice, and resolved to do it the first thing after breakfast; but unluckily I put it off till I had looked for some lines in Homer's "Battle of the Frogs and Mice." There was no Homer, as you may guess, in Mr. Croft's house, and I went to a bookseller's to borrow one. He had Pope's Iliad and Odyssey; but no Battle of the Frogs and Mice. I walked over half the town in search of it. At length I found it; and was returning in triumph with Homer in each pocket, when at the door of Mr. Croft's house I found half a dozen porters with heavy loads upon their backs. 'Where are you going my good fellows?' said I. 'To the quay, Sir, with the cargo for the Betsey.'—'Stop,' cried I, 'can't you stop a minute? I thought the Betsey was not to sail till to-morrow: stop a minute.' 'No, Sir,' said they, 'that we can't, for the captain bade us make what haste we could to the quay to load her.' I ran into the house. The captain of the Betsey was bawling in the hall with his hat on the back of his head: Mr. Croft, on the landing place of the warehouse stairs, with open letters in his hand; and two or three of the under clerks were running different ways with pens in their mouths. 'Mr. Basil, the invoice!' exclaimed all the clerks at once, the moment I made my appearance. 'Mr. Basil Lowe, the invoice and the copy, if you please,' repeated Mr. Croft. 'We have sent three messengers after you. Very extraordinary to go out at this time of the day, and not even to leave word where you were to be found. Here's the captain of the Betsey has been waiting this half hour for the invoice. Well, Sir, will you go for it now? and at the same time bring me the copy, to inclose in this letter to our correspondent by post.'—I stood petrified. '"Sir,—the invoice!—Sir—I forgot it entirely!'—'You remember it now, Sir, I suppose. Keep your apologies till we have leisure. The invoices, if you please.' 'The invoices! Sir, I beg ten thousand pardons: they are not drawn out.'—'Not drawn out—impossible!' said Mr. Croft.—'Then I'm off,' cried the captain, with a tremendous oath, 'I can't wait another tide for any clerk breathing.'—'Send back the porters, captain, if you please.' said Mr. Croft, coolly, 'the whole cargo must be unpacked. I took it for granted, Mr. Basil, that you had drawn the invoice according to order yesterday morning, and of course the goods were packed in the evening. I was certainly wrong in taking it for granted that you would be punctual. A man of business should take nothing for granted. This is a thing that will not occur to me again as long as I live.' I poured forth expressions of contrition, but apparently unmoved by them; and without anger or impatience in his manner he turned from me as soon as the porters came back with the goods, and ordered them all to be unpacked and replaced in the warehouse. I was truly concerned.—'I believe you spent your evening yesterday with young Mr. Hudson,' said he, returning to me. 'Yes, Sir—I am sincerely sorry.'—'Sorrow in these cases does no good, Sir,' interrupted he. 'I thought I had sufficiently warned you of the danger of forming that intimacy. Midnight carousing will not do for men of business.'—'Carousing, Sir!' said I, 'Give me leave to assure you, that we were not carousing. We were only at a frog concert.' Mr. Croft, who had at least suppressed his displeasure till now, looked absolutely angry. He thought I was making a joke of him. When I convinced him that I was in earnest, he changed from anger to astonishment, with a large mixture of contempt in his nasal muscles. 'A frog concert!' repeated he. 'And is it possible that any man could neglect an invoice merely to hear a parcel of frogs croaking in a swamp? Sir, you will never do in a mercantile house.' He walked off to the warehouse, and left me half mortified and half provoked. From this time forward all hopes from Mr. Croft's friendship were at an end."

The second extract which I shall make, is of a far more affecting kind. Mr. Lowe after some time finds himself in very different circumstances, and becomes both a husband and a father. His only son is inoculated for the small-pox, which however did not take effect. His wife expressing much anxiety to have him inoculated a second time, he answers, "Undoubtedly, my dear; undoubtedly.

But I think we had better have him vaccined: I am not sure, however, but I will ask Dr. ——'s opinion this day, and be guided by that. I shall see him at dinner, he has promised to dine with us.' Some accident prevented him from coming; and I thought of writing to him the next day, but afterwards put it off. Lucy came again into my study, where she was sure to find me in the morning. 'My dear,' said she, 'do you recollect that you desired me to defer inoculating our little boy till you could decide whether it be best to inoculate him in the common way or the vaccine?' 'Yes, my dear, I recollect it perfectly well: I am much inclined to the vaccine. My friend Mr. L. has had all his children vaccined, and I just wait to see the effect.'—'Oh my love,' said Lucy, 'do not wait any longer, for you know we run a terrible risk of his catching the small-pox every day, every hour.'—'We have run that risk and escaped for these three years past,' said I, 'and in my opinion the boy has had the small-pox.'—'So Mr. and Mrs. Nun thought; and you see what has happened. Remember our boy was inoculated by the same man. I am sure, ever since Mr. Nun mentioned this, I never take little Basil out to walk; I never see him in a shop; I never have him in the carriage with me, without being in terror. Yesterday a woman came to the coach door with a child in her arms, who had a breaking out in his face. I thought it was the small pox, and was so terrified that I had scarcely strength or presence of mind enough to draw up the glass. Our little boy was leaning out of the door to give a halfpenny to the child.'—'My love,' said I, 'do not alarm yourself so terribly, the boy shall be inoculated to-morrow.'—'To-morrow! Oh, my dearest love, do not put it off till to-morrow,' said Lucy, 'let him be inoculated to-day.' 'Well, my dear, only keep your mind easy, and he shall be inoculated to-day, if possible; surely you must know I love the boy as well as you do, and am as anxious about him as you can be.' 'I am sure of it, my love,' said Lucy, 'I meant no reproach. But since you have decided that the boy shall be vaccined, let us send directly for the surgeon and have it done, and then he will be safe.' She caught hold of the bell cord to ring for a servant. I stopped her. 'No, my dear, don't ring,' said I, 'for the men are both out. I have sent one to the library for the new letters on education, and the other to the rational toy-shop for some things I want for the child.'—'Then if the servants are out, I had better walk to the surgeon, and bring him back with me.'—'No, my dear,' said I, 'I must see Mr. L.'s children first, I am going out immediately; I will call upon them; they are healthy children; we can have the vaccine infection from them, and I will inoculate the boy myself.'—Lucy submitted. I take a melancholy pleasure in doing her justice, by recording every argument that she used, and every persuasive word that she said to me upon this occasion. I am anxious to shew that she was not in the least to blame. I alone am guilty: I alone ought to have been the sufferer. It will scarcely be believed—I can hardly believe it myself, that, after all Lucy said to me, I delayed two hours, and staid to finish making an extract from Rousseau's Emilius before I set out. When I arrived at Mr. L.'s the children were just gone out to take an airing, and I could not see them. A few hours may sometimes make all the difference between happiness and misery. I put off till the next day the inoculation of my child! In the mean time a coachman came to be hired. My boy was playing about the room, and as I afterwards recollected, went close up to the man, and, while I was talking, stood examining a greyhound upon his buttons. I asked the coachman many questions, and kept him for some time in the room. Just as I agreed to take him into my service, he said he could not come to live with me till the next week, because *one of his children was ill of the small pox.* These words struck me to the heart. I had a dreadful presentiment of what was to follow. I remember starting from my seat, and driving the man out of the house with violent menaces. My boy, poor innocent victim, followed, trying to pacify me, and holding me back by the skirts of my coat, I caught him up in my arms. I could not kiss him: I felt as if I was his murderer. I set him down again; indeed I trembled so violently that I could not hold him. The child ran for his mother.—I cannot dwell on

these things. Our boy sickened the next day, and the next week died in his mother's arms."

I am unwilling, Mr. Editor, to close my communication, without reminding your readers that the moral which these extracts inculcate is one of the very first importance: I shall be disappointed, therefore, should they have no other effect than to amuse a few vacant minutes. Let it be remembered, that a procrastinating spirit, whatever shape it may happen to take, and to whatever objects it may happen to be particularly directed, is wholly opposed to the spirit and temper of Christianity; and cannot fail to be productive of evil. The Christian is commanded to be diligent in business. But it is not merely as it affects the shop or the farm, or as it tends to the embarrassment of accounts, or the loss of health, that I deprecate the indulgence of a procrastinating spirit. The procrastinator will have to answer for the opportunities of doing good which he has lost; for the misery which he has perpetuated by his neglecting to administer relief, when relief was in his power; for the pangs which he has inflicted on some dependent who looks for his promised interference, but looks in vain. These load him with an awful responsibility: and yet there are consequences, still more tremendous, which may be incurred through the prevalence of this noxious propensity. Under its influence self-examination and private prayer, however indispensable they are to the health of the soul, may be postponed, from considerations of the most trifling import. The great work of repentance may, in like manner, be deferred: alas! how often, and how fatally is it deferred! till, at length, no place is found for it. "To-day," saith the Almighty, "if ye will hear my voice, harden not your hearts."—"Behold now is the accepted time, behold now is the day of salvation." These dreamers hear the declaration, and reply, "to-morrow." But before the projected "morrow" comes, their sun has set in darkness, never more to rise. God has "sworn in his wrath that they shall never enter into rest."

I will conclude with a few words of exhortation drawn from a divine source, which I earnestly pray that God by his Spirit may deeply impress on the minds of all who read them. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it;"—"redeeming the time, because the days are evil."—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

PARTICEPS CRIMINIS.

To the Editor of the Christian Observer.

SIR,

THE first thing that every good reader of a periodical publication undertakes on the arrival of his literary feast, is to examine the answers at the end of the book addressed to E. O. and K. M. and X. Y. Z., and all the other capitals of alphabetical eminence, which supply the List of Correspondents. This is not the precise mode, perhaps, which a Gibbon or a Wakefield or such Helluones Librorum would think it expedient to adopt; but in despite of gravity and hard speeches I contend that it answers several purposes of much moment to an inquisitive reader. I am one of those who love better on the whole to reason than to read; and you would hardly believe how much toil and trouble I have escaped from reviews and magazines by consulting that infallible barometer of disposition and sentiment, the page at the end. I learn from it two things: 1st. The nature of the work itself; and, 2dly, The various characters of those who contribute to it. Judging by this admirable criterion, I was even at first sight disposed to think favourably of you; nor has my subsequent experience produced any change of opinion; your answers are neither circuitous nor dogmatical; it seems no small part of your study, as much as lieth in you, to live peaceably with all men; and when you are compelled to reject a paper, which is offered for insertion, you give your reasons with meekness and moderation. The principle I heartily approve, but I object to the manner of its execution. In the first place the thing is done *partially*; and in the second *injudiciously*. I scarcely need to undertake a formal proof that your rule is partial in its operation; for many writers are rejected without any attempt to convince them of their

errors, and with no other satisfaction than a general remark, that their contributions do not suit the nature of your work. You will, perhaps, tell me, that a regular answer to every Correspondent, whom you disapprove, would occupy all your pages: now this confirms me in my second position, that you manage the business *injudiciously*. I can point out a method by which you may, in the most convincing and satisfactory way, answer at least three hundred in a page. I need not inform a man of your learning, that the endowments and qualities of the mind are intimately connected with the existence of external things: the effect of a cold day or a foggy atmosphere who has not experienced? Dr. Johnson, I think, observes of one of the poets, that if he had not so much fire as Pindar he had at least as much smoke; who does not immediately discover, that the Greek kept a good blaze on his hearth, whilst the house of our modern Pindar was ruined by chimnies on a bad construction? We have certainly lost this one bard of eminence at least, because he did not happen to live in the days of Count Rumford.

Now if things so apparently unconnected with the internal man can exert this oppressive influence on the powers of the mind; if a Bœotian atmosphere is sufficient to stupify a whole nation of Thebans; I maintain a fortiori, and here rests the pith of my argument, that the vagaries of your correspondents do not arise from any disorder in the mind itself, but are to be charged principally upon that foreign substance, which comes most nearly in contact with the mind, I mean the body. Upon the whole body? No; upon that part only without which a man can neither read nor write nor think: let the legs and arms stand entirely acquitted: they are as little in fault as the clippings of our beards or the parings of our nails. The seat of mischief, Sir, I assure you, lies more especially in that external thing called the head; and you would do more service to an injudicious author by inferring the state of his head from the nature of his argument, than by a volume in refutation. The head is a compound of curious structure, and unless the several parts which compose it are of a proper magnitude and density, well fitted and nicely combined, you may moralize for a month, and the subject of your strictures will continue as sagacious as ever; the fault lies in the machinery; and an explanation of the disease will at the same time point out the remedy. Common language affords several terms which are highly appropriate; for example: you receive from A. B. a paper, which is dull but sententious, not rising to the dignity of genius, nor absolutely sinking into folly; whilst C. D. is smooth and voluble, with much plausibility but little meaning: how would you characterize the authors in a single word? I will tell you: A. B. is a blockhead: C. D. is a paper-scull. And what regimen is good for blockheads and paper-sculls? the former gentleman should determine never to put pen to paper except in clear weather, and on the summit of Snowdon or Ben-Lomond; whereas the latter, if he could not be accommodated with a coal pit, should pursue his researches at the bottom of a cellar. Again, E. F. proceeds like an artificer who has got good tools but cannot direct them; he possesses ability, but his theories are fanciful and his conclusions lame and impotent: G. H. on the contrary, plies you with abundance of good axioms; but his talent does not consist in making much use of them: how are these writers to be admonished of their faults? E. F. is light-headed, and G. H. is a sapscull: let E. F. employ himself in hard manual labour for nine weeks on a low diet, before he presume again to blot a white sheet; and G. H. be regularly supplied at the Royal Institution with large doses of Chemical Brandy*, and never write without a blister by the side of each ear. Thus would you rescue many an honest well-meaning man from error and absurdity, and by a judicious description of his case convert him into a useful and rational being. The happy copiousness of our language will leave you at no loss for words sufficiently descriptive; those which I have already selected, with a few of their synonimes, will be of extensive application. The method is very concise, and possesses the rare merit of being intelligible to the meanest capacity.

* Called in the new Nomenclature, *Nitrous Oxide Gas*.

But cases may arise, which, however bad in themselves, require a different treatment.

It is reported of Milton, that at certain seasons of the year his poetical powers entirely forsook him; if we may believe Philips, his vein never happily flowed but from the autumnal to the vernal equinox; this towering genius suffered as severely from the heat of a few summer months as a red-breast suffers from a snow drift. Had this boast of England been a native of Bengal, the ignominious punishment which tradition states him to have suffered in Cambridge, would have produced little impression on a scull so miserably spoiled by the climate; I question whether all the flogging of Asia could have taught him his letters. On what principle can men in these degenerate days claim an exemption from the operation of those causes, which disturbed the impetus of Milton's mind? I am not ignorant of the adage "Sapiens dominabitur astris," but an adage is of little account when it stands opposed to fact and experience. Do we not every day hear men of sense and discretion virtually acknowledge their inability to govern the stars, whilst they admit the powerful effect of planetary influence? Beyond all question, Sir, if you live in the world you must perpetually hear your friends blessing or reviling "their stars," as if not only the efforts of their own minds but the whole series of terrestrial events were in avowed subjection to the host of heaven. Some geniuses are absolutely frozen by the blasts of December; "the genial current of the soul" is arrested in its course and will flow no longer: whilst others, during the prevalence of the summer suns and the heat of the dog-days, soften into sentiment and dissolve in sensibility. Since then genius is often fettered by geography, and understanding depends on the weather, if authors of this class are determined to brave all seasons of the year, and, in contempt alike of lunar and planetary domination, to write and write and write, let the former repair to Lisbon, and the latter to the Orkneys; but for your purpose it will be sufficient to inform Leila that you will hope for her favours when she has finished her Christmas cake, and promise Juvenis an insertion in August.

I am, Sir, from the loftiest garret in my house,

Your's, &c.

A. B.

FRAGMENTS.

"BE NOT WEARY IN WELL DOING."

The following extract from Ockley's Conquest of Syria, Persia, and Egypt, by the Saracens, may afford an useful lesson to Christians. Caled, their general, had just before returned from single combat with the general of the Romans, whom he had taken captive. Caled having taken care of his prisoner, changed his horse, and took a fresh one which the governor of Tadmor had presented him with, and went into the field again. Derar desired him to stay behind. "For," (says he) "you have tired yourself with fighting with this dog. Therefore rest yourself a little, and let me go." To which Caled answered, "O Derar! we shall rest in the world to come. He that labours to-day shall rest to-morrow."

DR. HEYLIN.

Eachard, in his History of England, states some curious facts with respect to Dr. Peter Heylin's History of the Reformation, with which it may be useful, for those who regard that writer as an oracle, to be acquainted. King James the Second, says Eachard, "had valiantly withstood many a shock from his mother and other Popish zealots, but at length yielded, as they tell us, to a peculiar accident, his reading of Dr. Heylin's History of the Reformation, where the lust of Henry VIII., the ambition of the Duke of Somerset, the policy of Queen Elizabeth, and the avarice of those who had seized the Church Lands, gave him a mortal aversion to the Reformation itself, and brought him over to the contrary party." The Duchess of York also "who had lived a firm and zealous member of the Church of England, was, in the time of her long weakness, importuned and overpowered to declare herself a Roman Catholic: and she left a paper, written not long before her death, in which she attributed her conversion chiefly to the reading Dr. Heylin's History of the Reformation."

IMPORTANT CONCESSIONS OF BOLINGBROKE.

"No religion," said that deistical nobleman, "ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the Gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion natural and revealed. Christianity, as it stands in the Gospel, contains not only a complete but a very plain system of religion. The Gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

HYMN COMPOSED BY DR. HAWKESWORTH, ABOUT A MONTH BEFORE HIS DEATH.

In sleep's serene oblivion laid,
I safely pass'd the silent night,
At once I see the breaking shade,
And drink again the morning light.

New born I bless the waking hour,
Once more with awe rejoice to *be*;
My conscious soul resumes her power
And springs, my gracious God, to thee

O guide me through the various maze,
My doubtful feet are doomed to tread;
And spread thy shield's protecting blaze,
When dangers press around my head.

A *deeper shade* will soon impend,
A *deeper sleep* my eyes oppress:
Yet still thy strength shall me defend,
Thy goodness still shall deign to bless.

That *deeper shade* shall fade away,
That *deeper sleep* shall leave my eyes:
Thy light shall give eternal day!
Thy love the rapture of the skies.

REVIEW OF NEW PUBLICATIONS.

Baptismal Faith explained. A Sermon, preached before the University of Cambridge, April 8, 1804. By the Rev. ROBERT TYRWHITT, M. A. of Jesus College, Cambridge. London, Mawman. 1804. 4to. pp. 20. Price 1s.

THIS Sermon on Matt. xxviii. 19., but which comprehends within its argument the whole of the three last verses of St. Matthew's Gospel, is an attempt to prove, according to the author's representation, that the doctrine of the Trinity has no more foundation in the form of baptism prescribed by our Lord, than the doctrine of transubstantiation has in the form in which the other sacrament was instituted. Mr. Tyrwhitt, however, professes, that he does not mean to insinuate any comparison between these doctrines, or to affirm the truth or falsehood of either. His renunciation of the common opinion upon this subject he founds upon the *simplicity* of the positive institutions of Christianity. The object of the author is to discover, by means of his interpretation of the Scripture in question, "that faith which is made necessary by Christ and his Apostles, to entitle a person to the name and privileges of a Christian." It is, in fact, an attempt to ascertain the *minimum* of faith compatible with the Christian character and claim.

Our author has, not improperly, distinguished the three verses, of which his text is the middle, into three particulars, our Saviour's assertion of his own authority; a commission to the Apostles founded on that authority; and a promise of suitable assistance and support in the execution of it.

As soon as Mr. Tyrwhitt has discharged the sober office of division, his passion for simplifying begins to take its free range. And its first effect is to limit the large assertion of our Saviour, that all power was given unto him both in heaven and in earth, to a dominion over the whole human race, exclusive of any other world superior or inferior. This inference he grounds upon the restraining influence of the commission, which was only to baptize *all nations*. If this argument, from a supposed connection, affects any of our readers, we think it will be from some other cause than its simplicity, or even its intelligibility. One circumstance of importance, however, it seems to discover, and that is, that the simplifying process of Mr. Tyrwhitt is nothing more than the lowering of the sense of

a passage upon mere conjecture. But has Mr. Tyrwhitt so little acquaintance with the New Testament Scriptures as not to know, that dominion is frequently ascribed to our Saviour in heaven, literally understood, as well as in earth? We would recommend to his consideration the following passages, Acts ii. 33.; Eph. i. 10; Phil: ii. 10.; Col. i. 16.; Heb. i. 4. They are referred to by Grotius for this very purpose, and their number might be increased.

Our author, however, seems to have discovered a mine in his *connecting* system of argumentation; for, after having reduced the authority of our Saviour in the manner above-mentioned, he employs this authority, so reduced, to limit the very form of baptism in the names of the three persons of the Trinity, to the requisition of a faith in the dominion of only the second of those divine persons. "It was a faith in the Son of God, on the evidence or testimony of the Spirit of God: it was a confession that God had anointed Jesus of Nazareth with the Holy Ghost and with power." This, we presume, is intended for a simple interpretation. Simple, however, or otherwise, it comes under a certain style of interpretation, which we have had occasion to remark before, and which only requires, that the principal terms in any sentence should be introduced in some sense, and stand in some connection; the choice, which is sufficiently ample, of the sense and connection remaining entirely with the interpreter.

The next argument of our author is, since faith in Christ as the Messiah was the only condition, during his life, of becoming his disciples, what *probable reason* can be assigned, why, after his resurrection, the same faith should not be sufficient? We might answer, that the fact is a probable reason; others, agreeing with the fact, might be mentioned; but we think this unnecessary. We shall content ourselves with observing, that, had the Athanasian Creed been prescribed in form, the argument of our author would be equally valid.

But Mr. Tyrwhitt has not yet done with his *connections*. The shock of his logical electricity is conveyed from one conductor to another; and it is difficult to see where it will end. We are taught, that there is a connection between baptism and the forgiveness of sin, arising from a natural fitness in the former to represent the washing away of sin; and hence it is inferred that to baptize into any other name or doctrine than those of Christ, is a sort of language unknown to Scripture. This is not perfectly accurate. St. Paul, although he disclaims the fact respecting himself, yet supposes it possible. 1 Cor. i. 13.; and the Israelites are said to have been baptized unto Moses. 1 Cor. x. 2. The inconsequence of some subsequent reasonings we shall not stay to exhibit.

There is one passage, however, pp. 15, 16, at which we cannot avoid stopping. "He who believeth that article," that Christ is "the Son of God, in the sense of Ruler and King, Saviour and Deliverer of mankind," "and is baptized, is in a state of salvation, as he who believeth it not, remaineth under condemnation, and is accountable to God, not only for his other sins, but also for his unbelief." This passage would lead any reader to imagine, that nothing more than a speculative assent is necessary to entitle a baptized person to the name and privileges of a Christian; and the mitigating language respecting the sin of unbelief can hardly be too severely censured, when, in solemn and unequivocal terms, we are told, that "he who believeth not the Son, shall not see life; but the wrath of God abideth on him;" and in the very parallel passage in St. Mark's Gospel, to which Mr. Tyrwhitt evidently had an eye, our Lord affirms, "he that believeth not shall be damned."

Many passages in this sermon sufficiently discover the antipathy which the preacher bears to the doctrine of the Trinity, but the conclusion is full and decisive: we do not scruple, therefore, to denominate it a composition properly and decisively Socinian.

If the reader will now turn from this discourse, this simple interpretation of the last commission of Christ, and consider the passage for himself, we satisfy ourselves he will be convinced, that the exclusive mention of the three divine persons of the Trinity, and their juxta-position, without any distinction, in so solemn an act as prescribing the form which introduces men into the Church of Christ, signifies something more than an acknowledgment of Christ as the Messiah;

and that *their* argument is devoid neither of simplicity, nor of force, who consider the doctrine of the Trinity as both referred to, and strongly confirmed, by the form of baptism under discussion. The known fact, that all the antient creeds were founded upon this form, will, in his mind, place this opinion upon an immoveable basis; upon one, at least, which is not likely to be overthrown by such arguments as we have been examining.

We seriously lament, that an university pulpit should be accessible to such doctrine; and that the minds of young students, many of them designed for the Church, should be distracted by displays of dialectic dexterity, which, if they produce no bad effect, certainly cannot produce a good one.

The Duty of Volunteers. A Sermon, preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22nd Day of April, 1804. By HAMMOND ROBERSON, M. A. Chaplain to the Corps, late Fellow of Magdalen College, Cambridge. Published by Request. Huddersfield; and London. 1804. 8vo. pp. 40.

THIS is a well written sermon on 2 Tim. ii. 3. *Thou therefore endure hardness, as a good soldier of Jesus Christ,* adapted to the occasion. The author is not chargeable with a fault, into which some divines are apt to fall, that of spiritualizing texts of Scripture; for he has applied to a real soldier what the Apostle intends of the Christian soldier alone, the real Christian, be his profession what it may. This accommodation, however, affords the advantage, of which the preacher has availed himself, of giving a more easy spiritual improvement of a subject in itself merely secular.

Mr. Roberson divides his subject into two heads: under the first of which he inquires into the *occasions* which call for the exercise of hardness; and under the second, whether any *motives* can be offered at the present time, sufficient to induce a wise man to subject himself to be called upon to discharge the laborious duties of a soldier, and to support him in the exercise of those duties.

The occasions specified under the first head are, the necessity of discipline; the necessity of union; the obligation in a soldier to obedience towards his superior officers; the privations, hardships, and temptations, arising therefrom, which he must encounter in the camp; and the actual contest with the enemy. The motives for the military preparation made by the country Mr. Roberson evinces to be sufficient; and he successfully combats the opinion of those, who assert, or would insinuate, that no adequate cause exists for the sacrifices and exertions, which the nation is both making, and prepared to make.

The following passage is spirited, and will give our readers a favourable opinion of the powers of Mr. Roberson.

"Listen not then to him who, through ignorance or design, would damp your zeal, or put you off your guard: he may assume a confidence, or pretend information, he may employ both argument and ridicule to make you suppose that your preparation is unnecessary: but he is contradicted by facts the most incontrovertible, the most impressive: by the tone of grave and sober conversation; by the public declarations of individuals; by the resolutions of public bodies; by the general unanimity; by the voluntary sacrifice of time and labour to which they submit, who have engaged in their country's defence; by the cheerful contribution to the expences of their equipment and support; and by the general movements of military bodies. He is contradicted, by the groans of the oppressed nations around us; by the sighings of the prisoners; by the spies all over Europe; by the arrests in Baden, and the midnight murder at Vincennes—His *own heart* contradicts him; and his lips quiver with fear, while he attempts to justify his avarice or perverseness, or, while, perhaps, he suffers his pride, like Satan, to urge him to oppose, because he is not permitted to direct." (pp. 21, 22.)

We are happy to find, that Mr. Roberson decisively condemns Sunday-drilling, and that the corps whom he addresses have not been induced by covetousness, the fear of man, or contempt of God, to prostitute the day, separated for religious purposes, to a secular and unnecessary employment. We wish we could say the same of others, who have been seriously and repeatedly admonished upon the subject.

The Life of Professor Gellert; with a Course of Moral Lessons, delivered

by him in the University of Leipsick; taken from a French Translation of the original German. In Three Volumes. By MRS. DOUGLAS, of Ednam-House. Printed for J. Hatchard, Piccadilly, London; and Manners and Miller, Edinburgh. 1805.

BIOGRAPHY, in itself an interesting and useful study, becomes peculiarly so, when we read the lives of those who have recommended religion by their writings, and adorned it by their practice. We thence learn that genuine religion is not a barren, speculative principle, but the parent of the noblest, and purest morality. Such is the general impression which results from the work before us.

We are informed in the preface, that the Life of Gellert is "translated partly from an account of him prefixed to the French translation of his Moral Lessons, and partly from a French translation of it by the late Madame de la Fitz;" but in what manner these two works are combined, who is the author of the German life, and from what source the particulars of the narrative have been collected, is not mentioned. From the work itself it appears that much information has been derived from Gellert's own journal, and much from his private letters.

Christian F. Gellert, the third among thirteen children, was born at Haynichen, in Saxony, in 1715. His father was second minister of the place; fulfilled the duties of his charge for fifty years with exemplary zeal and fidelity; and died Dean at the age of seventy-five. His mother, by her precepts, impressed on the mind of her children the principles of piety; and, by her example, conducted them to the practice of active virtue. She lived to see her eldest son, Frederic, principal commissary of the posts in Saxony; and her youngest, inspector of the mines at Frieburg.

Christian Gellert received his first education at a public school at Meissen, where his friendship commenced with Gartner and Rabener, a friendship which much contributed to the happiness of his future life. At the age of eleven he was employed in copying a multitude of documents, contracts, and judicial acts; an exercise which, in a less ardent mind, might have stifled the poetic spirit which soon burst forth in Gellert. In his thirteenth year he wrote a poem on his father's birth-day, which must have possessed considerable merit, as many could recite it by memory, and preferred it to his other compositions.

Gellert went in 1734 to Leipsick, and studied there four years, when his father was obliged to recall him from inability to support the expence of maintaining him at the university. On his return home he began to preach; and his first attempt, which was very inauspicious, he thus relates in his memoirs.

"It was at the age of fifteen, and in my native town, that I made the first essay of my eloquence. One of the citizens had requested me to be godfather to his child, which child died a few days after. I undertook his funeral sermon, though my father agreed rather unwillingly to my so doing. The child was to be buried at noon; at eight in the morning I began to compose my discourse, which was not completed till very late, I lost what time remained in composing an epitaph, and had but one hour to fix what I had just written in my memory. However, I boldly entered the Church, and began my discourse with much solemnity, and attained nearly to the third sentence. Suddenly my ideas became confused, and the presumptuous orator found himself in a state of anxiety, from which it was difficult for him to recover. At length I had recourse to my papers, written in the form of a deed, on one large sheet, I unrolled it slowly before the eyes of my audience, who were as much disturbed as myself, I placed it in my hat and continued my discourse with tolerable boldness.—Ardent youth! let my example teach thee to conduct thyself with more prudence. I presumed too much upon myself, I was punished for it, and I frequently afterwards deplored my foolish temerity; be wiser than I was!" (p. 13, 14.)

It is pleasing thus to see a man profit by his errors, and even disclose them for the benefit of others; as the mariner marks in his chart the fatal sands on which his vessel struck. From this incident Gellert conceived a timidity, which he was never able to overcome, and which, together with bad health, weak lungs, and a memory not very firm, prevented him from becoming that ornament to the pulpit which his early attempts promised, and engaged him to employ his talents in a different line.

His limited circumstances did not allow him to devote his whole time to the cultivation of his own talents. In

1739 he undertook the care of several pupils; and, zealous in the discharge of this important duty, he trusted not to his own strength; he prayed for superior assistance. On the right employment of the Sunday he justly laid particular stress; he considered it as "an indispensable means, and the most useful of all, for quickening our progress in religion and piety;" he thought that "on our mode of employing Sunday," depended "the use we make of the week."

"For on that day, he would say, to withdraw ourselves from all earthly occupations, to make a serious examination of our hearts, to raise them to heaven, to nourish them with the truths founded on faith, is to fortify them for the whole week, to prepare ourselves for a faithful discharge of the duties of our calling. Amidst the tumult of the world, and the occupations of life, we too easily lose the sentiment of our weakness and misery, if we do not set apart a certain portion of time for meditating on our insufficiency, and on the power and goodness of God; on our nothingness, and on his greatness. The better your dispositions, the more active your zeal in discharging your duties, the more secure you may think your progress in virtue, the more reason you will have to fear the surprises of spiritual pride. Consecrate, therefore, the Lord's Day to acts of humility. Impress your heart deeply with the meditation of this great truth: that your existence, your felicity or your misery, your faith, your piety, are entirely and wholly dependent on the Supreme Being. Entertain a deep sense of the goodness of God, and of your own weakness. Awaken your mind to the sense of God's mercies; enjoy the conversation of your pious friends, rejoice in the felicity which is their portion, in the beauties and in the wonders of nature." (p. 24—26)

This testimony from Gellert, whose assiduity in the discharge of the arduous duties of his station was unremitting, is surely a sufficient answer to those who plead the toils of the week as an apology for the dissipation in which they spend that day which God has claimed for himself. If to adore their Creator is burthensome; if to hold communion with their Redeemer, and gratefully to contemplate the wonders of his love is not a delightful employment; if a sense of their own insufficiency does not lead them to implore the assistance of the Holy Spirit; it is a sure proof that their hearts are not right before God; and no other argument is wanting to shew how necessary it is that they should diligently use all the appointed means of grace, and thankfully acknowledge the wisdom and goodness of God in having set apart one day in seven for peculiar attention to our spiritual concerns.

To the opinion of Gellert we may add the testimony of one, eminent for his profound knowledge of English law, and still more eminent for his unshaken integrity and exalted piety. "God Almighty," says Sir Matthew Hale, "is the Lord of our time, and lends it to us, and, as it is but just we should consecrate this part (the Sunday) of that time to him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience*."

In 1741 Gellert having conducted his nephew, to whom he had for some time been tutor, to the University of Leipsick, there continued to instruct him, and undertook the education of some other pupils. Soon after his return to Leipsick a periodical work was commenced, called, "Amusements of the Heart and Understanding," in which Gellert "inserted many tales and fables, some didactic poems, and several discourses in prose."

"These," says his biographer, "were perused with eagerness, they were read over and over, and learned by heart. The easy and natural style of his narrations, perfectly simple and unaffected, the sweetness and amenity of his verse, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion; all these qualities were so attractive, that from month to month the public taste for

* Directions, touching the keeping of the Lord's Day, to his children.

his works become more lively and more general." (p. 33, 34.)

But Gellert's exertions were not confined to literary objects; he was ready to embrace every opportunity of reclaiming a fellow-creature from his sins. His biographer has preserved a very interesting account of the assiduity, tenderness, and judgment with which Gellert attended, during a severe illness, a young man, who had run into every excess of profligacy and profaneness. His pious efforts were blessed with success. The young man did not recover; but Gellert had the satisfaction of seeing that his death was that of a true penitent.

In 1745-6, Gellert took his degree in the belles lettres, and thereby acquired a right of giving public lectures. On this occasion he published a dissertation on fabulous poetry, and the principal fabulists. The next twelve years of his life, it seems, produced his fables; some dramatic pieces, written with a view to reform the theatre; a romance, called the Swedish Countess, calculated to prove that this species of composition may be employed to amend, instead of corrupting the heart; Consolations to Valetudinarians; Moral Poems; Letters and a Treatise on the Epistolary Style; Didactic Poems; Sacred Songs and Hymns.

The character of his fables is thus summed up by his biographer:—"The choice of subjects, the moral, the stile, all please, all do honour to the judgment, the understanding, and the heart of the poet." (p. 48, 49.) And in proof of the effect which they produced among his countrymen, the following interesting anecdote is related:—

"In the beginning of one winter he saw a Saxon peasant drive up to his door a cart loaded with fire-wood, who demanded of him himself, whether he was not the gentleman who composed such fine tales? On the answer he received, the peasant, joy sparkling in his eyes, with many excuses for the liberty he took, made Gellert a present of the contents of his cart, as a feeble mark of his gratitude for the pleasure he had received from reading his tales." (p. 49, 50.)

When writing his sacred songs, "he never set himself," observes the biographer, "to this employment without a serious preparation, and without having his heart previously filled with the sentiment he wished to express." (p. 60.) They were eagerly received by all the friends of religion, and even by Roman Catholics, among whom Gellert's writings were exempted from the common sentence of exclusion passed upon heretical works.

Meanwhile this amiable man suffered greatly in his health. He was attacked in 1752 by an hypochondriac affection; and this was greatly increased, when the few friends of kindred minds, (Clopstock, Gärtner, Räbener, and Adolphus Schlegel), by whose society he had been enlivened, quitted Leipsick, and were dispersed throughout Germany.

This severe affliction, however, did not diminish his exertions: even the works which he published were merely the occupation of his leisure hours; "he devoted the greatest part of his time to the instruction and improvement of the academical youth. He taught belles lettres to his disciples, explained to them the rules of poetry and eloquence, and exercised them in composing according to these rules." "These lessons were universally admired; scholars of every rank, especially the young nobility of various countries, who studied at Leipsick, run eagerly to hear Gellert." (p. 67, 68.)

In 1751 he obtained, together with a pension, the appointment of professor extraordinary in philosophy, and began to give public lectures in poetry and eloquence to a very numerous audience. In these he was careful to "inspire his pupils no less with the love of virtue, than of the sciences." Nor did he confine himself to public instructions, all had free access to him; and, "whilst with all the marks of the tenderest interest, he recommended to them piety and virtue, as the true road to happiness, his own example, and the purity of his manners, added the greatest weight to his exhortations." (p. 69.) Thus did this excellent man carry religion into every part of his life and conduct; it was his constant companion, his guide, and the source of all his comforts.

We should here notice a passage, quoted from his lectures on the belles lettres, in which he seems to us to hold up to his disciple, in a manner not wholly unexceptionable, "the esteem of many ages," as "the prize reserved for the poet." (p. 75.) But we defer our observations on the love of

fame, as a principle of action, to a subsequent part of our critique. Gellert himself, it appears, was conscious that this motive had too much influence upon his own heart. "He acknowledges," we are told, "with regret, that he was naturally inclined to vanity, and applied himself with all his power to stifle its emotions in their birth." "He dreaded nothing so much as the self-reproach of having performed his duties, more from a desire of applause, than from an inward sentiment of the obligation he was under to perform them" (p. 82, 83.)

Still his hypochondriac affection rendered his life a continued series of suffering: it baffled the art of medicine, and was but little relieved by the baths of Lanchstadt and Carlsbad, which he used in 1753 and 1754. He sought for consolation in religion; and though he did not succeed in overcoming the horrors of imagination, we have no doubt that he thereby diminished their power. On the subject of Gellert's habitual melancholy, the biographer makes a judicious reflexion.

"Many people in reading the life of Gellert, have been painfully affected by the idea of the almost incredible sufferings and melancholy, experienced by this man, who was so pious, and so good; who chiefly delighted in glorifying and imitating the Author of his being, by spreading happiness around him. But if Gellert had been less an object of compassion, he would certainly have been less great, less admired, and of course, less useful" (p. 190.)

We may add, that, though this world is a place of trial rather than of recompense, the sufferings of Gellert were, in some degree, counterbalanced and alleviated by the numerous testimonies of gratitude which he received from those whom his writings had brought back to the path of duty. Many expressed their thanks in person; many by letter; many by handsome presents. A Silesian gentleman (the Baron de Craussen) offered him a very considerable pension; and, when Gellert declined, bestowed it on his mother.

As Gellert advanced in years he found his imagination cool; and, abandoning the Muses, resolved to compose a course of moral lectures. These added much to his celebrity; his audience consisted often of 400 persons; sometimes of more. Nor was he less useful by his familiar and friendly intercourse with his pupils, and by his advice to numerous correspondents, than by his public lectures. The confidence reposed in him was indeed most extraordinary, "Fathers asked him for directions in regard to the education of their sons; mothers wished to receive his instructions, as to the mode of forming the hearts and understandings of their daughters, and frequently consulted him concerning the offers of marriage which were made for them; young men requested him to advise them on their studies; to him many persons who had doubts concerning religion, addressed themselves to have them cleared up; and frequently people of the world asked his advice, how to resist the temptations to which they were exposed." (p. 176.) To persons of every station of life his writings were useful; and by all ranks his character was respected and beloved.

As yet Gellert held no other situation in the university than that of professor extraordinary, no chair of professor in ordinary having become vacant in the faculty to which he belonged. Mr. Mitchel, English envoy to the court, solicited an increase of his emoluments, but in a letter to Count Bruhl, Gellert strongly opposed this endeavour "to procure me," as he expressed it, "a pension in such distressing times, in which our country suffers so much misery." The chair of professor in ordinary becoming vacant by the death of Dr. Muller in 1761, was offered to Gellert; but he positively declined it from the most laudable motive; he felt, that in his infirm state of health, he was unequal to the duties of the situation. "His wants," observes the biographer, "were few, because he was very moderate in all his desires, and that he neither sought the conveniences nor amusements, which others consider as necessary. He confided in Divine Providence." In fact, scarcely a year passed in which he did not receive very considerable presents by the post: and on the death of M. de Mascow, his pension of 485 crowns was transferred to the reluctant Gellert. This increased revenue supplied him with those comforts which his increasing infirmities demanded; though slender as his income was till then, he had never wanted; he had even made

it sufficient to relieve the necessity of a friend, or the distress of the poor.

Towards the close of Gellert's life an unhappy spirit of discord arose in the university: he alone, by exhortations and expostulations, succeeded in quelling it. Notwithstanding his mental depression, he enjoyed, by the force of religion, much inward tranquillity during the last five years of his life; and, as he perceived the slow approach of death, his diligence in benefitting others, and his zeal for their spiritual welfare, seem to have increased. "The lessons," to use the elegant language of his biographer, "which came from his lips had the charm of a fine summer's evening, at the moment when the sun sheds his last beams, and his absence deprives nature of its lustre, without taking from its beauty. He prepared his moral lessons for the press, but did not live to superintend their publication. Still his malady gained ground. He twice again, by the advice of his physicians, visited Carlsbadt. Every means, which friendship and medical skill could suggest was tried in vain. The Elector presented him with the gentlest and most safe of his horses; testifying an anxiety for his recovery worthy of the imitation of those, whose situation in life enables them to encourage talents and piety. But Gellert was not long able to use it; a painful constipation was added to his other disorders, and he expired in 1769 with the triumphant composure of a Christian.

The narrative of his behaviour in his last hours is minute and extremely affecting: we should only weaken its effect by attempting to compress it: we shall therefore give it entire.

"During his last illness, a firm, but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and melancholy, the constant companion of his life, did not dare follow him to the confines of eternity. He was delivered from his apprehensions, and, nevertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the beatitude to which he was approaching; and to console his friends, distracted by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him. (p. 154.)

"When Gellert had completed his temporal arrangements, mastering his weakness and his pains, he sat up, and, uncovering his head, the hairs of which already began to whiten, he pronounced aloud such fervent prayers, animated with so deep a sentiment of humility, of gratitude, and of love for his God; his looks raised to heaven expressed such a profound peace, so celestial a joy, that it seemed to his friends as if they saw the image of a holy patriarch, a Jacob on his death-bed blessing his children. He endeavoured to recall to his remembrance all the particular blessings he had received from Divine Goodness; he specifically named all those of his friends who were still alive, many of his absent disciples, and recommended them in his prayers to the Divine favour and protection. But he did not wholly confine himself to the blessings he had received; he recalled to his mind his faults, his weaknesses, and that with such a degree of humility, as produced an indelible impression on the minds of those present. This prayer was pronounced with a weak, but very intelligible voice; and the fire of devotion with which it was animated, filled their eyes with tears, and their hearts with a respect for his piety, beyond what they ever felt before.

"After having conversed and prayed for some time, he fell back on his bed, continued his meditations in silence, and thus prepared himself for the conversation of a worthy ecclesiastic in whom he had much confidence, and from whose hands he wished to receive the holy sacrament for the last time. On the entrance of this friend, the manner in which Gellert spoke to him of his death, shewed that nothing disturbed the inward calm of his mind. He was very attentive to all the words uttered by the pious minister; but nothing affected him more, nor excited in his heart a more lively sentiment of joy, than the consideration of the infinite love of the Redeemer towards mankind; and this sentiment was accompanied with the most profound respect, and the sincerest humility. When amongst the passages of Scripture suited to his situation, these words taken from the history of Lazarus were pronounced, '*Lord, behold he whom thou lovest is sick*;' penetrated with the sense of this passage, 'Ah!' exclaimed he, 'might I be happy enough to be allowed to apply these words to myself!' His pastor and his friend making him sensible that the Christian, who seeks salvation only in the merits of his Saviour, may be certain he is the peculiar object of his love, he immediately applied this consoling promise to himself: Yes, I hope it, O my Saviour, I hope that thou lovest me as one of thine own.

"The power of these sentiments so far exceeded that of his sufferings, that, in the midst of the most violent pains, no complaint fell from his lips, only he requested his friends to pray for him. One of these

having asked him whether he suffered much? 'Most assuredly,' replied the pious sufferer, 'but these pains are supportable. 'You have already endured many evils with firmness and resignation,' added his friend, 'you will still continue to suffer with Christian fortitude; that religion which has strengthened you during your life, will support you in the hour of death.' 'Alas, my dear friend,' replied Gellert, 'I am a weak man, a poor sinner; pray for me that I may not yield to temptation.' Sincere as was this confession, as sincerely did he think himself certain of obtaining pardon, through the merits of the Redeemer.

"On hearing of his danger, Mr. Heyer came to Leipsick to see him; the moment Gellert perceived him, he said, '*This is a truth, and worthy to be received of all men*, that Jesus Christ came into the world to save sinners; this, my dear friend, this is my confession of faith on my death bed. But,' continued he with visible joy, 'mercy has been extended to me; yes, God extends his mercy to me; this is what I, moreover, acknowledge: it is in this hope that I live, and am going to die.' He then set himself to exalting aloud, and in the most affecting manner, the infinite mercy of God.

"These pious dispositions, manifested themselves particularly in his last communion; and though his illness had already reduced him to a deplorable state, he collected all his remaining strength, in order to acknowledge his faults, and make his confession of faith; and the ardent zeal with which he was animated, must have absorbed, at that moment, all his sense of suffering. He applied to himself all the promises of grace, which the deeply affected minister placed before him from the Gospel, with the utmost ardour, and with a tone of voice which announced the celestial joy with which his heart overflowed; he called on those who witnessed this act of religion to edify themselves, with him, and to celebrate the glory of the Divine mercy. He at the same time assured the minister, that he had never felt so entirely the comfort and efficacy of the evangelical promises; and that at this, more than at any other time, he felt how much those are to be pitied who refuse to seek their consolation in the Saviour's merits.

"Notwithstanding the violence of his disorder, nothing could disturb the courage and serenity of his soul; and he discovered none of those marks of weakness, which are too often seen in similar circumstances, even in true Christians.

"The physicians, in the mean time, tried every thing that art could suggest, to save his life. The news of his desperate state reached the Elector: much affected by the situation of this most useful citizen, he ordered the able Demiani to go to Leipsick, and to join his endeavours with those of the university physicians, to save a life he so much valued, and desired to have an exact account of the success of their united efforts. Gellert submitted to all their experiments with admirable patience and courage; no complaint escaped him, though out of four and twenty hours, he was constantly obliged to pass sixteen under the surgeons hands. All, however, was in vain: neither the skill and assiduity of his physicians, the zeal and friendship by which they were animated, nor the kind attention of his sovereign, could arrest the departure of that life which every one so ardently wished should be prolonged. In the midst of the violent pains attendant on an inflammation of the bowels, the pious sufferer was occupied with the passion of his Saviour, who, he said, had suffered infinitely more to obtain for him the pardon of his sins; and his soul was so entirely absorbed in the contemplation of this salutary death, that he appeared little alive to the sense of his own sufferings. So much strength and courage does religion communicate to the dying Christian!

"The fresh proof he received of the interest taken in him by the Elector, on the arrival of the physician belonging to the court, excited his gratitude, and he loudly praised God for this consolation. 'But,' added he, as if fearful of yielding too much to the pleasure it gave him; 'let us not place our trust in princes, they cannot help us, however good they may be, and whatever desire they may have to be useful to us: my help comes from God!' When M. Demiani expressed to him the esteem and affection the prince had for him, and the alarm his illness occasioned at court, Gellert shed tears of gratitude. He fervently prayed for the prosperity of so good a sovereign, and for that of all his family. The sufferings of our Saviour being constantly in his thoughts, he compared afresh his state with that of Jesus on the cross; observing, that mere subject as he was, he died honoured with the compassion of his prince, whilst the Redeemer of mankind had not even obtained justice from men. At a moment when the disorder seemed to have attained its height, he exclaimed with a sigh, 'O what sufferings!' 'But,' resumed he immediately, 'what are those sufferings in comparison of those of my Saviour! He was reviled by those about him; and I, unworthy creature, experience the good will of my prince!' Thus he intermixed acts of thanks for temporal benefits, with testimonies of gratitude for the great blessing of redemption; and thus in prayers continually renewed, he implored without ceasing his pardon, and the completion of his salvation. His intimate friends resident at Dresden, and, in particular, his beloved Wagner, had hastened to see him; he consoled them with

the most affecting tenderness, and required from them no other office than that they would pray for him, and help him to elevate his mind to God, when the violence of his disorder should make it impossible for him to pray himself with uninterrupted fervour. 'I find it difficult,' said he, 'to follow what is addressed to me, only repeat to me the name of Jesus; whenever I pronounce it, or hear it pronounced by others, I feel myself animated with new strength, and fresh joy.' Full of these sentiments, his deliverance drew nigh. His extenuated body decayed gradually; his soul maintained itself in that happy tranquillity arising from hope. The day preceding his death, some hours rest gave him power to renew his prayers for his sovereign, his relations, his friends, and the disciples who had been entrusted to his care; he named them all, and blessed them. His wishes in their behalf was his only return to the world he was leaving. At length he thought he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered, perhaps an hour; 'God be praised,' said he, with looks of joy, and raising his hands, 'only one more hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and in the midst of this prayer; and those of all present, who surrounded his bed; he slept the sleep of death, on the 13th of December, 1769, at midnight." (p. 152—158.)

The death of Gellert was universally lamented throughout Germany; and his brother, the superintendant of the post, survived the grief of his loss but a month.

This interesting biographical sketch concludes with a delineation of the character of Gellert, which is executed with much discernment. In literature he has by some been thought superficial: but, if we may judge by the work before us, though depth of reasoning was not the peculiar excellence of his compositions, he was not defective in conclusive argumentation. His distinguishing merit, however, as a writer, consists in the vivacity of his imagination, in his accurate knowledge of the human heart, in his discriminating delineation of character, in the exquisite pathos of his exhortations, and above all in the Christian piety which pervades almost every sentence.

He is described as having a most scrupulous regard for "every arrangement established in society, in the state, and among those of his own condition." In this age of indiscriminate innovation, if Gellert erred, he erred on that side where error is least pernicious. If he was too fearful of reform, he thought more correctly than those who pursue whatever wears the semblance of it with intemperate zeal.

Possessed of enlightened benevolence, he constantly endeavoured to promote both the temporal and everlasting happiness of his fellow-creatures. With a slender revenue he was more liberal than many who live in affluence. "His moderation constituted his riches." On one occasion when a present was offered him, "I want for nothing," said Gellert, "and many more deserving people are in indigence; give them what you had the goodness to intend for me." (p. 175.) In such a mind it is unnecessary to add, that friendship glowed with the purest flame.

But perhaps one of the most peculiar features in the character of Gellert was his humility. It was not that false shame, that disguised vanity which frequently prevents men of talents from benefitting society as much as they might; it was a just consciousness of human imperfection, which led him to court the advice of his friends, to submit his compositions to their examination, and to be thankful for their censures.

We are naturally desirous to know by what means Gellert attained to such eminence in the practice of Christian virtue. His biographer has afforded us ample information on this interesting subject. Gellert was frequent in the perusal of Scripture, regular both in his private devotions, and in his *daily* attendance on public worship. During the last seventeen years of his life he kept a journal, chiefly composed of observations on his spiritual state. It contains lamentations on account of his weakness; resolutions of amendment; prayers for the pardon of sin, for divine grace, and for repose of conscience. Hence it was, that, to use the words of his biographer, "his thoughts in solitude, his conversation in society, the lessons he gave his scholars, his writings, his letters, his labours, his recreations, all that he said and did, was animated by the spirit of religion." (p. 165.)

We were so much interested in the character of Gellert, that we had al-

most forgotten to notice the merit of his biographer. The minuteness and spirit with which the anecdotes are related; the sympathy with which the writer enters into the feelings of Gellert; the animation with which his virtues and his talents are exhibited; and the judicious reflections which are interspersed throughout the work; strongly rivet the attention, and impress on the mind a wish to imitate, as far as difference of circumstances will admit, the exemplary conduct of this distinguished Christian.

At the end of the first volume are introduced "Thoughts on Religion," and a short treatise "On the Excellency and Advantages of Devotion." The former contains an animated description of the incalculable benefits of religion, with an impressive exhortation to the study of its real nature, and the observance of its holy precepts. In the latter Gellert ably vindicates devotion from the reproach of being the occupation only of weak minds; explains in what it really consists; and lays down some very judicious rules respecting the time to be more peculiarly set apart for it. We transcribe with pleasure the following passages: "Devotion awakens our trust in God, raises our courage in danger, secures consolations to us in misfortunes, teaches us moderation in prosperity, and confirms us in an entire submission to all the decrees of Providence. Thus devotion makes the Christian more prudent, more wise, more useful to society. It improves him in the exercise of all its duties; inspires him with strength and vigilance in all the occurrences of life. Above all it draws us near to God, accustoms our minds to dwell on the world to come; enables us to triumph over death by the hope of a heavenly felicity, and raising us by the sublime idea of our redemption, above the sphere of terrestrial objects, makes us even here below citizens of heaven." (p. 318.) Since "all our offerings are of no value before the Supreme Being, but inasmuch as they are accompanied with a sincere faith in the merits and intercession of Jesus Christ, which alone can make us and our prayers acceptable to him, it is easy to conclude that our devotion, if not sanctified by faith in the Redeemer, is no more in the sight of the Most High, than the harmonious sounds which are re-echoed in our temples." (p. 230.) Indeed the whole of the chapter on devotion is written with sound judgment, with impressive eloquence, and in the genuine spirit of Christianity.

(To be continued.)

A Poem on the Restoration of Learning in the East. By the Rev. FRANCIS WRANGHAM, M. A. F. R. S. of Trinity College, Cambridge.—Cambridge: printed by R. Watts, at the University Press; and sold by Deighton, Cambridge; Mawman, in the Poultry, London; and Hanwell and Parker, Oxford. 1805.

IT appears from an advertisement prefixed to this poem, that Mr. Wrangham was a candidate for the prize which was given by Mr. Buchanan to the University of Cambridge, and awarded to the splendid composition of Mr. Grant. We consider the university as peculiarly fortunate in producing two such poems on the same occasion; and though we cannot imagine that Mr. Wrangham has the remotest intention to appeal from the judgment of the examiners to the public, (indeed it has been published in compliance with the wish of the examiners,) yet we are ready to rank this among the very best of unsuccessful compositions which have fallen into our hands, and esteem it considerably superior to some which have on other occasions been honoured with reward.

It is not our object to enter at large into the relative merits of these rival poems; but it may be proper to notice one or two leading points, which ought not to be passed over in silence. We spoke in terms of high commendation of the plan adopted by Mr. Grant; in this respect the author before us has little to boast; he commences as early as the Creation would permit him, and pursues to the present period the regular series of historical events. Than this outline nothing can be conceived more destitute of art and ingenuity; and though Mr. Wrangham manages most of his materials with judgment and skill, yet this prosaic disposition of his subject is, in our opinion, a great and radical defect.

To a person, who takes his ideas from the three first words of the argument, "Creation, Light, India," it may not at first sight be obvious, how

the author, with the wide world before him, can turn at once from three quarters of the globe, and pass, by an easy transition, to the plains of India.

We shall, both on this account, and because it forms a fair specimen of Mr. Wrangham's powers of composition, present our readers with the opening of the poem.

"Let there be light!"—So spake the Almighty Word,
And streams of splendour gush'd around their Lord.
Forth at that bidding, emulous to run
His course of glory, sprang the giant Sun;
And, as he chased the scattered rear of night,
O'er the wide East diffused his earliest light.
There, while his infant beam on Ganges play'd,
Or hung entranced o'er Agra's spicy glade,
INDIA, first cherished with his orient ray,
Shone like a bride in brightest colours gay.
Cradled on earth's soft lap, its lowly bed,
In blushing pride luxuriant Butea spread:
Itself a grove, the banyan there was seen,
Arch within arch, and echoing walks between;
There Vegetation fix'd her choice abode,
And one sweet garden all the region glow'd.
When the world sunk into its wat'ry grave,
India rose brilliant from the penal wave." (p. 1, 2.)

After a short account of the superiority which India formerly enjoyed over the Western World in the productions of her soil, and her progress in literature and religion, Mr. Wrangham proceeds to notice the institutions of Brahma, and the pernicious effects of his degrading system. Still science flourished in the East; the ancient Hindus, though involved in a night of the darkest superstition, cultivated the study of philosophy, and obtained a distinction both in poetry and ethics, which has called forth the admiration of succeeding ages. On the subject of their poetry we have the following elegant lines;

"Nor only Science led her Indian youth
With patient labour to the throne of truth,
Studious by just gradation to refine
From brute to human, human to divine;
But Fancy rapt him on her wing of fire
To realms sublime, where bliss outruns desire;
Where streams of crystal feed ambrosial flowers,
And love and glory speed the laughing hours:
There to his hand resign'd her powers of away,
Her lyre, and liquid voice, and numerous lay;
Gave him her holy hymn, her lofty ode,
To sing the chieftain or to sound the God;
Gave him her stately epic, to rehearse
His Arjun's fame with all the pomp of verse;
When Krishna, mounted on the hero's car,
Bore him secure amid the clanging war:
Gave him her drama's tearful vase, to pour
O'er virtue's sacred anguish pity's shower;
When soft Sacontalà in Canna's grove
Press'd the fond pledge of her Dushmanta's love,
Or as her steps yet linger'd on the green
(Of all her infant sports the happy scene)
Wept o'er each flower, her garden's blameless pride,
Kiss'd the young fawn that sorrow'd by her side:
And still, to ease her bosom's bursting swell,
To flower and fawn prolong'd the sad farewell." (p. 4, 5.)

Mr. Wrangham next turns to the Mahometan conquerors of India, and we may take this opportunity of remarking, that the transitions of this writer are in general defective in force and animation. This defect we ascribe, in a great measure, to the nature of his plan: where the outline is historical, little opportunity is afforded for that bold and happy connection of different topics, which is one great prerogative of genius, and the poet perpetually subsides into the annalist.

The miserable condition to which India was reduced by the devastations of her remorseless oppressors, would naturally lead her to look for better times under the influence of an authority, which acknowledged the Religion of Christ. But whatever power had formerly the preponderance in that land of desolation, the natives experienced few benefits from the change; ambition and avarice marked alike the progress of the European and the Asiatic; of the followers of Mahomet, and the pretended disciple of Christ. On this copious theme the limits of Mr. Wrangham's poem do not permit him to enlarge; and we are glad to be released from the painful reflections which such a subject must excite, that we may contemplate a new order of things under a more liberal and enlightened policy. Our readers have been already gratified by Mr. Grant's admirable description of Sir W. Jones; they will not be sorry to peruse a character of the same wonderful man from the pen of Mr. Wrangham.

"'Tis past. Too long oppression's tyrant race
Have ground her children with their iron mace!
Too long has silence heard her whisper'd fears,
And glens impervious drank her flowing tears!
'Tis past. Her bosom stung with conscious shame,
Awaken'd Albion re-asserts her fame;
Inclines in pity to a groaning land,
Wrests the foul sceptre from the spoiler's hand;
And, greatly lavish in the glorious cause,
Grants with her JONES her science and her laws.—
Her JONES, high-gifted to fulfil her plan;
The friend of learning, freedom, truth, and man.
His were the stores of letter'd time, compress
The mind of ages in a single breast;
The glance to catch, the patience to inquire,
The sage's temper, and the poet's fire.
In him the wealth of Greece and Latium shone,
Their Themis, Clio, Erato, his own;
And his, reveal'd in all their dazzling hues,
The luscious charms of ASIA's florid Muse:
With her o'er Schiraz' roseate plain he roved;
Where Hafiz revell'd and where Sadi loved;
On Boonabad's green marge delighted strayed,
Heard her soft lute in Mosellay's sweet shade;
Then pierced the mazy depths of Sanscrit lore,
While Brahmins own'd a light unseen before;
Bow'd to their master-pupil, and confest
With humbled brow the genius of the West.
"But nobler cares are his; for human kind
He plies his restless energies of mind.
Strung by that orb, beneath whose flaming ray
Inferior natures crumble to decay,
With growing speed he presses to the goal,
And his fleet axles kindle as they roll."
(p. 9—11.)

The mention of Marquis Wellesley seems to awaken all the enthusiasm of Mr. Wrangham; nor can it be denied, that the passages in honour of that nobleman are very creditable to the talents of the eulogist. This part of the poem, however, contains some points of information which we scarcely expected; and we now know that Mr. Wrangham is a member of the University of Cambridge, a dutiful son of his Alma Mater, and, moreover, a good family man. Mr. Grant's address to his friend Mackenzie proves him to be possessed of the most amiable feelings; but as he makes no mention of a wife and family, we presume he is still a bachelor. The panegyric upon Lord Wellesley is contained in the following verses.

"WELLESLEY—his Eton's boast, his Oxford's pride,
Loved by each Muse, to every Grace allied;
Though still unsheathed his blazing faulchion waves,
And still fresh millions he subdues and saves;
His eye's soft beam still throws on learning's groves,
And fosters while he guards the arts he loves.
"E'en now mid Hugli's groves the pile he rears,
Forms with his mind and with his presence cheers;
In gorgeous state the glittering turrets rise,
And brighter dawn illumes the Eastern skies.
There BROWN, BUCHANAN* (name to learning dear)
Train the fair promise of the opening year;
From Granta's mart convey th' exhaustless store,
Her schools' ingenuous strife, her classic lore;
All that her Newton, all her Bentley taught,
Her Barrow's eloquence, her Bacon's thought;
The precious cargo bear to INDIA's strand,
And a new Granta decks the happy land."
(p. 12, 13.)

The address to the Paria, in the fifteenth page, is, in our opinion, among the most successful efforts of Mr. Wrangham.

"—What wretch art, thou, those desert wilds among,
Whose fearful footsteps shun the human throng?
Who fly'st to forests, exiled from thy kind,
And all thy youth's best treasures left behind?
Ah! by those streaming tears I know thee now,
And the despair that sits upon thy brow,
Devoted Pariah† outcast of thy race,
Thrown shivering from thy fellows' fond embrace:

* "Provost and Vice-provost of the new College at Calcutta, both educated at Cambridge."

† "Of the dreadful exclusion of these unhappy beings from society, a striking exemplification is given by St. Pierre, in his 'Chaumiere Indienne.' Their very shadow, in the estimation of the purer

Like a blue plague-spot, hapless thing, abhorr'd;
Thy touch pollution, and thy doom the sword!
"Yet thee, even thee, shall heavenly Science greet,
Pierce with her sun-bright beams thy dark retreat;
Restore the blameless joys that once were thine,
And close without a cloud thy late decline.
Yes—thou again the bosom's glow shalt prove,
The hand of friendship and the lip of love;
Thee shall the village-cot protect from harms,
And Brahmins clasp thee with fraternal arms." (p. 15, 16.)

Towards the end of the poem the author presents us with a merited panegyric upon the Missionaries, who are labouring to spread the Gospel in India, and an address to his native country. As these passages do not recommend themselves by any marks of peculiar distinction above the quotations already cited, we shall hasten to the conclusion itself. And here we cannot but observe, that Mr. Wrangham has fallen into the common error of prolonging his work after the subject is fairly dispatched.

"O haste your tardy coming, days of gold,
Long by prophetic minstrelsy foretold!
Where yon bright purple streaks the orient skies,
Rise, Science, Freedom, Peace, Religion, rise!
'Till, from Tanjore to farthest Samarcand,
In one wide lustre bask the glowing land;
And, (Brahma from his guilty greatness hurl'd
With Mecca's Lord,) MESSIAH rule the world!" (p. 19.)

The poem properly closes with the first four lines; the two remaining verses halt heavily after, and the last couplet is one of the worst in the whole composition.

From these specimens our readers will perceive that Mr. Wrangham, as a poet, is of a character entirely distinct from Mr. Grant. The praise of the former is that of ease and neatness. The muse of Mr. Grant is a muse of fire; and the most common reader would immediately say of him, "This man is a poet." We observed, however, that his poem betrays several marks of haste and inaccuracy; the production before us, on the contrary, appears to be perfectly matured; and if labour and attention could afford any security for fame, we are of opinion that the name of Mr. Wrangham would not soon be forgotten. The oriental reader will be much disappointed if he expects from this author that splendid display of eastern literature, which Mr. Grant exhibits almost in every page. Mr. G's knowledge of the history, the mythology, the learning, and the manners of India, give a decided pre-eminence to his poem in point of characteristic merit, and his notes are a valuable repository of curious information.

We are by no means friendly to that minuteness of criticism, which neglects the whole effect of a work to employ itself on parts of inferior importance, and sedulously holds out to public condemnation those trivial errors, which would scarcely be observed on a common perusal; but we have yet to learn that the words "Pagod" and "Pagoda" may be used indiscriminately for each other: in the 17th page,

"On Pagods rear'd to shrine an idle stone,"

the term is applied to a building, which in a note of the same page Mr. Wrangham calls a Pagoda; we are aware that a vindication may be attempted on the authority of Pope; but even *his* authority can scarcely be admitted against that popular and general use,

"Quem penes arbitrium est et jus et norma loquendi."

In a note to the tenth page we have a singular instance of inaccuracy: "The Lutanist Mirza Mahomed, from his sweetness called Bulbul (the nightingale) in Sir W. Jones's hearing excited the emulation of his namesake birds, in a grove near Schiraz." This is entirely a mistake, as Sir W. Jones never visited Schiraz; the anecdote is related by Sir William himself in his Essay "on the Musical Modes of the Hindus," published in the Asiatic Researches: "An intelligent Persian, who repeated his story again and again, and permitted me to write it down from his lips, declared that he had more than once been present,

Hindu, literally pollutes what it passes over; and, if they happen to touch one of the Nayrs, or old nobles of Malabar (of the Khatre caste) they are not unfrequently cut down by his sword."

when a celebrated Lutanist, Mirza Mohammed, surnamed Bulbul, was playing to a large company in a grove near Schiraz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised, he assured me, by a change of the mode."—*Asiatic Researches*, Vol. III. p. 57.

Mr. Wrangham has given inverted commas to his note, and subjoined the name Pennant, as if it were a quotation from that author; the passage in Pennant has probably misled him by some appearance of ambiguity, but it does not support the assertion of the note. "A friend of Sir William's assured him that he had been more than once present, when Mirza was playing to a large company in a grove near Schiraz, in lat. 29 deg. 40 min. north, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised, he assured me, by a change of the mode."—*Pennant's Hindostan*, Vol. II. p. 261.

Before we dismiss this article, we must observe, that in consequence of the satisfaction which we have derived from our perusal of Mr. Wrangham, we shall be happy to meet with him again under the character of a poet. That he failed in gaining the prize must be attributed to his misfortune; for it was hardly to be expected that he would meet with a competitor of such ability as Mr. Grant.

Sermons, by Sir HENRY MONCRIEFF WELLWOOD, Bart. D. D. and F. R. S. Edinburgh, and Senior Chaplain in Ordinary in Scotland to His Royal Highness the Prince of Wales. Whyte, Edinburgh; Longman, London. 1809. 8vo. pp. 480.

WE have great pleasure in announcing to our readers this volume of Sermons, in which they will find much useful practical discussion, of no common-place kind, and uniformly grounded, as such discussions always should be, on the great essential principles of Christian Doctrine. The language in which they are delivered is remarkably plain and unadorned, yet neither deficient for the most part in purity and correctness, nor destitute of such a degree of force and animation as shews the preacher to be in earnest, and gives interest to the subject; though it be insufficient, perhaps, to characterize his style as possessing any unusual vigour. Good sense and piety are the prominent features of these discourses, in common with a great part of the Scotch sermons which we remember to have seen: but were that piety of not quite so unimpassioned a tone as it commonly is, and were its lessons conveyed in a style more enlivened by illustration, and were they applied with more point and force, than are often to be found in the pulpit compositions which come to us from the other side of the Tweed, their effect would certainly be improved: their impression would be greater without necessarily diminishing their instructiveness: they would also be better suited, as we conceive, to the general taste of English readers, and would be likely, therefore, to acquire a popularity more proportioned to their intrinsic merits.

The volume before us contains fourteen sermons on the following subjects:

"On the unequal Allotments of Providence.—On the minute Improvement of the Blessings of Providence.—On Self-denial.—On the Form of Godliness.—On Christian Faith and Morality.—On the Result of Good and of Bad Affections.—On the Inheritance of a Good Man's Children.—On the Doctrine of Grace.—On the Conduct of Providence to Good Men.—On the general Spirit and Effects of Christianity.—On the universal Promulgation of Christianity.—Prospects of Futurity.—On the Cultivation of Personal Religion."

From the command of Jesus to his disciples, "Gather up the fragments, &c." which is the subject of the *second* of these sermons, some very useful and important admonitions are delivered on the duty of a "minute improvement of the blessings of Providence;" and we are exhorted, though somewhat quaintly, to gather up

"'The fragments' of the provision made for our temporal necessities—'The fragments' of our time—'The fragments' of our private comfort, or of our personal

advantages—'The fragments' of our health, or of our vigour." (p. 39.)

The reflecting reader will readily perceive the great practical value of these topics, in which even the upright and sincere Christian may find his reproof. How much, alas! of the time, the property, the health, &c. of most men is lavished away in small portions, each inconsiderable of itself, and therefore soliciting little notice, and exciting little regret for its loss; yet, in the aggregate of a whole life, swelling to so vast a sum as is sufficient, when seriously contemplated, to appal the mind of an accountable creature, who expects that it will one day be said unto him, "Give an account of thy stewardship, for thou mayest be no longer steward."

The subject of self-denial is one, on which the different denominations of Christians have run into opposite extremes, and which it requires a sound judgment, no less than a spiritual frame of heart, so to handle, as to avoid an excessive rigour on the one hand, and a dangerous laxity on the other. This subject is ably discussed in the *third* sermon, and placed, as we think, in its proper point of view.

"We are not to suppose," says the respectable author, "from the language of the text, that practical religion subjects us to a degree of self-denial, which no other interest or pursuit requires. Christianity is far from enjoining us to renounce those enjoyments of this life, which are not inconsistent with our duties, or which do not prevent us from fulfilling them; nor did our Lord intend, by the admonition of the text, to recommend the practice of personal austerities, which have no connection with real obligations, or no direct tendency to preserve their influence on our minds. Those who hold this language have departed widely from the spirit of our Lord's instructions, 'teaching for doctrines the commandments of men.' The austerity by which men deny themselves the comforts of life, or endanger their health, or torment their bodies, in the name of religion, is one of the most hurtful perversions of religious principle, which has ever been imposed on the credulity of the world. It can produce no advantage to individuals, and is pernicious, in the highest degree, to the moral principles, and to the general interests, of mankind. The good sense which runs through every precept of the Gospel, excludes the supposition, that any thing is to be done as duty to God, which has no precise or specific end, which is not of real importance by itself, or which does not belong to the efficient means by which our obligations are to be fulfilled." (p. 71, 72.)

The justice and good sense of these remarks cannot be controverted, and their importance, in a practical view, is greater than some readers may at first sight perceive. There are, we believe, religionists who would even be offended at seeing the subject thus qualified, and who would be ready to charge the author with a dangerous relaxation of the doctrine which he undertakes to expound. But in reality the interests of genuine, practical religion are strengthened and secured by such a statement. For what does universal experience attest to have been the tendencies of all those voluntary, corporeal austerities here condemned, whether practised by Jewish, or Popish, or Protestant ascetics, but to generate high degrees of spiritual pride, and to compromise by the observance of little things the neglect of greater? It may seem, indeed, a great thing, and of no easy achievement, for a man "to deny himself the comforts of life, to endanger his health, and to torment his body, in the name of religion;" but in sound moral calculation all this is little, or it is nothing, or it is worse than nothing, precisely according to the dispositions which influence it, and the ends to which it serves. No discipline of the body is of any value but as it promotes the wise and holy regulation of the *soul*; and if, instead of answering that end, it oppose and defeat it, such discipline becomes not only useless, but pernicious. If pharisaical pride and self-righteousness; if ambition, if the love of distinction, whether among good men or bad men; if these, or any other unholy and unchristian tempers be nourished by means of the mortifications inflicted on the body; we are then only so much the worse for all the self-denial we can practice: we but top the branches, and strengthen the roots, of the tree of evil: we heal the external issues of sin, but drive back the malignant humour on the vitals, and fix the disease the more deeply in the constitution. The self-denial, and non-conformity to the world which our blessed Lord taught, and which he also exemplified, is, as we think, justly characterized, and subjected to its proper tests, in the following pas-

sage; by which the author introduces the division of his discourse.

"It is impossible not to admit, that in order 'to deny ourselves,' according to the spirit of our Lord's injunction, we must be bound to subdue our inclinations, in every instance in which they would lead us into any thing which Christianity condemns, or which is unfavourable to our fidelity in Christian duties; and to submit, besides, to every degree of activity and patience, which the particular duties, or the general ends, of Christianity require." (p. 74.)

This simple view of the subject he proceeds to "illustrate by a few examples which every man may bring home to his own mind," and these are classed under three heads, viz. I. "The self-denial requisite in fulfilling the duties to which we feel that we are least inclined." II. "The self-denial necessary in renouncing *the sins which most easily beset us.*" III. "The self-denial requisite with regard to every thing which is, either in itself, or by its consequences, unfavourable to our progress in practical religion." Every serious Christian who reads with attention what the pious author has laid down under these heads will find, that there is work enough provided for him to do; and that sufficient scope is afforded for the exercise of his utmost vigilance, activity, and courage, in his holy calling; without any necessity being imposed upon him to render himself either ridiculous, or miserable; without his being required to assume the peculiarities of a Quaker, or to submit to the penances of a monk.

We were particularly gratified with the next, or *fourth* sermon of this volume, in which the striking phenomenon exhibited in the present day, of a zeal almost enthusiastic for religious forms and establishments, combined in many cases with a profligate departure, both in spirit and practice, from all which constitutes the substance and soul of religion, and for the sake of which alone forms and establishments are valuable, is exposed in a masterly manner, and the attention of those who are concerned in this statement is forcibly summoned to serious reflection on the inconsistency and absurdity of their conduct. Were it only for this sermon, we should earnestly wish that the volume before us might obtain an extensive circulation, especially among the higher orders. The author proposes, *first*, to enquire "how far the present times are distinguished by an attachment to *the form of godliness*;" under which head he proceeds in the following manner.

"It cannot be affirmed, that in private life there is at present any unusual attention to religious institutions, or that the observation of the forms of religion, is either more exact or more conspicuous than in former times. On the contrary, it must be admitted, though it is a melancholy truth, that the tendency of the present times is to individual relaxation, with regard to every thing which relates to the profession or to the rites of religion. Whether our private manners are better or worse, it is certain that there is much less general solicitude to preserve the form or appearance of personal godliness, than we know to have distinguished the times of our fathers. This fact is undeniable; and I mention it now, without any other remark, than that it proves to us, that it is not in our private or individual capacities, that the present times are distinguished by any peculiar attachment to 'the forms' of religion.

"But there is another view of the subject, in which a zealous contention for 'the forms' of religion, has certainly become a prominent feature of the age in which we live.

"The infidelity and the crimes which have for so many years desolated Europe, have sounded a just alarm to the countries which have hitherto preserved their tranquillity. That unprincipled system, which, not satisfied with dissolving the whole fabric of a corrupt Church, proscribed Christianity itself as a pestilent superstition; and which avowedly set the people loose from every Christian institution, and from every rite which bears the name of religion; was naturally dreaded every where, as the harbinger of the anarchy and crimes, which were its first *effects*. Men who would have felt little for religion, trembled for the public order and for the civil government of their own country. They began to perceive, that the innovations which commence with the contempt of religious institutions, trample on every thing else in their progress; till at last, with the altar, which they profess to overthrow, they level every other establishment essential to the existence of political society.

"From these impressions, derived from events which are but yet in their progress, has arisen a solicitude for public religion, and for the preservation of religious institutions, so general and impressive, as to give a character to the present time. Men of every order have been roused; and professing to feel alike, notwithstanding the diversity of their private characters,

have ranged themselves, with the same apparent zeal, among those who contend earnestly for religious establishments, and who profess to see the importance of guarding them from neglect or violation." (p. 106—109.)

The preacher then goes on to shew how far these impressions have been from producing those practical effects which might be expected, and which in consistency ought to accompany them; and he pursues the subject into a detail of many mortifying particulars under the *second* division of his discourse; in which he "considers how far it appears from the characters specified by the Apostle in the context, that the same men *deny the power of godliness*, who are zealous in contending for *the form* of it." From this part of the sermon we shall select one more passage for insertion, as delineating a strong feature of the times.

"The Apostle says of 'the perilous times,' that men shall then 'be lovers of pleasures more than lovers of God.'

"Those who are accustomed to observe and to estimate living manners, cannot but perceive, how high the increasing luxury and wealth of our country have raised 'the love of pleasure;' how it has grown and spread from the first to the last orders of the people; how almost every interest and pursuit give way to it among the higher ranks; and how much even the middle orders of men sacrifice to it, of their health, of their precious time, of their money, of their labour, of their private comfort, of their domestic habits, of their serious hours, and of their best duties.

"One class of men pursue it as their chief business; and another class, who profess to cultivate more sobriety of mind, find themselves unable either to restrain or to resist the torrent of fashionable manners, notwithstanding the pressure both of war and of famine*, and the cries of poverty around them. They admit, that we are receiving the most striking admonitions of Providence; they do not profess to disregard them; and yet at this moment the succession of their festivities is scarcely kept from encroaching on the solemnities of religion. The love of pleasure is the predominating passion of the present times; which gathers fuel and strength from all our prosperity, and which receives scarcely any check from our heaviest and most humbling calamities.

"Can it be seriously denied, that the men of the present time 'are lovers of pleasures more than lovers of God?' What species or form of pleasures do they deliberately and permanently sacrifice to their sense of God; to the warnings he has given them; to the present aspect of Providence around them; or to the general considerations of duty or religion? They assume 'the form of godliness,' and are forward in expressing their zeal for maintaining it. But in their personal conduct, do they relinquish either their pleasures or their business, that 'they may sanctify the Lord's day, or keep it holy;' or do they give their time, or give their personal countenance, even to 'the form of godliness,' for which they profess to contend?

"There is a great variety of characters amongst us. But I say it confidently, that there is in the present time a more marked disrespect to the ordinances of religion, more of the pursuit of pleasure in defiance of the authority of religion, and more open profanations of the Lord's Day, (which becomes more and more a day both of pleasure and of business) than has ever before been observed in this place.

"It is obvious that I do not speak of those who have in any degree imbibed the spirit of religion. But I refer to multitudes of men who have of late been most clamorous against the effects of infidelity, and who, from political motives, have expressed much solicitude to preserve our religious institutions.

"If they have ever been in earnest in the attachment they have professed to the ordinances of Christ, they have at least proved themselves 'to be lovers of pleasures more than lovers of God.' They have at least proved, that in whatever light they regard 'the form,' they explicitly 'deny the power of godliness;' since they do not permit the awe of God either to set bounds to their pleasures, or to determine their conduct.

"What can come more directly home to the Apostle's description of the perilous times? Men give themselves to pleasures and not to God. Though they contend for 'the forms' of external religion as a political system, 'they deny' or disavow 'the power of godliness,' in as far as it is hostile to their manners, and forbids the pleasures which they will not abandon." (p. 123—126.)

The *fifth* sermon treats of christian faith and morality, and furnishes some important observations on the inseparable connection between them. Among other pertinent views of this important subject, we are entreated to consider "*what* the morality is which is industriously separated by some men from the doctrines of Christianity, or is inculcated independent of its relation to them."

"When I say," observes the author, "that morality is separated from Christianity, I do not mean to affirm, that this is always directly done. It happens more

* "The scarcity and the exorbitant price of provisions were at this time most severely felt."

frequently, that the doctrines of the Gospel are passed over in silence, or are treated as subjects which a very wise or enlightened man does not think it necessary minutely to consider; while moral duties are stated, with few exceptions, as if they had no reference to them.

"Is the morality which is thus inculcated, the pure the universal, the watchful, or the uniform morality represented in the Gospel? On the contrary, it is a morality which has seldom any relation to God, or to the duties which we owe to him; a morality which applies chiefly, or entirely, to our present interests; the morality which the fashion, or the general manners of the world, require; the morality, which derives its chief motives from present situations, and from present events; the morality of easy, pliant, and conciliating manners, which neither bears hard on the vices, nor goes deep into the consciences of mankind; the morality by which men learn to declaim against religious zeal, and against every thing which has the aspect either of scrupulous holiness, or of earnest religion, but which can teach them to look, without any dissatisfaction or murmur, on the dissipations of the world, on the profane, and on the sensual, and on the oppressors, and on the hardened.

"Men of sound understanding ought to be able to determine for themselves, whether this is the morality of the Gospel which is inculcated with scarcely any relation to it, and from every motive rather than the motives of religion; in which the lessons of moral duty, separated from the language of Christianity, are every day brought nearer to the maxims and to the manners of the world; and from which men learn, or are taught to believe, that watched as their progress is in moral duties, they must derive from it their only hope of salvation.

"The unbeliever, and the false professor of Christianity, insensibly adopt the same language. Under the pretence of setting morality and Christianity at variance, they unite their endeavours to sap the foundations of both. They first banish from their thoughts the substance, or the peculiar tenets of the Gospel, as a metaphysical system which may well be spared. When they have effected this, their work is almost done: for the morality which they profess to retain, is easily reconciled to the vices of the world; and though it were pure, soon becomes a dead letter, separated from the principles or motives which can alone support it.

"It is impossible not to remark, besides, that the supple and accommodating morality, which bends to every fashion, and accords with every new opinion; which startles at every approach of zeal for religion, but which fears nothing from the lips of ungodliness or of infidelity; is in its most favourable aspect, at least far removed from the holiness of heart and life, by which the sound believers of the Gospel are represented in the New Testament, as becoming 'the temple of God,' and as 'having the spirit of God dwelling in them' *." (147—150.)

The necessity of divine influence to the production of christian morality—a most important peculiarity, which distinguishes genuine practical Christianity from the worldly man's system of morals—is clearly insisted upon in this sermon; while the fanatical abuse of the doctrine is precluded by the assertion, that "good men can only perceive this influence by its *effects*:" the true criterion, as we conceive, which marks the boundary between the sober persuasion of the scriptural Christian, and the reveries of the fanciful enthusiast. These widely different pretensions would not, perhaps, be so often confounded as they are, did the zealous advocates of the supremely important doctrines of grace keep this criterion more in sight, and frequently refer to it with the same distinctness which appears in the passage under consideration. Some of the persons to whom we allude, though themselves men of sober minds, and duly sensible of the dangers of real enthusiasm, may possibly even be disposed to view the worthy Baronet's assertion with some distrust, as exhibiting a view of the subject somewhat too *calm* and *rational*. But such persons (should there be any such among the readers of these strictures) are entreated seriously to reflect, whether they have any standard which they can safely substitute in the room of that which is here proposed; whether, if this be rejected, there is any other which can be resorted to, of sufficient potency to resist the torrent of absurdity and folly, which, under the pretence of private revelations, and sensible impulses and impressions, might otherwise break in upon us, and do incalculable injury to the cause of vital Christianity. To us it appears, that if the admission be once made, that there is any other way by which the operations of the Holy Spirit may be known, and distinguished from those of our own minds, or from the machinations of Satan, than by their holy tendency and effect, by their strict agreement with the sacred Scrip-

* 1 Cor. iii. 16.

tures, a wide door is immediately thrown open by which fanaticism, with all its accompanying evils, may enter and overspread the Church; while the whole business of personal, experimental religion is thus removed from under the controul of the judgment and the understanding, and subjected to the caprices of the imagination and the passions. It will scarcely be contended, that by refusing to make the admission in question any conceivable injury can be done to the interests of truth, or the doctrine of grace suffer any disparagement. It is surely competent to us still to contend with undiminished zeal for the necessity and efficacy of divine influence, as the source of every good desire in the human heart, and as bringing the same to good effect; as "preventing us, that we may have a good will, and working with us when we have that good will;" as indispensable to the production of every right temper, word, and work: in a word, as accomplishing all things for the children of God, which are necessary to their salvation, and which are comprehended in the offices of a sanctifier, comforter, and guide—all things, in short, for the fulfilment of which the Holy Ghost was promised by our Saviour to his Church, that he might abide with it for ever.

In the *sixth* and *seventh* sermons, on the result of good and bad affections, we meet with much ingenious and pathetic description, which renders them peculiarly pleasing, and involuntarily conciliates our esteem for the preacher; who, in delineating more especially the *filial* and *parental* feelings, seems to write from the heart, and to impress his own character on the amiable picture which he draws of those interesting relations. The *eighth* sermon, having for its title "The Doctrine of Grace," is truly evangelical and scriptural; and we should have been glad to present our readers with some specimen of the author's manner of treating the subject, had not our extracts and remarks already run into such length, that our limits compel us to think of bringing the article to a close.

Before we conclude, it may be proper to notice a most extraordinary criticism on these sermons which has appeared in the EDINBURGH REVIEW. To the distinguished, though not seldom misapplied, ability, with which that work is in general conducted, we have already borne testimony. No metaphysical researches however recondite, no economical disquisitions however subtle, no mathematical inductions however abstract, seem beyond the fair measure of their critical grasp: One subject alone appears to be regarded as unworthy of any serious inquiry; we mean the subject of religion. On this point they manifest an ignorance, which, were it not for the awful consequences which that ignorance involves, would be ludicrous. Proud of displaying the extent of their knowledge on every other subject; to this they are not ashamed to avow themselves strangers: they seem even to take credit for the avowal as if it furnished a proof that their minds had been occupied with concerns of greater moment. Is it not a melancholy instance of the prevalence of irreligion, that in an association of men, such as must be required to maintain the character of this review, no one should be found, who, we will not say, seems to have entered into the spirit and genius of the Gospel, that might be too much to expect in a society of professed literati, but who seems to understand the theory, the outline, the first elements, of Christian Theology.

These remarks are not made in the spirit of hostility. We are far from wishing to detract from that commendation to which the superior talents of the Edinburgh Reviewers fairly entitle them: but we feel it to be our duty to guard our readers against their system, or rather no-system of religion; while we take occasion to remind themselves, that that branch of science, to which they do not seem, as yet, to have even aspired, is one far more worthy of their pursuit, than any over which they have hitherto wasted the midnight oil: "For this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

But it is time to return from this digression to the point more immediately under consideration. The Edinburgh Reviewers, in their eleventh number, have undertaken to give an account of the sermons before us. Their review is, on the whole, favourable to the author. It contains, however, some expressions which call for serious animadversion.

"If we have any objection," say

they, "to the sermons before us, it is that the reverend author is somewhat too constant in enforcing Scripture doctrine:" in other words, he is too constant in enforcing *truth:* a most unprecedented objection, it will be allowed, to a writer of sermons! Till now we had always supposed that the grand excellency of sermons delivered by Christian Divines, was their undeviating adherence to the Christian Scriptures; and that information derived from other sources, though by no means excluded from the pulpit, was to be employed only with a view to illustrate and enforce scriptural truth. But let us attend to the arguments by which this new view of the subject is supported.

"We cannot help thinking," say the Reviewers, "that a preacher must narrow his sphere of utility very needlessly, if he thinks it his duty on all occasions to introduce the peculiar views and motives which Christianity suggests. If he seriously believes *that* religion, he certainly never will say any thing that may have the smallest tendency to obstruct its influence, but he may not think it convenient, or he may not have the inclination, to make it the sole and exclusive foundation of all his counsels and exhortations." Now we very readily admit that it may not be "convenient" for gentlemen, who are better acquainted with every science than they are with theology, and who, perhaps, have studied no book less than the Bible, to be restrained from "pushing their foot," as the Reviewers, with somewhat of indecorous levity, term it, "beyond the magic circle of Scripture." We are also aware, that there are many who feel very little "inclination" to dwell on the peculiar views which Christianity suggests. Such as "hate the light, neither come to the light lest their deeds should be reproved," must feel it to be an awkward and embarrassing office to hold up that light to others. This is all very intelligible. But still we are unable to comprehend how the sphere of a preacher's usefulness should, on any occasion, be narrowed by introducing the peculiar views and motives of Christianity. The Reviewers ought to have given some exemplification of their meaning. They ought to have mentioned the particular branch of doctrinal truth, or of moral conduct, which would be more luminously discussed, or more practically and energetically enforced by assuming for it some other basis than that of Christianity. But this it would have been impossible for them to have done. Let us, however, hear the rest of their argument.

"There is surely," they say, "a difference between the present times, and those in which Christianity was first preached by the Apostles. The seed has been sown, and during the course of eighteen centuries has, in one way or other, been producing fruit. The work need not be done over again from the beginning: and even if a preacher thought it necessary once more to lay the foundation, yet it would not be in his power." We are here entirely at a loss even to guess at the drift of the Reviewers' reasoning. Do they mean to say that we, of the present day, have received from our progenitors an inheritance of christian light which supersedes those means of instruction which are required with respect to every other science? Or that we stand less in need of the restraints and incitements arising from the commands and declarations of Scripture than the first Christians? Or that "the seed sown" by them, whatever fruit it may have produced in the course of eighteen centuries, can now produce any, except when it is "received into an honest and good heart?" Or that if a preacher of the present day should meet with a Pagan, a Mahometan, a baptized Infidel, or an ignorant and wicked professor of Christianity, he would not have to begin the work of Christian instruction, and to lay the foundation of Christian faith, in like manner with the Apostles? And yet we know not what else they can mean.

"The preaching of the Apostles themselves," it is added, "would have appeared bold and extravagant, if they had not been able to accompany their words with 'demonstration of the spirit and of power;' if they had not appealed to miracles, and to the fulfilment of prophecies." We readily admit the truth of this assertion. But what, we would ask, is the fair inference to be drawn from it? Is it not that the doctrines which the Apostles preached, being divinely attested, must be true, and therefore of universal importance and obligation? This, however, is not the infe-

rence of the Edinburgh Reviewers. "Preachers now," they observe, "must take the times as they find them, and, as they have not those supernatural evidences, they must adopt a lower and more moderate tone." But is not the very circumstance here adduced, viz. that sermons in the present day are unaccompanied by supernatural evidence; is not this an unanswerable argument for a rigid adherence to those Scriptures which have, by such evidence, been proved to be divine? But preachers, we are told, must now take a lower tone: they must accommodate themselves to the times. We wish again that our reviewers had favoured us with examples. We should have been glad to know from them what are the particular points on which a lower, a more moderate, a more accommodating tone, is to be adopted*? Is sin less offensive in the sight of God than it was in the days of the Apostles? Are repentance towards God, and faith towards our Lord Jesus Christ, less requisite? Are supreme love to God, and love to all men for his sake, less obligatory? Are the joys of heaven and the pains of hell of less momentous import? Have the facts which Christianity unfolds become dubious; and did Christ not certainly die and rise again? Or are its doctrines less authentic; and is Jesus Christ no longer *the way, the truth, and the life:* may we love God and yet hate our brother: may we now hope, *without holiness, to enter heaven;* or may we hope to be *saved*, though we *believe not?* Or are its precepts grown obsolete: and are adultery, fornication, lasciviousness, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, no longer the subjects of authoritative prohibition: and may they, who now do such things, inherit nevertheless the kingdom of God? These questions do not, as we conceive, require an answer.

* We understand that there is a party of men in the Church of Scotland, to whom the name of MODERATES is commonly affixed. We should be sorry, for the sake of that Church, to find that they had derived the name from having adopted, in any degree, the lowering, accommodating system recommended by the Edinburgh Reviewers.

We shall notice only one more observation of these Reviewers. "There is something," they say, "extremely disagreeable to the minds, we do not say of men tinctured with infidelity, but of the reflecting part of Christians, to be kept in the trammels of mystery, and not to have their religion amalgamated in some measure with their customary and daily sentiments: to have one set of thoughts and phrases for Sunday, and another for all the rest of the week." What the Reviewers mean by the trammels of mystery they have not told us; so that we are left to conjecture whether the mysteries, from which it would be agreeable to their minds to be delivered, respect the divinity of our Lord, his atonement and intercession, a particular Providence, or a future judgment. In the concluding part of the sentence we in part concur. We also should be glad to see religion amalgamated with men's customary and daily sentiments; but not, according to the plan of the Reviewers, by lowering the tone of religion to the standard of a corrupt world, but by elevating that standard to the scriptural level. We also should be glad that the same set of thoughts and phrases might serve for all the days of the week; but then those thoughts and phrases should be such as become the followers of Christ: they should be consistent with the belief that, in the great day of account, we shall be justified or condemned according as the words of our mouths, and the meditations of our hearts, are agreeable to Scripture, and have tended to glorify or to dishonour our Almighty Governor and Judge.

We will now close our review of this volume, with expressing our decided approbation of its contents. In this sentiment the Edinburgh Reviewers profess to concur. But we are anxious to have it understood, that the circumstance, in these sermons, which forms the main ground of our approbation, is that which forms the sole ground of objection in the minds of the Edinburgh Reviewers, viz. "the Reverend Author's constancy in enforcing Scripture Doctrine."

A Discourse on the Inspiration of the Scriptures. By the Rev. RICHARD KING, M. A. Rector of Worthing, Salop, and formerly Fellow of New

College, Oxford. London, Hatchard. 1805. pp. 31. Price 1s.

WHAT might be expected to be performed within so small a compass, we think, is performed by the author, (or, more strictly speaking, the compiler,) of this little work. A rapid glance is taken of the principal arguments which confirm the divine inspiration of the Scriptures, and the nature of that inspiration is very fairly and justly defined. If read with attention by "the young and unwary," for the "guarding of whom, from an increasing spirit of infidelity," it is professedly written, this brief treatise may doubtless be useful; being well calculated to call the minds of youth, indued with any reflection, to the important doctrine which it discusses, and thus to lead the way to a serious and more extended examination of the evidences of Christianity. Nor can it be considered as without its use even to those who are already well established in the truth here stated and defended, whom it may profitably serve upon occasion in the office of a remembrancer.

After satisfactorily establishing the true reading of 2 *Tim.* iii. 16., as given in our version of the Bible, in opposition to Dr. Geddes, who translates it, "*Every writing* which is inspired by God is also profitable for doctrine, reproof, &c.," the author proceeds to adduce several testimonies of the primitive fathers of the Church in favour of the inspiration of the Prophets and Apostles, to shew what the concurring opinion of antiquity was on the point in question. An appeal then follows to the Scriptures themselves, the design of which, as "supplying the absence of the Apostles, and laying down a rule which should be the foundation of our faith," necessarily supposes the inspiration of the writers: a supposition amply confirmed by the "sublimity of those divine compositions," and the perfect purity of their moral instructions, which, it is justly observed, "strongly bear the character of their author, and clearly mark the distinction between the works of man, and the Word of God." The appeal to the Scriptures is further prosecuted by allusion to those proofs which result from a comparison of them with "other pretended revelations," and to such as are furnished by a consideration of the nature of many facts related in the Bible, which could not have been known without divine communication: and it is truly affirmed, that "no heathen oracles, nor mythology, nor the Koran of Mahomet, can produce such kind of proofs of their authenticity."—"The books of the Old Testament," it is also remarked, "were written in the pure language of the Jews; they were therefore written before the captivity. Those that are acknowledged by the Samaritans were written before the division of Israel and Judah (Anti-Christum 975). Josephus adverted to no other books; the Seventy translated no other."

The objection taken to the genuineness of the present text of the Bible, from the errors of copyists, is next considered; and from this part of the work our first extract shall be taken:

"Though the above fully prove the authenticity of the Scriptures, some have contended that we cannot consider them as free from error, on account of the great variety of copies which have been taken of them in all languages, and the various readings that have been discovered in them; but no argument can be drawn from this against the Christian's faith; for though many various readings have been discovered, yet we find every text contains the same laws, the same miracles, the same prophecies, the same chain of history, the same doctrine; every text equally shews that the law came before the Gospel, the prophets before the Messiah, that the Redeemer was expected, came, and suffered death, that he established his Church, sent her the Comforter, and promised to preserve her in spirit and truth to the end of time. In the whole system therefore of Christian history, Christian doctrine, and Christian morals, contained in the Scriptures, there is no article necessary to be known, to be believed, or to be practised, which the text does not explicitly contain. What then was so miraculously preserved, must have been as miraculously inspired. The natural powers of man could not discover the sublime truths of Revelation, nor could his powers record those truths with unerring certainty, without supernatural assistance." (p. 8, 9.)

The remarkable fact is afterwards adverted to, in confirmation of the foregoing observations, that

"In the laborious and valuable work of Dr. Kennicott, which was undertaken with a view to establish the authority of the Scriptures, he collated 700 copies and manuscripts; and though many various readings have been discovered, scarce any

passage of importance has been altered, so extraordinary is the agreement of the copies of the Scriptures with each other, and with our Bibles." (p. 10.)

The Christian cause derives singular support from the concessions of its adversaries, some of which Mr. King notices in the following manner.

"That the Pentateuch was the work of Moses, is admitted by the universal voice of antiquity; the rival kingdoms of Judah and Israel, the Jews and Samaritans, every denomination of early Christians, and the undisputed opinion of pagan writers, all unite in this opinion. Even Julian the apostate acknowledges that the books which bore the name of Moses were genuine; and he further admits, that there were persons among the Israelites who were instructed by the Spirit of God. Even Mahomet maintained the inspiration of Moses, and revered the sanctity of the Jewish laws. Manetho and Berosus, and many others, give accounts confirming and according with the Mosaic history. The Egyptian, Phœnician, Greek, and Roman authors concur in relating the traditions of the creation, the fall, the deluge, and the dispersion of mankind; and the lately acquired knowledge of the Sanscreet language, by opening the treasures of the Eastern world, has confirmed all these traditions as concurring with the narrative in the sacred history." (p. 12, 13.)

We were struck with some surprise at the interpretation which Mr. King, in the last page of this discourse, has given to that passage of St. Paul's First Epistle to the Thessalonians, which concludes in these words, "Then we, which are alive and remain, shall be caught up together with them in the clouds," &c. After combating the supposition, that it was the Apostle's opinion, (contradicted by the event, and therefore proving him not to be inspired) that the end of the world was near, he adds,

"The passage may be properly interpreted, as applied to the destruction of Jerusalem, or of the death of every man, with whom, as an individual, the world is at an end when he dies." (p. 28.)

This sentence surely betrays a very extraordinary degree of carelessness and haste, not to be easily excused in so short a performance; and of which some other indications also occur, in occasional inaccuracies of style, which a little attention would have corrected. The slightest review of the passage in question will, we are persuaded, convince the author, that his comment is irrelevant. The Apostle plainly is speaking of the great day of final retribution, to which solemn event alone his words will agree. To the destruction of Jerusalem they cannot possibly apply; for no resurrection of the dead in Christ took place prior to that event, nor were the living saints of that period "caught up, to meet the Lord in the air." And to the death of the individual, they must be equally inapplicable; for it is a general *rising from the dead* which is described, with a corresponding change of the living "from corruptible to incorruptible," qualifying them to ascend up, together with those who shall be partakers of the first resurrection into the clouds," to meet their Saviour and Judge. The use of the first person for the third in either number is so common in all writers, prophane and sacred, that no other mode of interpretation need be resorted to for understanding the Apostles true meaning, when he says, "*we* which are alive and remain, &c." It is a way of speaking plainly equivalent with, "Then *they* which are alive, &c."

We cannot take leave of this treatise without expressing the same regret, which we have on some other similar occasions professed to feel, that the series of arguments which it contains should be followed by no practical reflections, tending to impress the reader with the insufficiency of a mere assent to the divine inspiration of the Scriptures, and to enforce the obligation which, if divinely inspired, they clearly impose upon every man to form his sentiments on all the subjects of religion by their unerring decisions, and both to frame his heart, and regulate his whole conduct, by their lessons, maxims, and precepts. However obvious such a deduction may seem, there is too much reason to fear, that many will not draw it for themselves; and the omission has evidently a tendency to foster that self-delusion by which such persons will be inclined to give themselves credit, on the score of this inoperative consent, for being true Christians, who may confidently expect exemption from the punishments threatened against unbelievers. Every thinking man must confess, that while infidelity abounds, a mere nominal, inefficient Christianity, in practical value no better than infidelity,

much more abounds; and that the latter is among the most frequent and prolific sources of the former has been at all times acknowledged and lamented. In vindicating, therefore, the truth of our holy religion, or the divine origin of our Scriptures, the pious disputant ought ever to keep in sight something far more important than the soundness of his logic; and recollecting that the points for which he contends are not points of speculation, but such as involve the eternal interests of his fellow-creatures, he should aim his arguments to produce conversion of the heart, no less than to effect conviction of the understanding; to persuade men of the truth which he advocates, and at the same time to follow up that persuasion to all its holy and practical consequences. Were these consequences better exemplified, the cause of infidelity would speedily lose its credit. Were there more practical Christians, there would be fewer speculative unbelievers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *A System of Medical Arrangement for Armies;* by Dr. ROBERT JACKSON.—*The Jacobin and Deist's Mirror;* calculated to reform their Sentiments.—*A Treatise on Contracts,* so far as they fall within the Jurisdiction of a Court of Equity; by Mr. JOHN NEWLAND, of the Inner Temple.—*The Natural History of the Insects of New Holland, New Zealand, and other Islands in the Pacific Ocean;* with numerous coloured Plates; by Mr. E. DONOVAN; in 1 vol. 4to.—A Translation of LENOIR's *French Monuments;* in 6 vols.; by Dr. GRIFFITHS.—A *Collection of Essays,* by Mr. BIGLAND; and a new Edition of his *Letters on History.*—A *Dictionary of the Synonymous Words and Technical Terms in the English Language;* by Mr. LESLIE.

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The First Volume of *Bishop* HALL's *Works* was published at Midsummer, in demy 8vo. price 8s., and on Whatman's royal paper, price 12s. The Second Volume will be published at Michaelmas; and one volume will appear quarterly till the whole is completed in Ten Volumes.

Mr. ALLNUTT, of Henley on Thames, has invented a mode of *Printing Plans of*

Estates with moveable Types, which unites correctness, neatness, and cheapness.

On the 4th of June, at a Meeting of Noblemen and Gentlemen held at the Thatched House Tavern, the Earl of Dartmouth in the chair, a new Institution was formed, under his Majesty's Patronage, entitled *The British Institution for promoting the Fine Arts.* A Select Committee was appointed to prepare a Code of Regulations for the Institution, and to inquire for a proper situation for the erection of a Gallery to contain such Pictures as shall be procured. It was resolved, that Subscribers of one guinea a year, or of ten guineas in one sum, should have personal admission to the rooms of exhibition: that Subscribers of three guineas a year, or of thirty guineas in one sum, should have personal admission, and the right of introducing a friend each day: that Subscribers of five guineas a-year have the same personal admission, with the right of introducing two friends each day: that Subscribers of fifty guineas have the same privileges for life, and be governors of the Institution: that Subscribers of one hundred guineas or upwards have the same privileges in perpetuity, and be governors of the Institution, their rights to be transmissible on death, subject to the Regulations to be hereafter adopted.

In the First Volume of *Communications to the Board of Agriculture*, several valuable papers appeared on the subject of Bettering the Condition of the Peasantry, by letting to them small portions of land sufficient for the keep of a cow, &c., and by improving their habitations. We are happy to see this important subject resumed in the Fourth Volume of the *Communications*, which has been recently published. Every benevolent and conscientious landowner will feel it his duty to study the amelioration of his tenant's condition and circumstances; and will find his occasional or permanent residence on his estate, rendered doubly delightful, when his mind is occupied with this object. We earnestly recommend it to such of our readers, as may have any country tenantry, to peruse the papers on this subject printed in the First and Fourth Volumes of the *Communications*. In the Fourth Volume are some "Observations," by Sir John Sinclair, "on the Means of enabling a Cottager to keep a Cow, by the Produce of a small Portion of Arable Land;" with "Reasons for giving Land to Cottagers, to enable them to keep Cows," by Thomas Thompson, Esq. of Hull; and papers are given, which were drawn up by the late Sir W. Pulteney, Bt. M.P., by Sir Henry Vavasour, Bart., by Thomas Estcourt, Esq. M. P., and by Thomas Babington, Esq. M. P., detailing the actual advantages resulting, in specified cases, from adopting this and similar methods of assisting the poor. We consider Mr. Babington's paper to be of so much importance, as detailing the moral influence of this system, that we purpose to print it at large in the Miscellaneous department of some succeeding number. In an interesting pamphlet, lately published by the Right Hon. George Rose, on the Poor Laws, that gentleman recommends, as one great means of remedying the evils existing in this kingdom in the management of the Poor, to abandon the system of Workhouses and to afford more relief at home. We believe nothing is so likely to eradicate those evils, and to restore to the poor a habit of industry and proper dependance on their own exertions, as to give them an interest in their own habitations. This subject has, from the beginning, occupied a principal share in the attention of the Patriotic Society for Bettering the Condition of the Poor.

A hint is thrown out in Sir Joseph Banks's pamphlet on Blight in Corn, which may prove of some importance. He conceives that shrivelled grain, which has been deprived of a great part of its flour by the blight, will serve as well for seed-corn, as the fullest grains which are usually selected for that purpose; since the use of the mealy part of the seed-corn is only to nourish the minute plant from the time of its developement, till its roots are able to derive support from the manured earth, for which purpose one-tenth of the contents of a grain of good wheat is more than sufficient; the quantity of meal in wheat having been increased by culture, for the support of man, much beyond what is necessary merely for its propagation. In this case, a bushel of blighted corn will be much more valuable for seed than one of good corn, in proportion as the number of grains is larger. Sir Joseph has put this theory to the test of experiment, with sufficient success to justify its general trial. Eighty grains of the most blighted wheat of last year were sown in pots in a hot-house; of which seventy-two produced healthy plants.

Sir Henry Vavasour, Bart. has communicated to the Board of Agriculture, an account of the establishment of a *Seminary for Agricultural Education*, formed by him at the little village of Melbourne, belonging to him, in the East Riding of Yorkshire. Being about to build a schoolhouse in the village, for reading and writing, by subscription among the landholders, he gave a spot of ground sufficient for the purpose, to be attached to the building, which is cultivated by the master, and for his benefit by such of the children as are big enough, on holidays appointed for the purpose. Whatever situation of life these children may hereafter occupy, some knowledge of gardening and of the management of land, will probably be of use and comfort to them, in furnishing them with an innocent and healthy

method of employing their leisure hours. The elder children are taught the best methods of mixing manures, and the manner of grafting and pruning fruit-trees.

Mr DAVY is gone to Ireland, where he purposes to pass the summer, in a Mineralogical Tour through that part of the Empire.

Parliament has granted £20,000. to the Trustees of the British Museum, for the purchase of the *Townley Collection of Statues and other Antiquities.*

The Elements of the Planet *Juno*, discovered by M. HARDING, are found to be as follows; Its revolution is in 5½ years; its inclination 21 deg.; its excentricity is the fourth of its radius; its distance from the Sun is about 100 millions of leagues, consequently a little more than that of Ceres or Pallas; its diameter could not be measured, but it appeared like a star of the eighth magnitude. This is the twelfth heavenly body discovered within a few years. HERSCHEL discovered the *Georgium Sidus*, March 18th, 1781; in January, 1787, two of its Satellites; and, some time after, four more: and two new Satellites of Saturn, in 1789. PIAZZI discovered *Ceres*, Jan. 1st, 1801. OLBERS discovered *Pallas*, in 1802. HARDING discovered *Juno*, in 1804. Our Planetary System is, therefore, composed of ten principal known Planets; viz. Mercury, Venus, the Earth, Mars, Ceres, Pallas, Juno, Jupiter, Saturn, and Georgium Sidus; and of eighteen secondary Planets, viz. the Moon, four Satellites of Jupiter, seven of Saturn, and six of Georgium Sidus; in all twenty-eight Planets: and our Cometary System is composed of ninety-four known Comets.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

The Twenty-sixth Report of this Society contains, among various other particulars, *An Extract from an Account of the School at Campsall*, in Yorkshire, by the Hon. Mrs. CHILDERS. The school was established by three young ladies, the daughters of Mr. FRANK, who undertook, as soon as their own education was completed, to instruct at their father's house, in reading, plain work, and knitting, a few poor girls, to whom a few articles of clothing were also given. The number has been since gradually increased, in consequence of the solicitations of the poor, to between sixty and seventy, all of whom are taught by the Miss Franks themselves. On Sundays the children, besides attending school, go regularly to Church. Great pains are taken to make them acquainted with the leading principles of religion and morality, and with their various duties. The discipline of the school is maintained by means of a system of rewards, which is detailed in this account, and which is said to have rendered other methods almost unnecessary. For the particular regulations established in this school, we must refer such as wish to make a similar experiment to the Society's Report, which may be obtained through any bookseller. We are anxious to hold out the conduct of these three young ladies, who, by their laudable exertions, have thus formed so large a school, conducting it themselves without the aid of mistresses, as an example and encouragement to all who are placed in like circumstances. Let those ladies, whom Providence has exempted from the necessity of providing for their own subsistence, and who are freed from the cares of a family, contemplate the effects which have been produced by the well directed industry of the Miss Franks; and let them "go and do likewise." With such an instructive lesson before them, their responsibility is unquestionably increased. Therefore, if they determine not to follow the example, let not their resolution be taken without duly considering its propriety, and being satisfied that it will not tend to augment the account of misapplied time and wasted talents which may one day appear against them.

This Report contains likewise a very interesting *Account of Measures adopted to better the Condition of the Poor at* Long Newnton, Wilts, by THOMAS ESTCOURT, Esq. This parish contains 146 poor persons in 32 families, chiefly employed as labourers in husbandry. In 1800 it was proposed that each cottager should occupy, at a fair rent, and under certain regulations, not more than an acre and a half of land. The rent of the land, which would have let to a farmer at 20s. per acre, was fixed at £1. 12s. The land was to be forfeited in case certain regulations were not complied with, or if the tenant should be convicted of any criminal act, or if he should have any relief from the poor rates except in dical aid, or relief under the militia or defence acts. The poor entered warmly into the idea, and all accepted the offer except two widows with large families, and four very old infirm persons. These are the only persons who have received parish relief since Michaelmas 1801. The two widows have since requested to be put on the same footing with the others, and they have received no parish relief since Michaelmas 1803, though one of them has six, and the other eight children, the eldest not twelve years of age. No person has forfeited his land, all having strictly adhered to every part of their agreement. The persons with the largest families have derived the most advantage from their land, the women and children being of signal use in hoeing and weeding it. Three years experience has proved that this plan has not produced any one bad effect on the manners of the poor which was apprehended from it. The

farmers allow that their work was never better done, their servants more willing and sober, and their property never so free from depredation. No warrant or summons has been issued against any poor person of this parish since 1800. If any of the poor should be able to buy a cow, it is taken in to joist, or pasture, at £5. 4s. per annum. The difference occasioned in the poor-rate by this system is very great. From October 5, 1800, to April 5, 1801, the sum raised for the poor was £212. 16s. The amount from October 5, 1803, to April 5, 1804, was £12. 6s. of which only £4. 12s. 6d. was applied to the relief of the poor. This statement is accompanied by a plan drawn up by the same gentleman, Mr. Estcourt, for the general extension of the system which has been adopted with such success at Long Newnton.

LADIES' SOCIETY FOR THE EDUCATION AND EMPLOYMENT OF THE FEMALE POOR.

This Society has published its first Report, containing selections from the communications received. These are prefaced by some judicious and seasonable observations, calculated to shew the immense advantages to be derived from the institutions which the society recommends. "If their utility could for a moment be doubted," it is argued, "a comparison of the state of habits and morals in those villages where the children of the poor are left in idleness and ignorance, with that in others in which they have had the advantage of regular instruction, would at once afford a satisfactory solution." And if the progress of these persons were traced through life, the Ladies are persuaded, the comparison would be still more favourable to the plans in question. They then call on all Ladies, and particularly unmarried Ladies, to assist them; and they forcibly urge the necessity of personal activity and exertion in the patronesses of schools, as without this the best contrived institutions must languish and fall to decay. They conclude with a merited eulogium on Sunday Schools, which we rejoice to see thus powerfully recommended "as one of the great branches of useful exertion, to which it is the peculiar aim and object of their society to call the attention of their sex."

The selections are as follows, viz.

1. A very able "*outline of instructions for the mistress of a charity school, to explain the nature of her duty, and to assist her in the performance of it.*" It is too long to be inserted entire, and it scarcely admits of abridgement; but it will reward any one who will take the trouble to procure and read it. The general heads under which the instructions are comprised, are, 1. The exercise and improvement of the understanding.—2. The cultivation of religious principles.—3. Regulation of the temper.—4. Formation of good habits.—5. Punishments.

2. *Extract of* Mrs. CAPPE'S *Account of the Spinning School at* York. This account is very satisfactory, and will be particularly useful as furnishing a good model for similar institutions. The regulations are minute, and appear to be judiciously framed.

3. *Account of Schools at* Bray *in* Berkshire, by the Rev. EDWARD TOWNSEND. This paper contains a detail respecting the establishment of a spinning school, by which forty girls are daily employed at those seasons of the year when there is no work in the field, being about thirty-four weeks, and are taught not only to spin but to read, to knit, to do plain work, &c. They are in school about eight hours each day. A dinner is daily provided for the mistresses and all the girls, of baked rice, or suet-pudding, or broth with the meat alternately, together with potatoes and bread. The expence of these dinners amounts to 1¼d. per head per day. The extraordinary cheapness of these meals induces us to give the particulars at length. *Broth for three days:* 24lb. of the coarse parts of beef without bone at 6d. a pound, with 6lb. of rice, onions, and other vegetables make five gallons of broth. To this are added three pecks of potatoes boiled separately, and three quartern loaves of bread. *Puddings for two days:* 8lb. of rice, 12 quarts skimmed milk, and one pound treacle. *Pudding for one day:* a peck of flour, a pound of suet, and three quarts of milk. The two schoolmistresses are paid about £12. annually, and both mistresses and girls have gowns given them at Christmas, which cost near £13. And yet the whole expence for the last year has only been £74. At Bray, there is also a well conducted Sunday school, containing from eighty to ninety girls.

4. *Account of Sunday Schools at* Paul's Cray, Kent, by the Rev. JOHN SIMONS. Under the care of Mr. Simons and his daughters, a day school for twelve girls, and a Sunday school for one hundred and twenty girls are established. The children are supplied with decent and comfortable clothing, by a weekly contribution of three-pence each, to which additions are made from other sources. A similar plan is adopted with a Sunday school for boys, under the care of seven young gentlemen, pupils of Mr. Simons. Not one child in this parish is uninstructed in reading.

5. *An Account of the Schools of Piety and Industry at* Stavely, Lancashire, by Mrs. DIXON. With the pious and indefatigable labours of this lady we have long been acquainted. We are glad, for the sake of the community at large, that some account of them is at length submitted to the public. In giving an abstract of it we shall

be tempted to go more into detail than we usually do, but this, we are persuaded, our readers will find no cause to regret, except inasmuch as it will oblige us to defer it to a future number.

6. *Account of Schools at* Dunchidiock, Devonshire, by Lady ELIZABETH PALK. This is a very pleasing statement, and highly creditable to the zeal and judgment of the noble patroness. "As far as it has gone," observes Lady Elizabeth, "this school has answered, and continues to answer, extremely well. Industry, and not learning, is the object I have in view. I have had but two girls leave it without being able to do all sorts of plain work very neatly; to cut out shirts and shifts; to mark fine and coarse linen; to spin the finest worsted; to knit all sorts of knitting, shaping the stocking well; to read all the Church Service correctly; and to get through any chapter in the Bible without spelling: and none have ever missed appearing twice on any Sunday at Church, unless they have been prevented by being themselves ill, or detained at home by the indisposition of their parents, or others in their families. Two only have not been able to maintain themselves by their work at home, and are gone to service."

7. *Account of a School at* Milford, *near* Lymington, Hants, by Mrs. C. D'OYLEY. The school consists of ten boys and fifty girls, who are taught on week days by Mrs. D'Oyley herself, in her own house, with the help of two mistresses. The great object of the institution is religious instruction. Both boys and girls are also taught to knit, and the girls other kinds of work. We are not satisfied with the validity of the reasons which prevent this native lady from admitting any fine work, or writing into her school: nor do we see that the public would thereby be injured, or the girls rendered unfit to gain their livelihood in a humble station.

FRANCE.

The *Works, Philosophical, Historical, and Literary,* of D'ALEMBERT, are publishing at Paris, in 15 large vols. 8vo.

A History of the Wars of the Gauls and French in Italy, by Gen. SERVANT, with Maps and Views, in 7 vols. 8vo., has just appeared.

ITALY.

Another building has been cleared from the ashes which buried the City of Pompeii, in the year of Christ 79. Vases, coins, musical instruments, and several fresco paintings, have been found in good preservation.

At the town of Fiesole, near Florence, a beautiful amphitheatre has been discovered, and the greatest part of it cleared from the rubbish. It is supposed capable of containing at least thirty thousand persons.

MALTA.

A *Weekly Paper,* in Italian, has been some time printed at Malta; and is actually distributed in the Mediterranean, by the numerous channels of which our naval superiority gives us the command. It is said to be perused with avidity, not only in the Grecian Islands, but on the coast of Asia Minor, and at the regencies on the coast of Africa. This is an efficacious means of increasing the importance of our occupation of Malta. The illumination of a free press judiciously directed, may operate powerfully in dissipating the mists of error and deception, which have enveloped the wide horizon of the Mediterranean. The Italian language is the common medium of intercourse round that sea, and this extensive range is placed completely within our influence so long as we possess Malta.

HOLLAND.

The Teylerian Society has decreed the Gold Medal to JACOB HAAFNER of Amsterdam, for his Prize Essay on the following question: "What has been the influence of Missions in diffusing Christianity, during the two last centuries; and what may be expected from the Missionary Societies now existing?"

GERMANY.

The Government of Bavaria is making great exertions for the improvement of that Electorate. Foreigners, eminent for their skill either in the useful or ornamental arts, are invited by rewards to reside in that country. A new Academy of Sciences has been founded at Munich, under the direction of Count RUMFORD, who has been named its President. To this Sommering, and other men of learning, have been appointed, with handsome salaries. A large Observatory has been built, and furnished in a very complete manner.

A work has recently appeared at Gotha, entitled *Felloplastic; or, the Art of representing Architectural Subjects in Cork,* with three plates. The inventor of this art, though of thirty years standing, is unknown. The work is anonymous; but the author informs us, that M. May, who about sixteen years ago, made the tour of Italy, conceived a violent passion for this art, which he brought to a high degree of perfection.

RUSSIA.

Mr. ARTHUR YOUNG is arrived at Petersburgh, on a Statistical Journey through the Russian Empire, in which he purposes to employ twelve months. He has been received with the respect due to his pursuits and his character.

From the last Report to the Minister of Public Instruction, it appears, that the Schools throughout the Empire amount to

494, the Teachers to 1425, and the Pupils to 33,484. The maintenance of these Seminaries amount to 1,727,732 roubles, or £215,966. sterling. These Seminaries are exclusive of various civil and military academies, as well as of all female schools. Private individuals emulate the Government in their benefactions for the promotion of public instruction. Counsellor Sudienkow has given 40,000 roubles for the erection of Schools in Little Russia. The nobility of Podolia have contributed 65,000 roubles to found a Military School in that province. A number of similar donations have been made in various parts of the Empire.

NORTH AMERICA.

The President of the United States has set on foot a journey, the object of which is, to explore the River Missouri as far as its source; then to visit the nearest river situated to the west, and to descend thence to the Pacific Ocean; to examine the Natural History of the region through which the travellers pass, and to ascertain the exact geography of that channel of communication across the continent. The expedition is undertaken by twelve persons, who will probably return towards the end of the present year. In the course of next summer, it is proposed to send other travellers to explore the Mississippi and other rivers, several of which extend to 1000 or 1200 miles inland, and into regions never visited by white men. These expeditions will employ about two years.

SOUTH AMERICA.

Among the many curious facts collected by the celebrated HUMBOLDT in the course of his recent Travels in South America, one of the most surprising is that which he lately communicated to the National Institute at Paris. Several of the Volcanoes in the Andes throw up, from time to time, a muddy substance mixed with large quantities of fresh water; and, what is most singular, an astonishing number of fish. The Volcano of Imbaburn, near the town of Ibarra, once threw up such a quantity, that the putrid effluvia proceeding from them produced diseases. This phenomenon, however, is not limited to this place. The most remarkable circumstance is, that the fish are not injured. Their bodies appear to be very soft, but do not seem to have been exposed to a great heat. The Indians assert, that fish still alive are found at the bottom of the mountain. These animals are ejected, sometimes from the crater of the Volcano, and at others from lateral apertures; but they always come from the height of from 1200 to 1300 toises above the level of the plains. Humboldt is of opinion, that these fish are bred in lakes in the interior of the crater. As fish of the same kind are found in the rivers and streams which flow at the foot of the mountain, this circumstance is a strong confirmation of his opinion. They are the only animals in the kingdom of Quito, which live at the height of 1400 toises; and are entirely new to Naturalists.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Scriptural Analogy and Concord of St. Paul and St. James, on Christian Faith; a Sermon preached May 9, 1805, at Reading, at the Visitation of the Archdeacon of Berks; by Arthur Onslow, D. D. 8vo.

A Memorial for Children; being an Account of the Conversion, Experience, and happy Deaths of eighteen Children; designed as a Continuation of Janeway's Token; by George Hendley. 8vo.

Discourses on Prophecy: on the Millennium; the Fall of Babylon; and on the second Vial now poured out on the Sea; by William Ward, A. M. 1s.

The Victory of Truth; or, Goliah slain with his own Sword; by T. Parish. 1s.

A Second Warning to Christian Professors, occasioned by some Passages in the First, containing injurious Reflections on Protestant Dissenters: in Five Letters to the Rev. Rowland Hill, A. M. 1s.

MISCELLANEOUS.

The Fourth Volume of Communications to the Board of Agriculture, on Subjects relative to the Husbandry and the Improvement of the Country. 4to. with Plates. 18s.

A Treatise upon Tithes; containing an Estimate of every titheable Article; with the various Modes of compounding for the same; by the Rev James Bearblock. 2s. 6d.

Designs for Cottages, Farms, and other rural Buildings; Plans for single and double Cottages, Mills, Stables, Bridges, Alehouses, &c.; also Designs for Entrance Gates and Lodges; with Ground Plans, Estimates, and Descriptions; by Joseph Gandy, Architect. Royal 4to. £2. 2.

Picturesque Views of Cottages, with selected Plans, intended as Hints for the Improvement of Village Scenery; with Descriptions and Observations on Materials for Building; by W. Atkinson, Architect. 4to. £1. 1s.

The Life and Pontificate of Leo the Tenth; by William Roscoe; with Engravings. 4 vols. 4to. £6. 6s.

Discourses from the short-hand Papers of the late Reverend Newcome Cappe, chiefly on devotional Subjects, together with Memoirs of his Life, by Catharine Cappe; with an Appendix, containing a Sermon preached at his Interment by the Rev. William Wood; also, a Sermon on Occasion of the Death of Bt. Cappe, M.D. by the Rev. Charles Wellbeloved, together with Memoirs of his Life. 8vo. 9s.

Outlines of a Plan of Instruction adapted to the varied Purposes of active Life. To which is added, a detailed View of the System of Studies (commercial and professional), moral Management, Discipline, and internal Regulations, adopted in the literary and commercial Seminary, established by the Rev. Samuel Carlow, at Mansfield, Nottinghamshire. The Third Edition. 8vo. 2s. sewed.

The Periplus of the Erythean Sea; Part II. Containing an Account of the Navigation of the Ancients from the Head of the Red Sea to the Coast of Malabar and Ceylon; with Dissertations; by William Vincent, D. D. 4to. £1. 5s.

The History of the Manners, landed Property, Government, Literature, Religion, and Language of the Anglo-Saxon; by Sharon Turner, F. A. S. 8vo. 10s. 6d.

Principles and Practice of naval and military Courts Martial; by John M'Arthur, Esq. The Second Edition, with considerable Additions and Improvements. 2 vols. 8vo. £1. 1s.

Answers to all the Objections hitherto made against the Cow-pox; by Joseph Adams, M. D. 1s. or 26 for a Guinea. The Profits arising from the Sale to be given to the Small-pox and Inoculation Hospitals.

A World without Souls. 2s. 6d.

The whole of the intercepted Dispatches from the Marquis of Wellesley to the Court of Directors; translated into English, from the *Moniteurs*. Also private Letters from various Persons in India to their Friends in Britain. 5s.

An Analytical Inquiry in the Principles of Taste; by Richard Payne Knight. 8s. 6d. boards.

Light Reading for Leisure Hours; an Attempt to explain the various Sources of rational Pleasure, the fine Arts, Poetry, Painting, Music, &c.; with Memoirs, Anecdotes, &c. 6s. boards.

African Memoranda, relative to an Attempt to establish a British Settlement on the Island of Balama, on the western coast of Africa, in the Year 1792; with a brief Notice of the neighbouring Tribes, Soil, &c. And Observations on the Facility of colonizing that Part of Africa, with a View to Cultivation, and as the Means of abolishing African Slavery; by Captain Philip Beaver, R. N. 4to.

The Third Volume of the History of ancient Cornwall, with Views and other Prints. £1. 1s.

An historical Account and Description of the Royal Hospital, and of the Royal Military Asylum at Chelsea; to which is prefixed, an Account of King James's College, at Chelsea; with Engravings. 3s. 6d.

The Statistical Observer's Pocket Companion; being a systematical Set of Queries, calculated to assist Travellers, and all inquisitive Men at large, in their Researches about the State of Nations; by Julia Duchess of Govaine. 18mo. 2s. 6d.

The Remainder of the First Volume of the History of Devonshire, with a Map of the County, and Views. £1. 1s.

Descriptive Excursions through South Wales and Monmouthshire, in the Year 1804, and four preceding Summers; by E. Donovan, F. L. S. 2 vols. 8vo. Embellished with Plates. £2. 2s. bds.

A Northern Survey, or Travels round the Baltic, through Denmark, Sweden, Russia, Part of Poland, and Prussia, in the Year 1804; by John Carr, Esq. Embellished with Engravings by Medland. 4to. £2. 2s.

A Tour in America in 1798-9, and 1800, exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture; by Richard Parkinson. 2 vols. 8vo. 15s.

An Excursion to the Highlands of Scotland and the English Lakes; with Recollections, Descriptions, and References to historical Facts; by Joseph Mawman. 8vo. With Plates. 9s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

AGREEABLY to our promise we shall now proceed to insert a few extracts from the Appendix to the Report of the British and Foreign Bible Society, which cannot fail to gratify our readers.

The first is an extract of a Letter from the Rev. Dr. Dalrymple, one of the ministers of Ayr.

"'I give you joy, and would take some small share of it myself, that we have lived to the day of a British and Foreign Bible Society. In the 82nd year of my age, and 59th of my ministry; next

to both deaf and blind: it is little that I can do in an active way to assist in so glorious a design: but that little shall not be wanting. This evening I intend to overture our Synod for a Collection, after the good example of the Presbytery of Glasgow, and I hope to succeed." (p. 34.)

Mr. Kiesling a respectable merchant in Nurenberg thus writes.

"Your letter afforded me such joy that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself; and we agreed to appoint a meeting of Christian friends on Ascension-Day, at which we unanimously resolved to unite for the formation of a Bible Society, and by a printed letter, to invite our Christian friends throughout Germany and Switzerland, to assist us in so noble an undertaking.

"When sometimes I am privileged to give away a Bible or New Testament, father and mother son and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat; shedding tears of joy, and loudly exclaiming; 'May God bless you: may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only from Austria, but likewise from Styria, Carinthia, and Hungary, insomuch that I am afraid to present their petitions." (p. 36.)

The address circulated by the Nuremberg Bible Society throughout Germany closes with the following appeal.

"We confidently hope for the success of our undertaking. If in England, according to the latest accounts, even hard working artizans have contributed their mite towards the support of the Bible Society, can we suppose that less zeal for the good cause will be displayed by our German and Swiss reverers of the sacred writings?

"The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquility of the States; all these, besides many other urgent reasons, loudly call for attention to this important undertaking.

"O ye, who know and revere the Bible, which yet contains the Bible of all religious parties, long may it be promoted! Ye, who, on the brink of the grave, can dispose of your property at pleasure, think on the words of the just Judge of the world, *I was hungry, and ye gave me no meat; I was thirsty, and ye gave me drink.* If the blessing be already so great for him who ministers to the bodily wants of his fellow-creatures, how much greater will it be for those, who, constrained by the love of Christ, provide for satisfying the hungry after the living word of God, and lead thirsty souls to the pure wells of salvation!" (p. 41.)

From the Letter of a Roman Catholic Priest in Swabia we gladly extract a few passages.

"I had the pleasure to learn, from a copy of your letter, addressed by Mr. Tobias Kiesling, of Nurenberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heartfelt joy and gratitude towards that God, 'who is the only Giver of every good and perfect gift;' but I felt also lively emotions of unfeigned love and affection for you, and for all the Members of that venerable Bible Society; for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your question, Whether the Bible was still prohibited to the Catholics? Being convinced thereby, that you was mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the least distinction; 'for God is love; and he that dwelleth in love dwelleth in God, and God in him.' I felt myself, therefore, constrained to thank you, in the name of all honest and well-disposed Catholics, for these your fraternal sentiments.

"In answer to your question, I observe, properly speaking, the Bible has never been prohibited to the Catholics. The Council of Trent only states, *Innotescimpata lectio Sacræ Scripturæ interdicta est.* Well-informed Catholics took this always in that sense only: that not all books of the Bible, *promiscuously*, should be put into the hands of the common people; referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany: but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the bible: and this prejudice, is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommend the reading of the Bi-

ble, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened Catholics; and several of my dear brethren in Christ do the same. We are, however, not able to satisfy all the demands for Bibles." (p. 43, 44.)

"I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate but commend the reading of it.

"I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and, indeed, I will make some attempts, though I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman Catholics, as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable:—and, indeed, it would not only be practicable, but desirable in the highest degree." (p. 44.)

"I cannot express, in terms sufficiently strong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's Kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear, that our ever-faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the God of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!" (p. 45.)

We add one more extract: it is taken from a letter dated in North Wales, Feb. 22, 1805.

"There are none of our poor people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness in the good cause, surpasses every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many instances, servants have given one-third of their wages for the year. In one instance, a poor servant-maid put down one guinea on the plate, being one-third of her wages: that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had with much trouble, reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and this was his whole stock, and all the living that he had. Innumerable instances of a similar nature might be mentioned. Great joy prevails universally at the thought that poor Heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and Heathen Nations." (p. 60.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The affairs of the Continent are still involved in darkness; nor can any very probable conjecture be formed respecting the measures which are in the contemplation of the different powers. FRANCE, while she professes a disposition to negotiate with England, and to hold a general congress for the establishment of the peace and security of Europe, proceeds rapidly in adding to her naval power; she also continues her encroachments on all sides, and is daily enlarging the enormity of her power. Reports are in circulation that further changes are meditated by Bonaparte in ITALY, where the Princess of Etruria is marked out against her will to be the wife of Eugene Beauharnois. SWITZERLAND also is said to be about to undergo some revolution which with a view to her complete security, shall render her an integral part of the Gallic empire. How far these reports have their foundation in truth, time will soon develope. Bonaparte returned to Paris from his Italian tour on the 14th instant.

In HOLLAND a sum of 52,501,560 florins has been voted for the expences of the seven months of the present year which were as yet unprovided for. The severity of the restrictions on the British trade has been a little relaxed.

The Government of SPAIN has ordered

all American ships having British property on board to be taken, and after the cargo has been landed, to be dismissed. Whether this proceeding will involve that country with the United States is uncertain.

The public attention has of late been drawn to the measures of the Court of Russia. An envoy from that court M. Novazillsoff was lately sent to Berlin, whence after conferring with the Prussian minister and the British envoy, he was to proceed to Brussels, in order, as was supposed, to open conferences between France and all the other great continental powers, with a view to a general peace. Another Russian minister was sent at the same time to Vienna. The impression made by these diplomatic movements was so favourable to the hope of peace that stocks in England rose considerably. It appears however from recent advices that the hope was premature. The Emperor Alexander is now said to have recalled Novazillsoff, assigning as his reason for so doing, that as Bonaparte continues to pursue an uninterrupted and unwarrantable system of aggrandizement, he sees no prospect of success in any negotiation that may be set on foot. Many persons suppose from this, that Russia has accepted the British subsidy, and will become a party in the war. Our funds have declined in consequence. Austria, it is added, will join Russia. We consider these reports as by no means to be relied on.

In December last an official note was transmitted by his Prussian Majesty's minister to the Swedish charge d'affaires, the object of which was to enquire whether the king of Sweden had any intention of accepting a subsidy from England, a proceeding which was very strongly deprecated; and to declare that if Swedish Pomerania should become either the focus or the theatre of war, the king of Prussia would be obliged to take the most decisive measures with respect to that province. In consequence of this threat, it is now said that the king of Sweden is either going to sell to Russia, or to put under the immediate protection of that power, the whole of Swedish Pomerania.

EAST INDIES.

In consequence of the success which, at one period, attended the arms of Holkar, the southern Polygars have been encouraged again to rebel in considerable numbers. Our troops however are said to have succeeded in crushing the revolt.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

On the 26th of June Mr. *Whitbread* impeached Lord *Melville* at the bar of the House of Lords of high crimes and misdemeanours, and stated that the Commons would in due time exhibit the articles of charge. A committee of twenty-one members was appointed on Mr. Whitbread's nomination to prepare the articles, which have since been drawn up and presented at the bar of the upper House.

A bill has passed for indemnifying Mr. Trotter and all other persons who may give evidence on Lord Melville's trial from any criminal prosecution for matters touching which they may give evidence.

A bill has also passed for continuing the proceedings on Lord Melville's impeachment, notwithstanding the prorogation or dissolution of Parliament.

The Stipendiary Curates Bill passed the House of Lords, after receiving several amendments: but these amendments were of a nature which prevented the House of Commons, consistently with their privileges, from taking them into consideration. The bill is thus lost for the present session.

In a committee of supply the following sums were voted, viz. £600,000 for the army extraordinaries in Ireland, a million to pay the East India Company's balance, £20,000. to the Naval Asylum, £12,000. for works to both Houses of Parliament, and £14,000. for the colony of Sierra Leone.

The secret committee to whom it had been referred to consider that part of the eleventh report of the naval commissioners which respected the application of £100,000. for secret naval services, reported that that money had been applied in the fittest manner possible, but yet that the disclosure of the particulars would be highly improper.

An act has passed to prevent the smuggling which to a large extent has been carried on at Guernsey and the neighbouring islands.

The bill for remunerating the Duke of Athol for the sacrifices which he made in relinquishing the sovereignty of the Isle of Man has passed both houses, though opposed by almost all the law authorities in the kingdom. There seems indeed to have been no good ground for the claim.

A number of resolutions were proposed on the 28th of June, by Colonel *Craufurd*, respecting the army, but they were negatived without a division.

Mr. *Jeffery's* motion against Lord St. Vincent is postponed till next session.

On the 12th instant parliament was prorogued by a speech from the Lord Chancellor, from which nothing is to be gathered respecting the state of negotiations with foreign powers.

DOMESTIC INTELLIGENCE.

His Majesty has been troubled with a complaint in his eyes, for which it was apprehended at one time, that the operation of couching might prove necessary. He is now, however, we are happy to say, reported to be much better. On the 13th, their majesties, and a part of the royal family, reached Weymouth, where they will continue for some time.

A separation has at length taken place between Mr. PITT and the ADDINGTON party. Lord SIDMOUTH and Lord HOBART resigned their offices to his Majesty. The former has been succeeded in his office of President of the Council by Earl CAMDEN, and the latter in that of Chancellor of the Duchy of Lancaster by Lord HARROWBY. Lord CASTLEREAGH has succeeded Earl CAMDEN as secretary for the colonial department. The cause of this secession is said to have been principally the part which Mr. PITT has pursued with respect to Lord MELVILLE, and the Naval Commissioners.

NAVAL INTELLIGENCE.

On the 14th of May, the combined French and Spanish Fleets anchored in the harbour of Fort Royal, Martinique, bringing with them an English sloop of war, which they captured on the passage. Their force, on arriving at Martinique, consisted of sixteen sail of the line, six frigates, and three brigs, which were afterwards joined by two ships of the line from Rochefort. If we except the re-capture of the Diamond Rock, which, after a gallant resistance, was at length starved into a capitulation, this powerful armament remained at anchor in a state of total inaction till the end of May, or the beginning of June, when it quitted Fort Royal. On what particular day it sailed does not appear, but on the 8th of June the enemy's ships passed Antigua, in their way, apparently, to Europe. No satisfactory reason has as yet been assigned for this extraordinary supineness. The French are said to have been very sickly, but that could scarcely have been the reason of their forbearing to attack any of the small islands. It is possible, that they may have sailed with an intention of attacking Trinidada, but that hearing of Lord Nelson's arrival, they were induced to give up that intention and to bend their whole care to the eluding of his vigilance.

Lord Nelson, after a favourable passage of twenty-four days, arrived at Barbadoes on the 4th of June. His arrival diffused a very general joy throughout the Islands, which had previously been under great alarm from the French. His Lordship supposing that the combined fleet, on leaving Fort Royal, had sailed to the attack of Trinidada, took on board two thousand troops, and proceeded to that Island. Finding no trace of them there, he returned, and hearing that they had gone northward, he landed his troops at Antigua, on the 13th of June, and went in immediate pursuit of them. On that day the Curieux sloop of war was dispatched, with the above intelligence, to England, where she arrived on the 7th of July. In her way home, in lat. 33°. 12'. long. 58°. she saw the combined fleet steering at first N. by E. but afterwards N. by W. This was on the 20th of June, when it was supposed that the enemy was about three days sail a-head of Lord N. The only intelligence which has since been received of the movements of either fleet down to the present period (July 29th), is contained in a dispatch brought by a frigate, which parted with Lord Nelson on the 19th of June. On that day his Lordship, with the squadron under his command, was in lat. 27 deg. long. 60 deg. Supposing him to have sailed 100 miles during the next 24 hours, he would then be in lat. 28 deg. 30 min. and long. 59 deg. 10 min. On the same day the French fleet was in lat. 33 deg. 12 min. long. 58 deg making a difference of about 300 miles. There is a chance, therefore, though not a very encouraging one, that Lord Nelson may overtake it. We have reason, at the same time, to believe, that every possible precaution has been taken with a view to intercept the enemy's squadron, if, escaping the pursuit of Lord Nelson, it should attempt to regain an European Port.

The enemy, on the 7th of June, had unfortunately fallen in with and captured 13 or 14 sail of our merchantmen, being part of a convoy from Antigua. Their loss is estimated at £250,000.

Bonaparte has published an account of the proceedings of his squadron in the West Indies, under the shape of a letter from Admiral Villeneuve; but it is so manifestly a fabrication, that it seems unnecessary to comment upon it.

Ten or twelve privateers have been taken from the enemy, or destroyed, during the present month, some of them of considerable force, together with several merchant vessels.

A severe engagement took place on the 17th inst., between our Boulogne squadron and a large number of the enemy's praams, gun-boats, &c., amounting to near 250 sail. On this occasion the attack, contrary to all former precedent, was begun by the French, with a view of drawing off the attention of our ships from a flotilla which was making its way from Dunkirk to Boulogne. We lost about 50 men in killed and wounded. Some of the enemy's vessels are said to have been driven on shore; and two have been taken.

Considerable depredations have been made on the British commerce in the Eastern Seas, by the French force under Linois.

Our Jamaica fleet has arrived in safety.

IRELAND.

In the Court of King's Bench, Dublin, on the 1st, Mr. Hamilton Rowan was brought up by Writ of *Habeas Corpus*. The Attorney General confessed errors in the outlawry, which were reversed. Being put to plead to the indictment, Mr. Rowan pleaded his Majesty's most gracious pardon.

Mr. Rowan then addressed the Court. He begged to be permitted, in a few words, to express his heartfelt gratitude for the clemency of his Sovereign.—"When I last (said he) had the honour to stand in this Court before your Lordships, I said I did not know the King otherwise than as the head of the State; as a Magistrate wielding the force of the Executive Power. I now know him by his clemency—by that clemency which has enabled me once more to meet my wife and children; to find them not only unmolested, but cherished and protected, during my absence in a foreign country, and my legal incapacity of rendering to them the assistance of a husband and a father. Were I to be insensible of that clemency, I should be indeed an unworthy man. All are liable to error. The consequences have taught me deeply to regret the violent measures which I once pursued. Under the circumstances in which I stand, were I to express all I feel upon this subject, it might be attributed to base and unworthy motives; but your Lordships are aware how deeply I must be affected by my present situation, and will give me credit for what I cannot myself express."

Lord Ch. J. Justice Downes—"Mr. Rowan, from the sentiments which you have expressed, I have reason to hope that your future conduct will prove that his Majesty's pardon has not been unworthily bestowed."—Mr. Rowan then bowed and retired.

DEATHS.

We insert the following communication by desire of a correspondent:

"June 1. Lost her life by a fall from a one-horse chair, Mrs. IRELAND, of Brislington, near Bristol. The memory of this excellent lady will long be revered by all who had an opportunity of knowing her true character; and her loss will be keenly felt by all her friends. Her charity to the poor was eminent, and the instruction of the young among them engaged her particular attention, not only in Brislington, but in the adjoining parish of Keynsham, and in Beaminster in Dorsetshire, where she resided during a part of the year. In domestic life she was a pattern worthy of imitation. As a friend, she was faithful and disinterested; and on all occasions she manifested an unusual degree of uprightness and candour. Her piety was of so unequivocal a stamp, that the sudden termination of her life can be viewed in no other light than as a translation to glory."

The following striking occurrence comes to us well authenticated. "On Saturday, June 22nd, being the day on which a large fair is held at Wellington in Shropshire, the house of WILLIAM and ANN SWIFT was opened for the purpose of selling beer for two or three days at the fair. But their house was used, not merely according to the professed intention, for accommodating strangers who frequent the fairs: it was also kept open at night for the purposes of dancing, drunkenness, chambering, and wantonness. To speak of the enormities committed on this occasion according to statements, the truth of which there is not the least reason to doubt, would be to speak of such things as "ought not to be so much as named" among Christians. But the eye of God was upon those midnight, or rather sabbath morning drunkards, revellers, and blasphemers; and, oh! what a sight for a God of infinite purity and holiness! He could not but view them with just displeasure, even though he had continued to exercise his long-suffering towards all of them. He chose, however, to make one of them an awful monument of the danger of following such courses. Ann Swift, the mistress of the house, and a partaker in all the iniquities which were practised in it, after calling for damnation upon her soul, suddenly exclaimed—"O Lord, O Lord, I am dying!" and was instantaneously removed into the world of spirits, and before the tribunal of that God whom she was thus awfully dishonouring! On the following Tuesday, her corpse was taken into the church-yard amidst a large concourse of people; and the Rev. Mr. Eyton, the vicar of the parish, who, in this particular instance, read but a very small part of the burial service, addressed the numerous attendants in a pathetic exhortation well suited to so solemn and awful an occasion. On the following sabbath, the Rev. Mr. Gauntlett, one of the curates of the town, preached a sermon to a very crowded and attentive congregation, from Prov. xiv. 32. 'The wicked is driven away in his wickedness: but the righteous hath hope in his death.' One of the men present at the death of Mrs. Swift had imbibed the principles of "Paine's Age of Reason," and publicly professed infidelity. Let the profane and presumptuous tremble at the justice and holiness of that God against whom they are sinning; and let the penitent adore his long-suffering and distinguishing mercy

for giving them time, opportunity, and grace to repent."

Lately, at Gratz, the Countess D'ARTOIS, by birth a Princess of Sardinia.

Last week, at Woodside House, Old Windsor, Mrs. OGILVIE, wife of the Rev. Dr. Ogilvie.

June 24. In his 87th year, Dr. BERNARD, Bishop of Limerick, the celebrated literary contemporary of Dr. Johnson, Garrick, and Goldsmith.

June 25. In Davies-street, Berkeley-square, the Rev. EDWARD BRUDENELL, Rector of Hougham and Marston, in Lincolnshire.

June 26. At Horswell-house, Devonshire, after a long and painful illness, the Rev. PEREGRINE ILBERT, Archdeacon of Barnstaple, and Rector of Farringdon.

June 28. At Ferrybridge, on his road from Town, after a lingering illness, aged 66, the Rev. EDWARD BOWERBANK, B.D. Rector of Croft and Barningham, in the North Riding of Yorkshire, and Prebendary of Lincoln.

Same day, at Maize-hill, Greenwich, in his 80th year, RICHARD BRATHWAITE, Esq. Admiral of the White.

Lately, at Acton, in Gloucestershire, Miss FANNY WICKHAM. Her death was the consequence of a disorder in the throat, by which she was literally famished. She was shortly to have been married.

June 30. At Hadley, near Barnet, Mrs. E. GARROW, eldest daughter of the late Rev. David Garrick.

July 1. Captain STAPLES, of Newark, while playing at cards, was seized with an apoplectic fit, and expired immediately.

Mrs. JARVIS, the wife of a gentleman belonging to the Southwell Volunteers, while sitting by the side of her husband, complained of a pain in her head, and leaning on his shoulder, died instantly.

A few days since, aged 78, the Rev. THOMAS ROWE, many years Minister of Dean-Prior, Devon.

June 19. At Battersea Rise, WILLIAM FRANCIS, Esq. aged 72.

June 20. At Mrs. Fenning's, Clapham, Mrs. ANN FORTESCUE, relict of the Rev. Charles Fortescue, of Rouslench, Worcestershire.

June 30. As Miss BEST, of the Antelope Inn, Salisbury, was giving some directions to her servants, she suddenly dropped down a lifeless corpse! Only a few minutes before this awful event, a gentleman who had just arrived at the house was congratulating her on her healthful appearance, and in reply she said she felt in better health than she had done for many months.

On Sunday the 7th instant, about noon, died, JOHN EVANS, Esq. of Gravesend, in the 68th year of his age.—This is also to be added to the numerous list of sudden deaths lately.—He had breakfasted with appetite and cheerfulness, and dressed himself for Church, and walked, according to his custom, some time in the garden, whence one of the family, with whom about ten minutes before he had been conversing there, followed him into the house with fruit, and found him lifeless in his chair. He had some weeks since recovered from a severe illness, but within a few hours before his dissolution declared himself, and had been thought by his friends, to be in better health than for many years past.

July 3. At Cheltenham, where he went for the recovery of his health, the Rev. THOMAS STACE, M. A. one of the Fellows and Mathematical Lecturer at Trinity College, Cambridge.

July 8. In College-street, Westminster, Colonel TEESDALE, in his 83d year.

At Chertsey, immediately after eating a hearty dinner, —— STEELE, Esq.—And suddenly, the Rev. P. CUNNINGHAM, late officiating minister of that parish.

July 10. In the Close, Wells, Mrs. REYNELLS, widow of the Rev. C. Reynell, Minister of St. James's, Bristol, and daughter of Sir Henry Mackworth, Bart.

July 11. Mr. HUNT, a Master Butcher, of Newport Market. He dropped down in his shop, and instantly expired. The deceased was a young man, and for several days previous to his death, had complained of illness. A similar instance of sudden death occurred very recently in the same market.

Aged 66, the Rev. EDWARD SCAGRAVE, Rector of Castle Ashby, Northampton, and of Westcote Barton, Oxford.

At Gainsborough, Lincoln, aged 82, Mrs. MARY POOLE, widow.

At Cowrock, in Scotland, aged 107, ARCHIBALD CAMPBELL, watch-maker.

May 30. In a very advanced age, the Rev. JOHN CASBORNE, B.A. of Old Newton, Rector of Drinkstone, Suffolk, to which he was presented last year. He was of Emanuel College, Cambridge, B. A. 1753.

Mr. RICHARD MOTTON, of Falmouth, a respectable character. Whilst walking to his farm, he was suddenly seized with a faintness, and obliged to be carried home, but before any medical assistance could be procured he expired.

In his 19th year, Mr. JOHN HAGDEN NEALE, an under-graduate of Pembroke College, having taken a sailing-boat with a boy from the boat-house at Oxford, was crossed by another boat, and forced by the bowsprit under the water and drowned. He had been warned of his danger by the gentleman in the other boat, who jumped in to save him, but without success. The accident arose from Mr. Neale not understanding the management of a sail.

Rev. WILLIAM MATTHEWS, vicar of Chaddesley Corbett, co. Worcester.

Almost suddenly, in her 21st year, Miss SARAH MILES, daughter of Philip Miles, Esq. of Clifton-house, near Bristol.

Mr. JAMES THOMPSON, aged 40, Ele-

ZABETH, his wife, aged 41; and WILLIAM, their son, aged 7; were all unfortunately drowned in a large brick-pit at Bristol. The son was playing with a hoop, near the brink of the pit, and, endeavouring to stop it from rolling into the water, fell in. The mother ran to his assistance, and overreaching herself to lay hold of his clothes, got also out of her depth. The father, hearing their cries, ran to the spot, and seeing the dreadful situation of his wife and child—in the very act of sinking—he, in a state of distraction, plunged into the water, (about 11 feet deep), in the hope of rescuing them; but missed his aim, and they all perished. When the bodies were found, about an hour after the accident, the mother had her son clasped in her arms.

Mrs. WATKINS, of Radcliff-hill, near Bristol. She had a large evening party, and appeared in more than usual health and spirits, but, while receiving some of her guests, she suddenly sank down, and expired immediately.

At Alford, Lincoln, suddenly, in an apoplectic fit, Mrs. YOUNG.

Mr. JOHN BIRCHNELL, Mason, of Oakham, Rutland. He dropped down in one of the streets there, and died before medical assistance could be procured.

June 8. Mrs. SIMETON, wife of Mr. Richard Simeton, of Grafton, near Boroughbridge. She was followed to the grave by nine children, and her infant child was interred with her in the same coffin.

June 9. At his house in Upper Wimpole-street, by accidentally falling over the bannisters of the staircase into the hall, MARK MILBANKE, Esq. admiral of the White. He was in the 82d year of his age; more than 70 years of which had been devoted to the naval service, into which he entered in the year 1734.

Suddenly, while in bed with her husband, JOAN, wife of ROBERT MONDAY, of Crowlees, in the parish of Ludgvan. On the discovery of her death, her husband, who had been some time rather indisposed, removed to another bed, and died in about six hours after.

Mr. MARINS, of Willoughby. While on his way to Alford, co. Lincoln, he dropped down in a fit, and died instantly.

At the house of her father, Sir Philip Stephens, Bart. at the Admiralty, after having been safely delivered of a daughter on the 15th, which died in a few hours, Viscountess Ranelagh, wife of Thomas Jones, Viscount Ranelagh, co. Wicklow, and Baron Jones, of Navan, co. Meath, to whom she was married in August last.

ANSWERS TO CORRESPONDENTS.

A writer who calls himself PRESBYTER, having thought proper to address to the Christian Observer sixteen pages of "*a reply to all his anticalvinistic opponents*;" it may be proper in us to acknowledge the favour; for in that light are we certainly disposed to regard the expression of his dissatisfaction with us. His object in addressing us is to expose some alleged misrepresentations contained in a critique of his former work on the Bishop of Lincoln's Elements, which stands in our volume for 1803, p. 682. We have no intention to review this new work of Presbyter, both because he certainly has thrown no new light on the subject of it since he last wrote, and because we should only have to repeat our former remarks on his spirit and temper, which we are sorry to say do not seem materially to have improved by age. We mean to confine ourselves simply to explanation.

The Presbyter (p. 507,) endeavours to exculpate himself from the charge of "allowing neither truth nor goodness to those who dissent from him*." (C. O. for 1803, p. 682.) But we still think that the charge applies to *his work*, with which alone we had to do, however it may apply to *the author*, of whom we could not be supposed to have any knowledge. He then speaks (p. 58) of agreeing with us at p. 485, respecting the extent of Christian redemption: but on turning to the page referred to we cannot find that any opinion had been there expressed by us on that subject. We are therefore at a loss to conjecture what it is to which Presbyter alludes.

"To the personal charges of *irregular* and *disorderly* conduct, on account of his preaching *every where*, Presbyter disdains to answer." On referring to the C. O. for 1803, p. 683, 684, we find that these personal charges consist of nothing more than some general remarks on the impropriety of *irregular* and *disorderly* conduct in clergymen. That they apply to Presbyter, wherever Presbyter may be, is no where affirmed; but if he is conscious that they do apply to him, then we have no scruple in saying that he is one of the persons at whom they were aimed.

Presbyter, at p. 6, has so expressed himself, as to give his readers the idea of our having asserted "that millions who never heard the name of Jesus will be redeemed and blessed for ever through the merits of his death." This however is a very false impression, for the only use which we have made of these words (see p. 685.) is to blame the Bishop of Lincoln for uttering the unwarranted sentiment which is contained in them.

* The Christian Observer, he says, have been pleased to *interrogate* him on this point. This is only a fresh instance of Presbyter's inaccuracy, for they do not *interrogate* him upon it at all.

Before Presbyter proceeded to prove (p. 62,) that it would have been a *reproach* to our church not to have expressed herself precisely and definitely respecting the doctrine of predestination, he ought to have shewn that the Scriptures had expressed themselves precisely and definitely upon it. This he has not attempted to do. Let us then assume, for the sake of argument, that the Scriptures are not so precise and definite in their expressions respecting election and reprobation, as to enable us to form a perfectly consistent and intelligible system of doctrine: would it in that case have been wise in our Church to step beyond the limits prescribed by Scripture, and to endeavour to make that clear which the Holy Spirit had seen fit to leave in some degree of obscurity? We are so far from thinking with Presbyter that this would have been any "impeachment of her wisdom and integrity," that we should have been ready to question her wisdom, if not her integrity, had she pursued a different line of conduct. We are of opinion that nothing is so admirably calculated "to preclude and avoid all diversity of opinion" on such points, as a determination (the determination which was in fact adopted by our church) to lay aside all curious search, and to shut up all disputes, by adopting the general terms set forth in the Holy Scriptures. (See Royal Declaration.)

We are far from thinking, as Presbyter would insinuate (p. 63,) that "*articles* are to be subscribed in the sense WE ENTERTAIN of the Holy Scriptures on this point;" but we are of opinion that when an article is expressed in Scriptural terms, we are then bound to ascertain from Scripture the fair meaning of such terms, and to subscribe accordingly. An example will serve to illustrate this position. The third article says "it is to be believed that Christ went down into hell." Now are we to understand the word *Hell*, literally, according to the sense which it bears in common conversation, as the Lutherans do? or are we to understand it as the place of departed souls? Or are we to understand it to mean merely the grave? How shall the point be settled? Would not Presbyter say, by an appeal to Scripture?

Presbyter professes to comprehend the subject of predestination; he sees no obscurity in it. We are very willing to allow him all the triumph which he can derive from his superior light. As for ourselves we must still "profess to comprehend the subject too imperfectly to authorize our constructing a system of divinity upon it." In this subject, we must confess, to whatever sneers that confession may again expose us, that we are so far from seeing no obscurity, that instead of being disposed to define and systematize, we never contemplate it without being disposed to cry out with holy Paul, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

"When or where," asks the Presbyter, (p. 67,) "did I ever affirm that the articles of our Church were composed and modelled after Calvin's institutes?" obviously intending to have it understood that we had charged him with affirming such a proposition. Now this is very unfair; for we have no where made such a charge. We have merely said hypothetically, p. 687, that "if Presbyter" (in affirming the articles to be Calvinistic) "meant to affirm, that they were composed and modelled after Calvin's institutes, we conceive the representation to be extremely incorrect." Presbyter might have saved us the trouble of guessing at his meaning, which is all that we pretend to do, had he thought proper to explain distinctly what he meant by affirming that the articles of the Church of England are Calvinistic.

O. C. K.'s verse will find a place. We are much obliged to O. C. K. for his counsel and we should be very glad to avail ourselves of it. It would be a gratification to us to be able to enrich our work with good poetry. If O. C. K. is of opinion and we incline to think that he is, that we have been over fastidious in our estimate of the poetry which at different times has been sent to us, we beg him to name any particular piece which he conceives to have been unfairly rejected, and we promise him that it shall appear in our own vindication, if not in the body of the work, that we dare not venture to promise, at least on the blue cover. Indeed we have at times seriously thought of filling up any vacant space in the blue cover which that more humble, but not unprofitable, species of contribution called advertisements, may leave unoccupied, with specimens of the *fugitive* poetry with which we have been kindly favoured.

A paper on *Church patronage* will be inserted.

We will thank C. H. to send us the "charge" to which he refers. We have not been able to obtain it.

M. G.; H. G.'s Lines; and VIATOR, will appear.

DEVEROUS ECCLESIA; A. B.; and M. C. I., in answer to Y. Z.; P. H.; and BIBLIOPHILUS; we have not yet had time to read with care. NOTUS MIHI; A CHRISTIAN FRIEND; SERGIUS; HARDWICKE; B.; P. R.; H. U.; C. C.; AN OBSERVER; and ASPASIO are likewise under consideration.

The review of the work mentioned by Ja. S. will, we have little doubt, appear in our next.

ERRATUM.

Present number, p. 384, col. 2. line 7 from bottom, for *peccatur* read *peccator*.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

For the Christian Observer.

SOME ACCOUNT OF THOMAS FULLER, D. D. WHO DEPARTED THIS LIFE AUGUST 16, 1661.

THIS eminent person, well known as the author of several writings yet extant, particularly of a Church History of Britain, was born at *Aldwinckle*, in *Northamptonshire*. Of St. Peter's parish in that town his father had been minister; a man of a blameless, quiet, but not inactive character; who, though he lived in the midst of a religious contention, yet took no part in the intemperate controversies of the day: his life was devoted to the duties of his pastoral office; and the hours that could be spared from these were given to the education of his son. The subject of this memoir began his course, therefore, under circumstances highly favourable to the formation of the ministerial character: for while he received from the lips of his tutor the instruction which tended to qualify him for the clerical profession, he had constantly before his eyes the example of what a clergyman should be *in word, in conversation, in charity, in spirit, in faith, in purity*.

From an anonymous account of Dr. Fuller, now become very scarce, we learn, that he was entered at *Queen's College, Cambridge*, at the early age of twelve years; and that he successively took the degrees of Batchelor and Master of Arts, at a much earlier period of life than was usual, and with very general commendation. Nor was his rectitude less conspicuous than his talents. Of the former his biographer mentions the following instance. A fellowship in his own college became vacant; but there being already one fellow of the same county, and the statutes of the house not admitting more, Mr. Fuller was by his birth-place rendered ineligible. So much, however, was it the desire of the whole college that he should be elected, that a dispensation in his favour from the obligation of the statute was proposed, and might have been obtained. But his own consent to the measure could not be obtained. Glad as he would have been of the fellowship, he refused to owe his advancement to so bad a precedent. He felt that to have acted otherwise would have been unjust: it would have been to take that which belonged to another.

After this he removed to Sidney College, and while there was chosen Minister of *St. Bennet's* parish in Cambridge. His sermons, though but the first fruits of his labours as a minister of the Gospel, drew the attention, not merely of his parishioners, but of numbers of the gownsmen. He had not been long in Sidney College before a fellowship belonging to it was offered to him, and, at the same time, a stall in the Cathedral of Salisbury. The former not being tenable with the latter, was relinquished by Mr. Fuller. It seems probable from the Memoirs which supply the principal facts in this account, that the prebend was connected with some parochial charge in the city or neighbourhood of Salisbury, and that the reason which induced Mr. Fuller to prefer the prebend to the fellowship was, that the former afforded him better opportunities than the latter of serving his fellow-creatures in their dearest interests. To turn his back, for such a reason, on the pleasures of an academical life, congenial as they must have been to the taste of a scholar, was no bad omen of his future eminence in that holy function which he had chosen.

This preferment proved introductory to another which was soon after tendered to him, the Rectory of *Broad*

Windsor, in *Dorsetshire*. Although this offer came recommended by many agreeable circumstances; (it made a considerable addition to his income; the place was at no great distance from the Cathedral in which he held a stall; there was honour, as well as emolument, in the appointment;) yet he did not eagerly grasp at it. He considered the duties incumbent on him who accepted it, and before he gave his answer, seriously enquired into his own fitness for discharging them.

When he had spent some time on this new situation, it was suggested by several of his friends, that there would be a propriety in his taking a higher degree in the university. Resolving to follow this advice, he prepared for a journey to Cambridge to take the degree of Batchelor in Divinity. Among the circumstances related of this journey, it is pleasing to observe the interest which his parishioners took in the concerns of their minister. When they heard that he was going to visit the university, they felt a desire that it might be known in the very place of his education, how much he was valued by his flock. A parish meeting was held previously to his departure, in which it was resolved, that four of the principal inhabitants should wait upon the Rector, and request his permission that they might, in the name of the whole parish, accompany him to Cambridge. Mr. Fuller received the proposal with many thanks for this and other demonstrations of the love of his parishioners towards him. He accepted their kindness, and soon after set out with these four gentlemen for the university.

On his arrival at that seat of learning, he was visited by almost every distinguished character in the university; but none were more forward to do him honour than his former flock, the parishioners of St. Bennet's. Such strong and numerous testimonies of high regard somewhat embarrassed Mr. Fuller, he being a man not very ready at compliments; but they were no small gratification to his four fellow travellers. They were delighted in having a minister whom they saw so valued and beloved, where he had lived before. And to testify their own sense of his worth, were at the expence of treating the numerous friends of their minister, previously to their departure from Cambridge.

How long he continued at *Broad Windsor* is not mentioned in his life; but it was probably a considerable length of time, as he is said to have completed in that retirement several of the works which he afterwards published; particularly his *Pisgah Sight*, which is reported to be the most exact of all his pieces. Not being able to ascertain the motives that induced him to leave this situation, the event must be left without any observation upon it. Nothing faulty is recorded; and in that case it may be hoped that, at least in his own view, there were satisfactory reasons for his departure. It may here be remarked, however, that for a Christian minister to remove from a situation, especially if it be one in which God has blessed, and is blessing, his labours, is a step which ought not to be lightly taken, and for which there ought to exist more substantial reasons than an increase of his income.

The next particular which is related of Mr. Fuller is that he became a very popular preacher in London. The only appointment which he had obtained, was that of Lecturer at the *Savoy Chapel*. Here his talents as a preacher were so highly rated, that the chapel could not contain the multitude that came to hear him. Accordingly he had, as his biographer relates, "two audiences, one without the pale of the Church, and another within;" not only the vestry being crowded with hearers, but considerable numbers standing outside, at all the windows of the chapel. What the matter of that preaching was which proved so acceptable, we are not altogether at a loss to determine, some printed sermons of Mr. Fuller's being yet extant. In these remains, the Christian will perceive with pleasure, that applause acquired by the preacher's gifts not accompanied to exhibit, in their full propo[illegible] ther the doctrines or the[illegible]tions, ei- Christianity. The fallen st[illegible] duties of the atonement of Christ, [illegible]e of man, ty of the influence of t[illegible]he necessit, the obligation of [illegible] Holy Spi- other fundamental points [illegible]iness, and truth, clearly stated and e[illegible] Christian enforced by impressive appeals to the heart and conscience, appear to have formed the substance of his discourses

From this useful station Mr. Fuller was, at length, driven by the turbulence of the times. Though a man of great moderation, as is sufficiently evident from his Church History, he could not connive at the rebellious spirit which now began to throw off the mask that had hitherto concealed its machinations. He, therefore, became obnoxious to the leading men of that period. A loyal sermon which he ventured to preach at this time drew upon him the animadversions of *Saltmarsh*, well known for the bold positions advanced by him on the side of supralapsarianism. To these animadversions he replied with more calmness than was common in that acrimonious age. It may be mentioned, as a farther instance of his moderation, that though he had been harshly treated by *Saltmarsh*, he nevertheless recorded the name and virtues of that writer in his posthumous work, entitled the *Worthies of England*, in terms of great respect.

Notwithstanding Mr. Fuller's fidelity to the king, he was suffered by the parliamentary leaders to hold his situation, at the Savoy Chapel, much longer than many others of the clergy had been allowed to keep possession of their benefices. At length, however, being informed that he must subscribe the *solemn league and covenant*, as the only condition on which he could retain his living, he determined on parting no longer with those who imposed it. Committing himself to the care of Divine Providence, he made his escape from London, and repaired to Oxford, where the King at that time resided.

During his stay in this city the King appointed him to preach before him at the University Church. But here an unexpected trial befel him. On this important occasion he determined to pursue his former open and manly conduct; and instead of seeking to ingratiate himself with partisans, he laid open in his sermons the blessings of an accommodation, and recommended such a degree of condescension in ecclesiastical matters, as he conceived absolutely necessary for extinguishing the flames which for extirpation kindled. On this account, he was regarded by some of the court as being a *lukewarm* royalist: a circumstance which gave him great concern, as it well might, considering that his fidelity to the King alone had brought him to that place. This fact will serve to illustrate the complexion of those unhappy times; and it should excite ministers of the present day to thankfulness, for having their lot cast at a milder period. It should be a warning to them likewise, not to concur with those who seem to be aiming at the revival of antient animosities; lest they should be thereby instrumental to the return of those times, in which nothing but the language of violence could obtain a hearing.

Mr. Fuller's attachment to the King was, in no degree, impaired by this circumstance, however painful it must have been to his feelings. He became a chaplain in the royal army, on the nomination of Lord Hopton, and preached to the soldiers every Sunday. With the army he moved from place to place; yet even in this unsettled way of life, such was his strength of mind, that he could apply himself to study. He was at this time collecting materials for his work, entitled the *Worthies of England*; and wherever the army stopped, he immediately employed himself in endeavouring to obtain such information as the place might afford, either by parish records, church monuments, or the communications of intelligent persons. He was for some time shut up in *Basing-house*, in Hampshire, with Lord Hopton's army, while it was besieged by the parliament forces under Sir William Waller. Even here, as if sitting in the study of a quiet parsonage, far removed from the din of war, did he prosecute his favourite work; discovering no sign of fear, but only complaining that the noise of the cannon, which was continually thundering from the lines of the besiegers, interrupted him in digesting his notes.

Waller being forced to raise the siege, the fate of Basing-house was, for the present, suspended. It was soon after besieged a second time, when it fell; on which Lord Hopton's army took shelter in the City of Exeter, whither Fuller accompanied it. Here he continued till the city surrendered to the parliament forces. In the capitulation honourable terms were obtained, in which Fuller was included. He was permitted to go, without molestation, to London, where he resumed his labours as an author. The tragical end of the King, however, so

affected him, as to suspend, for a considerable length of time, the prosecution of his task. He seems, indeed, in the depth of his distress, to have abandoned it entirely. "What shall I write," said he, "of the Worthies of England! This horrid act will bring such infamy upon the whole nation, as will ever cloud all its former glory." He grew indifferent to every thing; so that for a time even his private affairs were neglected. Devotion, however, afforded him a resource in this dejected state of mind. He looked up to God for grace to improve the awful dispensation, and gradually became more capable of applying his talents to some useful purpose. He took up his pen again, and endeavoured, by extraordinary diligence, to redeem the time which he had lost. The Rectory of Waltham Abbey was about this time conferred on him by the Earl of Carlisle. This promotion had not been long given to him, before he appears to have become the preacher of a lecture first at St. Clement's, Eastcheap; and afterwards at St. Bride's Church, Fleet-street, on a Thursday afternoon.

The unsettled life which he had been obliged to pass during the civil wars, was more easily borne than it would otherwise have been, from his having previously become a widower. After having continued in this state twelve years, he married again. His second wife was a sister of Lord Baltingtasse. Being made richer by this match, he was enabled to alleviate the miseries of those who had been impoverished by the changes of that revolutionary period. He was accordingly the succourer of many in distress; and by pleading their cause from the pulpit he procured, in addition to what he contributed from his own purse, pecuniary assistance, in some degree, proportionate to the exigency of the case.

He seems at times to have been silenced by the prohibitions issued against the Church of England during the Protectorate of Cromwell. But the effect which these injunctions produced on him, conveys a good lesson to those who are ready to complain of opposition to their ministry. He viewed the prohibition as a chastisement from heaven for the faults of those whom it restrained; and with this sense of demerit, his mind was much more occupied than it was with the character of the Usurper. Instead of loading Cromwell with invective, he humbled himself under the hand of God, "as if," says his biographer, "God had laid him aside as not fit to serve him; and this he referred to his former remissness in the discharge of that high function whereunto he was separated and called."

We are at a loss for the dates of the several changes which took place in his life. But we learn, from the author of his Memoirs, that he exchanged *Waltham Abbey* for the living of *Cranford* in *Middlesex*, on the presentation of Lord Berkley; and that he likewise regained his situation in the Savoy Church. Indeed, on his return to London from Exeter, he had made the first tender of his services to the parish of which he formerly had the care. But the state of things had altered so greatly, that his offer was rejected. Some years afterwards, however, he was invited to take charge of the Savoy again, and he gladly resumed the care of the flock at that place, towards whom he had always borne a peculiar affection. His time was now divided between the congregation at Cranford, and that which assembled in the Savoy Church.

Soon after the Restoration, the profits of his prebend in the Cathedral of Salisbury, of which he had been deprived twenty years, were recovered. He was likewise made chaplain in extraordinary to Charles II. He now seemed to be in a fair way of rising to some very eminent station in the Church. But better things were determined for him, by the Supreme Disposer of all events. His mortal course was finished in a little more than twelvemonths after the Restoration.

All that remains is to relate some particulars of his end. He had gone to Salisbury to adjust some affairs relating to his prebend, and it is probable that he caught a fever while on that journey, as he appears to have been ill on his arrival in London. He was engaged to preach a wedding sermon at his Church in the Savoy, on the Sunday after his return, by the particular desire of a relation who was to be married the next day. While at dinner on that day, he felt himself so much indisposed, that his

son, who was with him, intreated him to lie down on the bed; and by no means to preach that afternoon. But he would not be dissuaded from preaching, alleging, that "he had often gone up into the pulpit sick, but always came down again well; and that he hoped he should do as well now, through God's strengthening grace."

When he got into the pulpit he was so ill as then to be apprehensive of danger himself. Under this impression he thus addrest the congregation, before he began his sermon: "I find myself very ill, brethren, but I am resolved, by the grace of God, to preach this sermon to you, though it may be my last." He proceeded, with his usual collectedness, till about the middle of the sermon, when there seemed a slight failure of his faculties; but rallying them again, he made a very pertinent conclusion. He sat down in the pulpit for some time after the sermon was ended, conceiving that, after a little rest, he might be capable of descending without assistance. But finding himself unable to rise, two men ascended the pulpit stairs, and conveyed him down. He was carried in a sedan chair to his lodgings, and immediately put to bed. An eminent physician was sent for; but his disease set the powers of medicine at defiance. He soon became delirious, and talked much of his books; calling frequently for pen and ink, and telling those who stood by, that "he would write it out," &c. At other times his thoughts ran upon higher subjects, as was evident by the frequent lifting up of his hands and eyes toward heaven.

So rapid was the progress of his disease, that by Wednesday noon presages of dissolution began to appear. In this stage of his illness, it pleased God to restore to him the use of his reason: whereby he was honoured with an opportunity of taking a calm and instructive leave of the world. This was a great favour to his Christian friends, and gave a heavenly sweetness to the solemn event which they were called to witness. His remaining hours were all employed in prayer and praise. Several clergymen being with him he intreated them to pray for him, which they did. He joined with them in the act, with great fervency of devotion, and added some words of his own, expressive not only of submission, but of thankfulness for the event which awaited him. His behaviour was not only grave and humble, but peaceful and happy. "The bitterness of death" seemed to be effectually taken away. If he saw any persons weeping in his presence, he would desire them to refrain, and would "highly extol his condition as a translation to a blessed eternity."

His thoughts were so entirely engaged in the contemplation of heavenly objects, as to leave no room for the admission of any earthly concern. He seemed as dead to the world, as if he were a disembodied spirit. As a striking instance of his heavenly-mindedness, it was observed, that even his favourite work, the labour of his life, and now nearly ready for the press, seemed to be totally forgotten by him: not a syllable dropping from him, which had any reference to it. He could labour on it amidst the perils of a siege; nor could the perpetual movements of an army indispose him to pursue his task; but when he was standing on the threshold of heaven, it lost all its importance. He had other worthies in his eye, the great cloud of witnesses whom he was hastening to join, and of whose everlasting joys he had some anticipation even under the agonies of death.

On the morning of Thursday he breathed out his spirit into the hands of his Redeemer, in the fifty-third year of his age. He was buried at the expence of his patron Lord Berkley, in the Chancel of Cranford Church. The funeral was attended by at least two hundred clergymen, so highly respected was he by his brethren in the ministry. A sermon was preached on the occasion by Dr. Hardy, Dean of Rochester; but no evidence appears of its having ever been printed: a circumstance rather to be regretted, as it is said to have contained a very excellent delineation of Dr. Fuller's character.

VIATOR.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. V.

In the year 1551, being the fifth year of Edward the Sixth, an edition of the Holy Scriptures was published by royal authority, and of course with

the full sanction of Archbishop Cranmer, to which a short preface was added, entitled, "The Sum and Content of the Holy Scripture both of the Old and New Testament." This document appears to me to be valuable as containing a distinct exposition of those doctrines which, at this period of the Reformation, were deemed to be essential to salvation. The fall and corruption of man; his redemption by Jesus Christ; his justification by faith; his sanctification by the Holy Ghost; and the necessary connection between justifying faith and good works, (so that he "who hath not good works declareth that he hath not faith"); are all fully and explicitly stated. But let the reader judge for himself.

THE SUM AND CONTENT OF THE HOLY SCRIPTURE BOTH OF THE OLD AND NEW TESTAMENT.

First, the Holy Writings of the Bible teach us, that there is one God Almighty, that hath neither beginning nor ending; who, of his own goodness did create all things, of whom all things proceed, and without whom there is nothing; who is righteous and merciful, and who worketh all things in all after his will; of whom it may not be demanded wherefore he doth this or that.

Then that this very God did create Adam, the first man, after his own image and similitude, and did ordain and appoint him Lord of all the creatures in the earth. Which Adam, by the envy of the devil, disobeying the commandment of his Maker, did first sin, and brought sin into this world, such and so great, that *we who are sprung of him after the flesh, are subdued unto sin, death, and damnation, brought under the yoke and tyranny of the devil.*

And further, that Christ Jesus his Son was promised of God the Father to be a Saviour, to this Adam, Abraham, Isaac, David, and the other fathers; who should deliver *them* from their sins and the tyranny of the devil, that with *a quick and living faith would believe this promise, and trust to Jesus Christ, hoping to have deliverance from and by him.* And truly this promise is very oft rehearsed in the books of the Old Testament, yea, and the Old Testament is this promise; as that is called the New, which teacheth that this promise is fulfilled.

And that in the mean season while the Fathers looked for salvation and deliverance promised, because man's nature is such that he not only cannot but also will not confess himself to be a sinner, and especially such a sinner as hath need of the saving health promised, the law was given, that through men might know sin and that they are sinners, when they see that they do none of the things that the law commandeth, with so glad and willing a mind as God requireth, but rather against their wills, without affection, and as though they were constrained with the fear of the hell which the law threateneth, saying, "cursed be he that maintaineth not all the words of this law to keep them." And that this law was given to the intent that, sin and the malice of man's heart being thereby the better known, men should the more fervently thirst for the coming of Christ, who should redeem them from their sins; as it was figured unto the Jews by many ceremonies, hosts, and sacrifices, which were ordained of God, not to take away sins, but to shew and declare that they should be put away *by faith in the salvation promised through Christ;* and which now are put away by the coming of Christ, which is the very host of the Father that taketh away all sin.

Last of all, by the books of the New Testament we are taught, that Christ, which was promised and shadowed in the Old Testament, was sent of the Father at such time as he had determined with himself, at such time as all wickedness flourished; and that he was sent, not for any man's good works (for they all were sinners) but to the intent that he would truly shew the abundant riches of his grace which he had promised.

In the New Testament, therefore, it is most evidently declared, that Jesus Christ, the true Lamb and Host, is come to reconcile us to the Father, paying on the cross the punishment due unto our sins; and to deliver us from the bondage of the devil (whom we served through sin), and to make us the sons of God; since he has given us the true peace and tranquillity of conscience, that we no longer do fear the pains of hell: which fear is put away *by the faith, confidence, and assurance, that the Father giveth*

us, drawing us unto his Son; for that faith is the gift of God, whereby we believe that Christ is come into this world to save sinners: which (faith) is of so great pith that they which have it desire to perform all the duties of love to all men, after the example of Christ. For faith being once received, God giveth his Holy Ghost, wherewith he tokeneth and marketh all that believe; which is the pledge and earnest that we shall surely possess everlasting life, and giveth witness to our spirit and grafteth this faith in us that we be sons of God, pouring therewith the love into our hearts which Paul describeth and setteth out to the Corinthians.

By that faith and confidence in Christ which by love is mighty in operation, and that sheweth itself through the works of love, stirring men thereto, by that (I say) we are justified; that is, by that faith, Christ's Father, (which is become our's also through Christ our brother) counteth us for righteous and for his sons, imputing not our sins unto us through his grace.

To conclude, he came to the intent that we, being cleansed from our sins, and sanctified unto God the Father, that is, hallowed unto the use of the Father, to exercise good works, denying and forsaking the works of the flesh, should freely serve him in righteousness and holiness all our life long, through good works which God hath ordained to the intent that we should walk in them, declaring ourselves thereby to be surely called unto this grace: *which works, whosoever hath not, declareth that he hath not faith in Christ.*

Unto Christ we must come, and follow him with a cheerful heart, that he may instruct and teach us; for he is our master, meek and humble of heart: he is our example, of whom we must learn the rule of good living: further, he is our priest, high bishop, and only mediator, who now sitteth on the right hand of God the Father, is our advocate, and prayeth ever for us: he will, undoubtedly, obtain whatsoever we desire, either of him, or of his Father in his name, if we believe that he will do it when we require it, for so hath he promised. Let us, therefore, not doubt (although we sometimes sin) with a confidence to come unto him, and with a living and undoubting faith that we shall obtain mercy; for, therefore, he came to the intent to save sinners, neither requireth he any thing more of us than to come to him without fear.

This is the same Jesus Christ which, after he hath killed the man of sin with the breath of his mouth, shall sit in his majesty and judge all men, giving unto every one the works of his body, according to that he hath done, whether it be good or bad: and then he shall say unto them that shall be on his right hand, "Come, ye blessed children of my Father, inherit ye the kingdom prepared for you from the beginning of the world;" and unto them that shall be on his left hand, "Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels." Then shall the end come, and he shall deliver up the kingdom to God the Father.

To the intent that we should know this, by the goodness of God working by his Holy Spirit are the only writings of the Bible given us; that we should know, I say, and believe that there is one God, and Jesus Christ whom he hath sent, and that in believing we should have everlasting life through his name.

Another foundation than this can no man lay: and St. Paul desireth that he be holden accursed which preacheth any other faith and salvation, than only by Jesus Christ, yea, although it were an angel of heaven. For of him, and through him, and for him, are all things; to whom with the Father and the Holy Ghost, be honour and glory for evermore. Amen.

Q.

To the Editor of the Christian Observer.

SIR,

In your capacity of Christian Observer, you frequently take notice of the state of the religious world, and give us your reflections upon it. I therefore shall not apologize to you for the liberty which I take in sending you a few observations on Rev. iii. 19, 20. And I do this the more readily, as I conceive that the state of the Church of the Laodiceans, to whom these words were originally addressed, bears a strong resemblance to the present state of religion in this country. The words are, "Be zealous and repent. Behold, I stand at

the door, and knock: if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me."

This Church, verse 15, is reminded of the indifference which it shews to the important concerns of the soul, and is threatened with severe judgments for this crime. "*I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot: so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*" We here see that the Almighty declares his utter detestation of the conduct of the Laodiceans, and even affirms, that he should have been better pleased, had they lived in an open state of wickedness. The reason of this declaration is obvious: for they, who are not zealous followers of Christ, cannot be called the true servants of God, and cannot be partakers of the blessings of heaven, though they may abstain from the commission of gross sins. Thus they bring a disgrace on Christianity by the unconcern which they shew for that religion, of which they profess to think so highly; while they do not by their lives give proofs of that real conversion, without which the Almighty cannot receive them into the number of his children. But even such characters as these are assured that God is not willing that they should perish, but anxious, on the contrary, that they should become sincere penitents, and thus avoid the terrible punishments which had been denounced against them in the preceding verses.

Bad as was the state of the Church of Laodicea, I am sorry to observe, that many who, in these times, profess a stedfast belief in Christ, (for I speak not of those who are utterly unconcerned about religion,) seem to approach too near to the same miserable condition. Although the opinions which they hold are truly orthodox, and their lives outwardly irreproachable, yet the affairs of this life are undertaken with more earnestness, and prosecuted with greater vigour, than those concerns on which the eternal welfare of the soul depends. When engaged in the exercises of devotion, in offering up prayers to the all-wise disposer of human events, and in praising and adoring the divine goodness, how dull and lifeless and unconcerned do they appear! But behold them engaged in any pursuit which is congenial to their taste, and satisfaction will be apparent in their countenances, their actions, their expressions. How animated, for instance, are they in conversing with friends whom they love! How manifest is the gratification which they receive in a convivial party! With what painful solicitude, and undeviating application, do they pursue any scheme which they may have formed for acquiring distinction or increasing their property! Now, Sir, what reason can be assigned for their unconcern in religion, unless it be that the affairs of the world to come inspire them with less real delight, than the transitory pleasures and amusements and business of this life? I really fear that no other can be produced, which any reasonable man would deem satisfactory.

But let me not be misunderstood. I am not of that fervid turn of mind, which regards "*bodily agitations*" as a proof of genuine conversion. No, Sir, these I hold to be either a gross imposture, or else a proof of the "*supernatural agency*" of the *prince of darkness*. But there is a vast difference between the extravagant gestures of fanatics, and the torpid coldness of modern Christians. The conduct I would recommend is that which avoids both of these dangerous extremes. My wish is to see that *fervency in prayer*, that *earnestness in thanksgiving*, and that *lively concern in all the exercises of devotion*, which neither dies away into cold indifference, nor is wildly elevated into enthusiastic and unmeaning rapture.

Since, then, the lukewarmness which prevailed among the Laodiceans has evidently found a parallel in our own age and nation, the same earnest admonition, which was given to the former, may, with propriety, be addressed to the members of the Church of England. And we may rest assured, that, if our repentance is sincere and abiding, we have the never-failing promise of our gracious God that he will accept and bless us.

Permit me to subjoin a few devotional reflections which arise naturally from the subject.

When we consider the greatness and enormity of our offences, and the unconcern which we manifest in imploring the divine mercy, we cannot but be ashamed of our impurity, and

astonished at our insensibility. Our sins are of so heinous a nature, that they call for the deepest sorrow and contrition. Yet we are unaffected by them. In the affairs of the present life, and in the trifles which here engage our attention, we can shew the utmost earnestness, and our pleasure is demonstrated by a thousand signs: but in the supremely important concerns of eternity, our best services are dull and lifeless: our most earnest devotions are offered up with little or no vigour. Give us grace, O gracious Lord, sincerely to repent of this conduct, and be pleased to strengthen our endeavours and resolutions of amendment by the bounteous aid of the Holy Ghost. Give our minds a more just view of the weighty concerns of eternity, and impress us with a holy awe of thy presence. Give us grace to hear and to obey the motions of thy Holy Spirit, and to open the door of our hearts to our merciful Redeemer. May we receive with joy O Lord, the glad tidings of thy approach, and accept with unfeigned pleasure the promise that thou "wilt come in to us, and wilt sup with us." We make these requests, not confiding in ourselves, but in the powerful blood of Jesus Christ, which is able to cleanse us from all sin.

A. E. D.

To the Editor of the Christian Observer.

The inclosed remarks of Archbishop Leighton on 1 Pet. i. 2. seem worthy of insertion in your work: of this however you will judge.

Æ. D. T.

Pet. i. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.*

Men are not easily convinced and persuaded of the deep stain of sin, and that no other laver can fetch it out, but the sprinkling of the blood of Jesus Christ. Some, that have moral resolutions of amendment, dislike at least gross sins, and purpose to avoid them; and it is to them cleanness enough to reform in those things: but they consider not what becomes of the *guiltiness they have contracted already, and how that shall be purged,*—how their natural pollution shall be taken away. Be not deceived in this: it is not a transient sigh or a light word or a wish of "God forgive me;" no, nor the highest current of repentance; nor that which is the truest evidence of repentance, amendment: it is none of these that purifies in the sight of God and expiates wrath. They are all imperfect and stained in themselves, and cannot stand and answer for themselves, much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with this blood, are impure: all our washings without this are but the washings of the blackamoor; it is labour in vain. Jer. ii. 22. Job ix. 30, 31. There is none truly purged by the blood of Christ that doth not endeavour after purity of heart and conversation; but yet it is the blood of Christ by which they are all fair, and there is no spot in them. Here it is said, "elect to obedience," but because that obedience is not perfect there must be a sprinkling of the blood too. There is nothing further out of nature's reach, and out of its liking and believing, than the doctrine of redemption by a Saviour, a crucified Saviour; by Christ, and by his blood, first shed on the Cross in his suffering, and then sprinkled on the soul by his Spirit. It is easier to make men sensible of the necessity of repentance and amendment of life (though that is very difficult), than of this purging,—of the sprinkling of this precious blood. Did we see how needful Christ is to us, we should esteem and love him more."

To the Editor of the Christian Observer.

Sir,

I beg leave to ask of you, or of some one of your able correspondents, an answer to a plain question. In your review of Mr. Cooper's Sermons, Vol. for 1804, p. 355, I perceive the idea is reprobated of what is there termed a mitigated law. If Mr. Cooper only means to condemn the liberty which many take of making a law for themselves, or of adopting, as a moral standard, the partial law of the society in which they live, I fully agree with him: but I suspect that he takes for granted (as many do) that no di-

vine law exists but what requires from its subject, perfect, *i. e.* unsinning obedience; and since it is evident that such a law cannot be *to a sinner* a rule of life*, it follows (if there exists no mitigated law) that all men, as sinners, must be either condemned criminals, or lawless persons. My question, therefore, is, Has our Lord and Saviour, as Mediator, no law appropriate to his kingdom, to which his people are amenable, and which, "by the washing of regeneration and renewing of the Holy Ghost," they are become capable of obeying?

TITUS.

To the Editor of the Christian Observer.

SIR,

THE evil of which Narcissa complains, in your number for May, is one which had before excited the attention of many of your correspondents. Very frequently have the violent and ungovernable tempers manifested by some professors of religion been made the subjects of animadversion, and their inconsistency with the meek, lowly, and peaceable spirit of the Gospel been ably pointed out. The frequency of such complaints, however, only proves the wide extent of the evil: and indeed this is pretty apparent. No one who looks with any degree of attention upon the body of those who aspire to be thought religious, can deny that the majority of its members are much more taken up with the speculative part of religion, than in bringing their tempers to a conformity with the standard of the Gospel, or aiming at that exalted degree of holiness which the Gospel requires.

Now for an effect so generally prevalent, there must be an adequate cause; and I am afraid that this is to be found in the conduct of some popular preachers. The principal object of their fear seems to be self-righteousness, and therefore their principal aim is to guard against it. For this purpose they are continually bringing forward the great doctrines of the Gospel; and upon these they perpetually enlarge almost to the utter exclusion of practical topics. By this conduct, I fear, that they have, in a considerable degree, been at least accessary to that decline in practical religion which we must acknowledge to have taken place. Here I would not be misunderstood. I am so far from wishing to exclude doctrinal subjects from the pulpit, that I think a clear and luminous display of them of the most indispensable importance. Without it the heart will for ever remain unaffected and unchanged, and consequently there can be no radical reform in the character. But however essentially necessary the *doctrines* of Christianity may be, they should by no means be dwelt upon to the exclusion of other topics. Would any sober builder content himself with *only* laying a foundation? Having finished this, will he not proceed to the superstructure? In like manner doctrines should be urged to their proper improvement, and the practical lessons which flow from them should be properly deduced. Scripture is profitable, not only for *doctrine*, but for *reproof*, for *correction*, and for *instruction in righteousness*. But of these, *doctrine* seems the only one which by some is at all attended to. The great duties of self-examination, watchfulness over our own hearts, jealousy of ourselves, &c. &c. are seldom made the prominent features of a sermon. Practical subjects are rarely brought forward, and when they are it is often in such a manner as prevents, in a great measure, their good effect. If such a topic, for instance, as the depravity of the human heart is made the subject of a discourse, it is generally exemplified in the conduct of those who live without God in the world; in the gross evils which commonly prevail among mankind; in the general prevalence of profligacy and infidelity; and in the rejection and hatred of the Gospel, with which the great bulk of the community are chargeable. The deceitfulness of the human heart likewise, may sometimes be exemplified in the false hopes by which so many are led astray; in the confidence so generally reposed in good works; in the false opinion so prevalent of the goodness of the heart; in the belief that God is too merciful to punish sin, &c. &c. But the depravity and deceitfulness of the heart, as they are manifested under a form and profession of religion, are

* This some may controvert, but let it be considered, whether a law, which is supposed to command sinless obedience, can also command *repentance*.

seldom adverted to. Their effects in producing a marked repugnance to self-denying exertion in Religion, in inducing men to place their confidence in right notions, to lament rather than to forsake sin, to substitute natural warmth of feeling for religious affections, and to choose rather to have the passions moved than the heart edified, are very briefly, if at all noticed. And yet these are the evils of which their hearers are in the greatest danger, and to which, consequently, the watchmen upon the walls ought to direct their chief attention. The precepts of the Gospel also are not often pressed home upon the conscience with the force and energy which they require. By some they are completely omitted, and by others seldom brought forward, and then not as the main subject of a sermon, but rather as supplementary to it; not as a main branch of the preacher's work, but as something collateral and of inferior importance. If there are any who think it their duty to declare faithfully the whole counsel of God, and not to omit any thing profitable to their hearers; but who zealously exhort them to let their light shine before men, and to be fruitful in good works; they are apt to be despised and pitied as legal.

The bad consequences flowing from all this are evident. The hearers of sermons not being sufficiently warned of the dangers to which they are exposed, nor sufficiently stirred up to diligence and exertion, grow careless and lax in their walk and conversation. They are led to think that right doctrinal sentiments are every thing in Religion, and that, these once obtained, sanctification must follow of course. They seem entirely to forget that the truth is often received in unrighteousness, and that we never can assuredly know that we are interested in the benefits which the Gospel conveys, but as we are conformed to the image of Jesus Christ, and as we endeavour, under the influence of the Holy Spirit, to adorn the doctrine of God our Saviour in all things, and to live worthy of God, who has called us to his kingdom and glory. Heaven is not for those who sit still. It suffereth violence, and the violent take it by force. It is a prize worthy of all our endeavours, and which demands and must have them. "If any man will come after me," says our Lord and Saviour, "let him deny himself, and take up his cross and follow me." We are to cut off a right hand, to pluck out a right eye, yea, to hate our own lives also, or we cannot be his disciples. But to all this the attention of professing Christians of the present day is little directed.

From that mode of instruction, which I have ventured to condemn, there results a course of conduct perfectly analogous. Let any one look round upon professed Christians in general, and say what tokens he perceives among them of separation from the present evil world. Is their's the spirit and temper of those who feel themselves strangers and pilgrims here; who are seeking a better country that is an heavenly: and do they act and live as those who have here no continuing city? Are their affections chiefly set upon their heavenly inheritance? Are they temperate in all things? Are they striving to keep under the body and to bring it into subjection? Are they employed in repressing and subduing every improper temper? And is it their aim to attain conformity to him who was meek and lowly in heart; who when he was reviled, reviled not again; and who, when he suffered, threatened not? Is it their chief concern to glorify him who has bought them with his blood? And are they therefore endeavouring, by the consistency of their lives with their professed belief, to recommend religion to all around them, and to convince and silence the gainsayers? Let their conduct answer.

But it is of very little use to point out evils without proposing an adequate remedy. And undoubtedly this must be sought in the removal of the source from whence they flow. Let ministers fix the attention of their hearers more upon those practical subjects which have been so much neglected. While they do not cease to testify repentance towards God, and faith towards our Lord Jesus Christ, let them likewise carefully exhort their hearers to bring forth fruits meet for repentance, and to walk worthy of the vocation wherewith they are called. Let them call their attention more to the enemies of whom *they* are in danger. Let them diligently and faithfully (despising the charge of legality) warn them of those evils to which they are particularly exposed; such as, spiri-

tual pride, acerbity of temper, covetousness, censoriousness, conformity to the world in dress, amusements, style of living, &c. &c. Let them point out the necessary and certain fruits of the doctrines of the Gospel, where received in the love of them, and declare that, when unaccompanied by such conduct, they are only a savour of death unto death. Let them not so much shew how far a man may go in sin and yet be a saint, as how far he may go in profession and yet be a sinner. Let them not be so much employed in searching out and dwelling upon the lowest attainments of grace, as in exhorting their hearers to press forward to the highest.

When this conduct is generally adopted, we may hope that amendment will take place; and that hearers, instead of disputing upon the mysteries of religion, will turn their attention more to what it requires of them. And finding how short their practice falls of the requisitions of the Gospel, they will aim to bring up their lives to its standard. By a course of life, suited to their high profession, they will obviate the scandal and reproach which they have incurred, and convince the world that there is a reality in Religion.

SERGIUS.

To the Editor of the Christian Observer.

SIR,

In your number for April last we were obliged by some judicious remarks on the conduct of Instrumental Music in Religious Worship. These will, it is to be hoped, have attained the end which your correspondent L. R. had in view. It appears to me however, that the subject of his animadversion is not exhausted; that there is much yet to be corrected in the management of a point of still greater importance, I mean the intellectual part of Christian Psalmody. On this topic, Mr. Editor, it is my intention to offer to your readers a few observations, after I have noticed an omission, as it appears to me, in the Strictures of L. R. This gentleman, if we may form a conjecture from some expressions which he has used, is "a person of great musical feeling," and probably skill. Hence it may have arisen that, in enumerating the abuses of the instrument, he has not touched upon that want of simplicity in the tunes which, to a less practised musician, would have been an obvious subject of censure. There are some tunes much admired, and therefore often sung in the Churches and Chapels of London and its neighbourhood, which require a more than ordinary flexibility and command of voice. These, though they shock not the ear of piety in like manner with that light fanciful music reprobated by your correspondent, nor can justly be classed with the ostentation of art condemned by Hooker, are still a great impediment to the devotion of many Christians, who have the misfortune to be less musical than they are pious. When a congregation is assembled for the purposes of prayer, praise, and instruction, the charity of the Gospel should be conspicuous in the very conduct of the worship. No individual or class of individuals should be gratified to the prejudice of the multitude; nay, not even to the multitude should a concession be made, which might *unnecessarily* exclude from an act of that worship any individual. Your friend B. T. has well applied the law of love to the diction requisite for intelligible preaching. Though he may appear somewhat to underrate the comprehension of the common people, yet I think his objection to the frequent use of compound words is well-founded. Now, Sir, I have nearly the same objection, if your musical readers will allow the expression, to compound tunes; to tunes which either in one verse have such a variation of notes as cannot be produced by an ordinary voice, or which, though practicable in their separate verses, are altogether disheartening to some persons, when the variety of those verses begins to discover itself. Lest there should be any obscurity in this remark, I will be brief in observing, that an example of the simplicity and uniformity which I would recommend, may be found in Pleyel's German Hymn.

But I have done with errors in the *sound* of sacred music, and proceed to those which are connected with the *sense*. These appear to me chiefly to arise from two causes, in some degree opposed to each other: the one an over-weening attachment to the non-essentials of our Liturgy; the other an extreme dread of all formality

in Religion, inclining men to suppose that the affections are, at any cost, to be excited, and that devotion is almost identical with rapture.

Amongst the mistaken notions springing from the first of these sources may be ranked a belief, that such a translation of the Psalms of David as is most literal, is the best adapted to the worship of a Christian congregation. To such a persuasion alone can we attribute the perpetuation, in most parish Churches, of the two versions in common use. Of these the authors have, at least for their good intentions, a claim to respect; especially when we compare the object of their industry with those of court-attendants and poets-laureat in subsequent times. But ere we pin our taste for what is poetic or evangelical to the performance of a Sternhold or a Tate, we must forget that a Watts, a Doddridge, a Merrick, and a Cowper have lived and laboured. These sacred poets (for they merit the title) sought not to convince the Christian Worshipper that he was singing precisely what David sang: their great endeavour was to warm his heart with that piety with which David glowed, and to convert the typical language of the prophet into the triumphant expression of Christian faith. But, Sir, I have known a pious Rector of a Country Parish thus to defend the cause of the obsolete versification. "No modern Churchman," said he, "has made a complete version of the psalms. To have a complete one, therefore, you must either adhere to those already authorized, or be indebted to the works of a Dissenter; and this were, in my opinion, to break down the barrier which every good son of the Church would maintain between her worship and that of schismatics." Not to mention, Mr. Editor, many other instances in which this argument might be adduced to prove more than my friend the Rector would admit, I will only appeal to you whether those prayers and collects which were composed by Catholics when the Romish Church was little less corrupt than now, and which, at this hour, adorn the Breviary no less than the Common Prayer Book, ought not, for a similar reason, to be expunged from our Liturgy. But, Sir, the wise compilers of that inimitable system of devotion thought far otherwise. They held, that whatever was intrinsically excellent, even in that form of worship, which they rejected as unscriptural, ought to be retained; and at a time when prejudices must necessarily have been most violent, were actuated by the spirit of him, who could rejoice that Christ was preached, though he was preached of contention.

The second error to which I shall call the attention of your readers is, the *promiscuous* singing of the Psalms of David. Who that has been in the habit of frequenting a Country Church does not know, that the fingers of the parish clerk are frequently more concerned than his understanding in the selection of the psalm? And can it be a matter of astonishment, that a congregation should be often uninterested in this part of the service, when we consider that many of these sacred songs were written in circumstances peculiar to their author; and that many more express gratitude for mercies vouchsafed to Israel as a people? We read these psalms, it is true, with profit and with pleasure, because they are beautiful examples of poetry and devotion: but my objection lies against their being made the vehicles of adoration, or of prayer, for the use of persons to whose condition they are inappropriate. How well would a minister consult the interests of his flock, who should always guide their devout aspirations in a form adapted to their feelings! How might the solemnity of the baptismal, burial, or communion service be increased by the addition of an appropriate psalm! At least the precepts inculcated, either in the lessons, or in the sermon, might thus be enforced, and perhaps rivetted in some minds, when other modes of instruction had failed. If it be objected, that it must be a strong paraphrase which would render any of the psalms applicable to some interesting parts of Christian Worship, I must allow the objection. Yet such a paraphrase appears to me far from being indefensible. On the contrary, Mr. Editor, it is my opinion that we cannot use the psalms for a more advantageous purpose, than to learn what would have been the language of David under the Christian dispensation, and to make that language our own. Such we know is the method which Longinus recommends for the attainment of the sublime. "Would you write like Homer," says this first of critics, "imagine that you are Homer;

or, what is better, imagine that Homer is to be the judge of your peformance." Is it apprehended that such an use of the psalms would depreciate them in common estimation? Let example testify. Our Saviour, when he gave his disciples a form of prayer, did not restrict them to the use of it. The Church continues through reverence and affection to retain that prayer: nay, so careful is she to assert its pre-eminence, that she inserts it in each of her offices; yet in her Liturgy she has not confined herself to it, but has judiciously transfused its spirit into her various forms of worship.

But, Mr. Editor, let it not be inferred, from what I have said, that I am an advocate for the *indiscriminate* introduction of hymns into our Church Service. To this very circumstance I attribute many evils, against which it is my main object to guard your readers. The practice is dangerous, because it has no limit but the fallible, and often erroneous, judgment of an individual. It moreover opens a door for the admission of false doctrine. The sound creed, and upright intentions, of one clergyman, who selects a number of hymns for the use of his own Church, can afford no security against the enthusiasm, or heterodoxy, of a neighbouring minister; and though the same objection may be thought valid against sermons, I will venture to affirm, that false doctrine comes in a less suspected and more durable form, when introduced under the guise of sacred poetry, than when it is boldly uttered in the pulpit. Besides, this latitude in the case of preaching is given of necessity, for it would be impossible to prescribe what specific sermons should be delivered; but the choice of a collection of hymns need not *necessarily* be left to the judgment of every leader of a congregation.

Were it represented to our Bishops that an authorized collection of sacred songs, more peculiarly applicable to Christian Worship than even a free paraphrase of David's Psalms can be, would contribute to the edification of the Church, their sanction, I trust, would not be withheld. A similar request was made and complied with in the reign of Elizabeth, as may be seen in her injunctions to the clergy given A. D. 1559. But for want of an authorized collection, the practice of "singing* hymns to the praise of Almighty God" grew gradually into disuse, and we can only hope for its general restoration by the adoption of this expedient. Till this desireable event can take place, many errors are likely to continue in some Churches where hymns have been introduced. Some of these errors I am willing to attribute to an extreme dread of formality in religion, and an undue anxiety to stimulate the affections. The enumeration of them may not be without its use, to those persons who have already made collections of hymns; and it may be still more useful to some who are about to make them. I shall therefore venture to observe, in the first place, that the distinction does not seem to me to be sufficiently perceived between private and congregational hymns. There are many expressions of devotion which may be uttered, with great feeling of their import, in the closet of a man advanced in piety, and yet be very unsuitable to a mixed congregation The hymn beginning

> "Jesu, lover of my soul,
> Let me to thy bosom fly,"

is of the description to which I allude. There are a few also of the deeply penitential kind which seem better adapted to private than to public use; though a doubt may exist, whether repentance can ever be expressed in poetry as well as in prose. In all cases it is adviseable, that the hymns used in public worship should be so general in their application, as to include all those who are serving God in truth, though they should not have attained to the heights of religion. "Babes in Christ" should be fed with milk and not with meat, because they are not able to bear it.

Another fault, by no means uncommon, is to be found in allegorical hymns. An allegory to be at all proper for public worship should be obvious to all; and to be obvious to all, it must be scriptural. A slight deviation from Scripture, whether it be in the idea, or in the language, makes a material difference in the reception of such a hymn. How beautifully is the allegory preserved in Mr. Addison's version of the 23d psalm, "The Lord my pasture shall

* See Sparrow Collect. Art. Can. 4to. 1684.

prepare, &c." It is unpleasant to give negative examples, where there is a chance of their creating unnecessary dissatisfaction; but in the hope of illustrating what seems to me an error in judgment, I will mention an instance. That fine allegory in the fourteenth chapter of Isaiah, or the similar one in the fifteenth of St. John, is probably the foundation of an hymn which begins with these lines:

"Saviour, visit thy plantation,
Grant us, Lord, a gracious rain;
All will come to desolation,
Unless thou return again."

Some expressions that occur in the subsequent verses, may be found in the fourth chapter of Solomon's Song; but as the allegory is not obviously scriptural throughout the hymn, I should have preferred the more accurate and poetical description of the same ideas given by Dr. Watts:

"Lord, 'tis a pleasant thing to stand,
In gardens planted by thine hand," &c.

Here no person, who is at all conversant with his Bible, can hesitate to adopt the expressions used; nor can any one be justly fearful lest the friend whom he has brought to hear an instructive discourse, should be disgusted, *in limine*, with a composition which he does not believe to be symphonious with Scripture.

Nearly allied to this error, at least in the effect which it produces, is the use of very obscure expressions, even though they may be copied literally from the Bible. If the same thought can be conveyed in plainer terms, which are either scriptural, or not dissonant from Scripture, it *may* be as edifying to those who understand both modes of expression, and *must* be more so to those who only understand the one. There is a pedantry in religious, as well as in secular learning. The former is the most dangerous, because its bad consequences are not, as in the latter, confined to the person in whom it is exhibited; and it cannot, therefore, be too studiously avoided. But though obscurity is a great evil, it is not so great an evil as the absolute want of meaning, which sometimes renders the singing in Churches an act of irreverence rather than of devotion. The worship of the Scotch Kirk is in this respect very censurable. But to come nearer home: what shall we think of the following verse copied from a hymn book, which is in use in many chapels throughout the kingdom?

"Soon as his love has rais'd me up,
He mingles blessings in a cup,
And sweetly meets my ravish'd taste;
Joyous, I now throw off my load,
I cast my sins and care on God,
And wine becomes a wing at last."

In collections made for the use of the Established Church, the same deficiency of sense is to be met with, though it never perhaps runs through a whole hymn. Two instances shall suffice, taken from the same page of such a collection now before me.

"I bless the cross by which I live,
And curse the wisdom from beneath,
That strives *to rob me of my death.*"

And again:

"Jesus, my true perfection be,
And *swallow up my soul in thee,*
The depths of love divine."

Vulgarity, or lowness of thought and of expression, proceeds sometimes from want of taste in the composer or compiler of hymns; sometimes from a desire to accommodate his ideas to the conception of the common people, or to make the language of religion grateful to them, by assimilating it with their own. It is for a fault very similar to this that nurses are frequently dismissed by parents, who watch over the improvement of their children. A mistake of like nature has given rise to that curious dialect (not to call it language), which is in use between the traders of the Chinese Empire and those of the British Settlements in the East Indies. The English held the sage opinion, that their language would be more easily acquired, if deformed and mutilated, than if it were spoken in its native purity: the pupils improved upon the plan adopted by their preceptors, and together they have fabricated a mode of communication which an honest Briton might well mistake for Chinese, though he who speaks it believes it to be English. Now, Sir, I contend that the mistake of these traffickers, or of the nurses, is not greater than that of those who look upon vulgarity as a cause of perspicuity. When the same ideas could be expressed in terms

worthy of Religion, what defence can be set up for such lines as these?

"Carve for thyself in me, and make
My heart thy lamb-like image take;
Yea, slay me, Lord, and offer me
A pure burnt sacrifice to thee."

Or even for the following, which I was lately called upon to use in a Chapel where the Church Service is performed.

"Jesus attend our feeble prayer,
And for thyself our hearts prepare,
Come in, our Lord, come in.
Knock with the *hammer* of *thy word*,
Knock with thy pow'rful spirit, Lord;
Lord, *break into each heart*."

The last observation I shall make regards the familiarity of hymns. This is a fault into which we cannot but wonder that pious people are betrayed, when we consider that the example of the Apostles and Evangelists, nay, even of the beloved disciple who leaned on the bosom of his Lord, decidedly, though silently, condemns their practice. The love of these holy men was deeply reverential. Their language shews that they were anxious to exalt him who graciously condescended to call them brethren, and that they were fearful to converse with him as *their* equal who thought it not robbery to be equal with God. To those who have inadvertently fallen into a disregard of the reverence due to the Redeemer of the World, who are viewing his glory only as it is displayed in humility and love, not as it shines forth in the holiness, truth, and power of an universal judge, I would recommend a serious perusal of the New Testament with a view to this particular object. Let them too study our Liturgy. Let them contemplate in our Communion Service, especially in the concluding address to the only begotten Son of God, the utmost ardour of devotion tempered with the profoundest awe. When they have imbibed the spirit of such writings, there will be no need to caution them against fondling epithets and colloquial invocations. To exemplify such errors would be painful; and as I have already given unwillingly some negative instances, I shall now cheerfully point out a hymn which, though well known, Mr. Editor, to many of your readers, may not, on that account, be the less useful as an example. The subject is "The glory of God in the face of Jesus Christ." Cor. iv. 4—6.

Now to the Lord a noble song!
Awake each soul, awake each tongue!
Hosanna to the eternal name;
Ye saints! his boundless love proclaim.

See, where it shines in Jesu's face,
The brightest image of his grace!
God, in the person of his Son,
Has all his mightiest works outdone.

The spacious earth, the spreading flood,
Proclaim their wise and powerful God;
And his rich glories from afar
Beam forth in every rolling star.

But in that face a glory shines,
Beyond the blaze of earthly mines;
Those looks, unveil'd to angel eyes,
Surpass the lustre of the skies.

Salvation! 'tis a charming theme:
Our hearts rejoice at Jesu's name.
Ye angels! dwell upon the sound;
Ye heavens! reflect it to the ground.

Oh! may we live to see that place,
Where he unveils his glorious face;
Where all his triumphs they behold,
And sing his praise to harps of gold.

T. J.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. I.

Most *doctors*, fond of some subservient art,
Still make the whole depend upon a part:
They talk of principles, but notions prize,
And all to one lov'd folly sacrifice!

Pope.

Lorenzo is a gentleman of distinguished talents, who has acquired a reputable degree of celebrity; by his progress in literature and natural science: but his knowledge is rather extensive than profound. He passed through the university with credit, both for industry and regularity of conduct; and had completed his education with an indeterminate view to one of the learned professions, when an incident comparatively unimportant directed his thoughts to the Church. Naturally

of a sober disposition, he did not venture to assume the sacred character without some preparatory enquiry concerning its nature and requisitions, and accordingly proceeded to pursue that enquiry with earnestness. A perusal of Bishop BURNET's Discourse of *the Pastoral Care* compelled him however to pause, and reconsider his design. The standard proposed by the laborious prelate, himself also the transcript of his precepts, so far exceeded the spiritual calculations of LORENZO, that the conscious novice almost trembled at the idea of entering upon a profession, the obligations of which wore so severe and responsible an aspect. Meantime, the persuasion of friends, the unexpected death of an incumbent who held a family living, and, above all, the pernicious interference of a clerical intimate, who depressed the standard of the above-mentioned apostolic treatise to the taste of the times, chiefly indeed by deriding the memory and labours of its author, were arguments indecisively resisted. The irresolute candidate deserted the ground he had taken: compromised with the enemy: and, after a short interval, solemnly declared, in the presence of God, that he trusted he was *inwardly moved by the Holy Ghost* to dedicate himself to the service of the sanctuary.

Had LORENZO, when his conscience was awakened by the affectionate monitions of Burnet, either entirely relinquished his project, or endeavoured to elevate and spiritualize his soul, by fervent supplication for the divine guidance and protection, how exalted might have been his character! But conviction was chilled and exanimated in its infancy. He parleyed with temptation, till the tempter seduced and vanquished him.

It was professedly his first intention, on taking possession of his preferment, to fulfil with care and perseverance the duties of a parochial minister. The awful ceremonial of the ordination, the promises made to his diocesan, and the study of certain practical works, which had long slept undisturbed in a dark closet of his father's mansion, contributed to impress his mind with a high sense of the dignity and importance of the clerical character. His situation too was novel, and afforded but few temptations to a man of temperate and domestic habits. But a calm generally precedes a hurricane.

It happened within less than two years after his ordination, that LORENZO, in the course of his reading, which at that time was generally confined to scientific theology, met with a volume of *polemics;* and by this occurrence, unfortunate both for himself and the people committed to his charge, he became too soon absorbed in the study of points that bore but a remote relation to the plain duties of one who was pledged, not to wander into the labyrinth of controversy, but to watch for souls as one who *must give account.* He had not learned to estimate a subject's relative importance, and consequently his whole body of divinity speedily shrunk into one of its members.

Certainly, every topic of the Gospel invites and requires investigation; but in this, as in all other systems, some parts are of secondary and subordinate consideration. LORENZO was perfectly right in examining the more metaphysical points of theology, but the mischief was, that while his understanding was baffled by the intricacies connected with his favourite subjects, he was utterly neglecting the simple essentials of religion, the flock also demanding instruction and support, and actually perishing for lack of knowledge. I do not complain, that LORENZO totally disregarded the integral verities of the Gospel, but that his system wanted *symmetry.* It was composed of misplaced and disproportionate features. In the circle of his opinions, *that* became the central point, which in reality bordered upon the circumference. He studied a few points to the neglect or exclusion of the rest; and when chased from his haunts, the disputant shrivelled into the superficial dabbler.

LORENZO was a strenuous advocate for the apostolical origin of episcopacy; but while he eagerly availed himself of the support derived to his sentiments from the works of HOOKER and HALL, he offered but a limited assent to their doctrinal tenets, and ill relished their incidental descriptions of the purity of the Christian character. With these immortal men he could confute the Separatist; but when from the threshold of the Christian Temple *they* entered within its inmost recesses, to hold celestial converse with Him

who filled the place with his presence, he lingered without; admired indeed the columns of the portal, and examined the massy foundations of the building, but still dreaded admission into the Holy of Holies. With LAW he could triumphantly oppose HOADLY, but shunned familiarity with the author of the *Serious Call:* and though he gloried in the defender of the national Church, he almost concurred with GIBBON * in pronouncing the practical opinions of the very same divine the reveries of an ascetic. Neither did the writers on *the Evidences* obtain a less partial usage. Let the profound BUTLER supply an instance. LORENZO will confront the unbeliever with arguments gathered from *the Analogy*; but when from the same source he learned that life is a state of probation and moral discipline, he never laboured to realize this truth in his own conduct, nor embraced it as a principle of action.

LORENZO's code of *doctrine* is a system of sterile orthodoxy; and the assent he gives to the Gospel may be termed rather an intellectual apprehension of its divine authority, than a heart-felt persuasion of its reality and eternal importance. By his estimate, the *spirit* of religion is evaporated, and there remains an insipid earthy residuum. His view of Christianity cannot indeed be reprobated as heretical: but it is defective and inefficient. He defends no glaring falsehood: but we mark and deplore the depression of truth. While, for example, he generally acknowledges the lapsed state of mankind, and the prevalence of moral evil, he considers them only at a distance. He shuns detail and individuality: he scarcely views men as originally and actually sinners; nor specificates the manner in which the world *lieth in wickedness.* His inadequate conception of truth is peculiarly evident in his public addresses; for in these, LORENZO resembles that physician who would enter a lazar-house, not to prescribe and apply *remedies*, but to deliver an eloquent declamation on the excellency of medical science; and having done this, disappear. But here the parallel ceases. LORENZO little suspects, that *himself* in common with his people is spiritually distempered. But he never regarded the symptoms, and the antidote is unknown, and of course neglected. *They that are whole have no need of the physician!* And there are diseases which undermine the constitution by unperceived and silent operations.

LORENZO's present situation is one of great responsibility. He has upwards of twelve hundred parishioners, and among these he has resided for many years. If the thinking reader should enquire, what success has attended his ministry, he may anticipate a reply. I am very far from thinking, that the spiritual state of a parish affords an unerring criterion of its minister's character and professional habits; since in the moral, as in the natural world, some soils are peculiarly stubborn, and for a season seem to defy culture, in spite of labour and perseverance. But at the same time, if a faithful minister cannot succeed in reforming his people, disappointment is no argument for despair, and still less for indolence or desertion. Let him deliver his own soul! The deplorable state of religion in LORENZO's parish appears to result, not from the pastor's positive offences, but from his *inattention.* There does not exist any pastoral relation between the shepherd and the flock. He knows the farmers chiefly as payers of tithe; and they know *him* as a man of pounds, shillings, and pence. He is familiar with the poor as applicants for parochial charities, and they regard *him* as the steward, and occasional distributor of doles. Thus the spiritual character is almost obliterated. Instruction is confined to the first day of the week, and to the Church. The sick are visited by the curate, who also professes to superintend the Sunday School. Public worship is indeed performed with decorum; but those of the parishioners who come to Church are inconstant in their attendance; and their behaviour during both prayers and sermon has an air of languid formality. LORENZO cannot avoid seeing these things: yet most unhappily he attributes their cause to the people's inattention, and never suspects, or dares to suspect, *his own.* He complains that they are no better for what they hear; and that drunkards, thieves, and swearers, are still intemperate, dishonest, and profane.

* See the Life of Gibbon, written by himself.

Sometimes, however, conscience will whisper, that there are faults elsewhere; and Lorenzo will meditate greater exertion. But the resolutions, formed after returning from an empty Church, seldom endure beyond their immediate occasion; and the week is again wasted in employments, not unlawful in themselves, but rendered so by their abuse.

In private life, Lorenzo is respected; his manners are plausible; and in his neighbourhood he bears what is called an inoffensive character. So far it is well. It is evident, however, to a near observer, that he acts upon principles which do not bear a divine impress. He shuns the more noxious habits of the world; but by no means stands aloof from its influence. He imbibes its spirit, while he disapproves of its manners. But this disapprobation is variable. It is well known, that when at a distance from his own district, he will sometimes creep to the theatre, and to the gay resorts of fashion, notwithstanding his condemnation of such things at home. These occasional violations of his own maxims, if detected, are defended on the score of their infrequency. He argues, that incidental compliance with the world is distinct from dissipation; and that restraint may lose its severity beyond the limits of his parish, for then the flock is not contaminated by bad example. Religion thus becomes a geographical nicety; and Lorenzo's conduct is governed by a principle merely local. The character of *his* system is here exposed. He does not know that pure religion is uniform and steady in its influence. He scarcely seems aware that omnipresence is among the divine attributes: "*The darkness hideth not from thee; but the night shineth as the day!*"

Let us now follow Lorenzo to his *studies*. His *library* bears a strong resemblance to his religious system: its contents are disproportionate. I pass by the elegant collection of ancient and modern classics, to examine the shelves appropriated to divinity. These are chiefly occupied by detached works on the subject of Church-government, and by controversial treatises. A large folio of Hooker generally lies upon the table, but there are few pencil marks on the margin, beyond the Ecclesiastical Polity. Hall's Divine Right of Episcopacy is to be found in the divinity class, but you look in vain for that prelate's doctrinal and practical writings. There is, however, a tolerable collection of *sermons*, which the owner finds extremely useful towards the end of the week. Scattered about the house are numerous volumes of plain family religion which have been borrowed at different times from the study, by visitors or servants; but their places have since been filled up; and they are never missed; nor are the domestics chided for their neglect. The volumes in question are *now* regarded as obsolete, since Lorenzo enters his library as a scholar or disputant, seldom as a divine, and seldomer as a parish minister. He has not learned to interweave his profession with his classical, or even theological studies, at least to any practical purpose, so as to render those pursuits subservient to the divine glory. He has not caused the collective wisdom of Greece and Rome to bow before the Cross. His learning is not consecrated. He reads to amuse a mind naturally inquisitive, or to render himself expert in the science of attack and defence. The controversies which at present disturb the peace of the Christian World, and tempt us to forget our duties in our opinions, suit exactly the taste of Lorenzo. In these he takes great interest, and has not missed the opportunity they afford of indulging his unfortunate propensity. He has distinguished himself by three or four pungent publications. But the minister, alas! is completely lost in the combatant. He has opposed unbelievers in the spirit of an infidel, defended the Church with the irritability of a sectarist, and laboured to support the Protestant cause with the secular policy of a jesuit.

What becomes, in the mean time, of the immortal souls committed to his charge? *They* are not Unbelievers: *they* are not Schismatics: *they* are not Papists. But they are left to wander in the wilderness, to starve for want of pasture, and to become the prey of sin, of Satan, and of the world. *The wolf catcheth them, and scattereth the sheep!* The enemies whom Lorenzo is pledged to combat, are making havoc at his very doors. Practical Atheism is the infidelity which *he* is called upon to oppose: the open despisers of the House of God and of every thing sacred, are the Separatist

whom *he* should gather to the Church: and the natives of a Protestant country benighted in worse than Popish ignorance are the proper subjects of *his* instruction.

LORENZO broods over remote and contingent danger: and he does this with a foresight connected with no self-denial; for his precautions to avert the dreaded evil never carry him beyond his library table, and the writers who furnish materials for his *Preservatives*. He is a sad plagiary; but the inacquaintance of his patrons with original works secures him from detection, while their applause fortifies his prejudices; and the deluded polemic rests satisfied with the commendation of his partizans, without enquiring whether his professed object be obtained in the conviction of his opponents. But he writes, not so much to convince, as to irritate!

Did LORENZO's vicinity swarm with heretics, an attempt to save his own flock from contagion would more than justify him in resorting to the press, as an auxiliary to the pulpit. But his writings are composed for the public at large, or that portion of the public which can admire balanced periods, and unravel involved argument; and their size, paper, and typographical excellence by no means conciliate the purse.

Let LORENZO first evangelize his own parish; and when success has crowned *this* enterprize, he may have more leisure to reform the world. His schemes of reformation too much resemble the visionary and fruitless benevolence of modern philosophists; "whose humanity is at the horizon, and like the horizon it always flies before them." To convert those whose opinions we mistake, or to combat errors that have no existence, is a superfluous and unproductive toil; but to reclaim the wanderers at home is an obvious and indispensable duty. This, however, is regarded by LORENZO in the light of an ungrateful and plebeian employment. The truth is, that the noiseless labours of a parish priest offer no lure to ambition, nor open a path to publicity. LORENZO forgets that the ministers of Christ are compared in the Scripture to shepherds, stewards, ambassadors, watchmen, builders, labourers, and soldiers;—importing that their office requires tender solicitude for the souls of men, careful distribution, zeal for their prince's honour, vigilance, ability to edify, and, finally, courage and perseverance. He does not habitually recollect, that prosperity can only result from exertion; and that the reward annexed to a faithful discharge of the pastoral office is *remote*, however incalculable in value, or eternal in duration.

It may be asked, Is not truth to be defended: is not error to be resisted? Certainly. But what if LORENZO's treatises remind us of the reverse of these enquiries! It is no necessary consequence, that because he writes, he writes for the sake of truth. The *spirit* of controversy is inimical to the purity of truth; and sound reasoning, at the commencement of a discussion, has, in many instances, degenerated into fiery debate, and offensive personality. A writer may begin by supporting what he judges to be truth, but if his opinions be questioned, and he replies in their defence, he may easily learn to desert his first object, and defend *himself*. That sound doctrine should be asserted, and heresy opposed, will be denied by none who admit the canonical authority of St. Peter's Epistles. While, however, the Apostle saith, "Be ready always to give an answer, &c." he adds, by way of guarding the precept from abuse, "*with meekness and fear.*" A *readiness* to stickle for our own dogmas with asperity and hastiness is utterly adverse to this apostolic injunction, which expressly requires mildness and consideration. Were LORENZO immured in a college his duties might assume another character; but if he has chosen a situation that demands personal activity, the duties of that situation call for his first attention. A parish priest is sent, not to his library, but to his people. And though no Christian of sound mind will undervalue human learning, he will yet never over-rate it, nor commend it out of place; neither will he revere the man who sinks the ambassador of God in the critic and disputant.

A radical error in LORENZO's moral computations arises from a defective conception of the term *responsibility*. He possesses talent, information, address. How are these employed? They chiefly minister to his own gratifications, and however he might startle at the imputation of selfishness, he certainly disregards that practical aphorism, *none of us liveth to himself*.

If he imagine that an endeavour to counteract certain popular mistakes exonerates him from the charge of selfishness, he is deluded by a mere sophism, unless he can prove that a pure regard for the interests of religion is the *motive*. It is observable, that *his* readiness to give an answer refers, not to *the hope that is in him*, but to the opinions which he espouses.

Controversy has an obvious tendency to sour the temper, and warp the understanding; and its deleterious effects are evident in the character of LORENZO. But as the Knight of La Mancha was sane upon all subjects except chivalry, so the Knight of Logomachy (one of the most fruitful provinces in the vast empire of Polemics) can discourse as a scholar and philosopher, and even as a reasoner, unless you rashly invade his favourite opinions. Is there also Quixotism in theology? That such an intellectual phrenzy may exist is manifest in the instance before us: for LORENZO has no idea of religion unconnected with the tilts and tournaments of controversy. His partiality for these, and his intolerance of pacific divinity, remind the quiet looker-on of a circumstance which befel the peevish hero of Cervantes,

"Once on a time, La Mancha's knight, they say,
A certain bard encount'ring on the way,
Discours'd in terms as just, with looks as sage,
As e'er could Dennis of the Grecian stage,
Concluding all were desp'rate sots and fools,
Who durst depart from Aristotle's rules.
Our author, happy in a judge so nice,
Produc'd his play, and begg'd the Knight's advice;
Made him observe the subject, and the plot;
The manners, passions, unities: what not?
All which exact to rule were brought about,
Were but a combat in the lists left out.
'*What! leave the combat out?*' exclaims the Knight.
'Yes: or we must renounce the Stagirite.'
'*Not so, not so!*' (he answers in a rage;)
'*Knights, squires, and steeds, must enter on the stage.*'
'So vast a throng the stage can ne'er contain.'
'*Then build a new, or act it on the plain.*'"
POPE.

We may smile at the knight who would violate the dramatic canons of the sage of Stagira for the sake of a combat; but it will excite a very different emotion to see a Christian divine renounce something of more consequence than the rules of Aristotle,—the primary graces of humility and love; and to renounce these merely to gratify an angry passion!

I conclude the paper with transcribing a resolution referring to the pastoral office, which was formed by Bishop Beveridge at the age of three and twenty, (a period of life when appetite usually pleads for unbounded indulgence,) and which was brought into practice when that excellent prelate entered into orders. "I am resolved, by the grace of God, to feed the flock that God shall set me over, with wholesome food; neither starving them by idleness, poisoning them with error, nor puffing them up with impertinencies." In amplifying this wise resolve, he says, "I have found by experience, that spiritual and intellectual pleasures do as far surpass those that are temporal and sensual, as the soul exceeds the body.....I will not fill the heads of my flock with speculative notions and niceties in divinity; (which, among the less judicious, are very often the occasion of heresy and error, and sometimes of delusion and distraction:) but my chief care shall be, to instruct them in those necessary truths, which their Christian faith indispensibly obliges them to know and believe.....I shall make it my endeavour, in all things, so to approve myself as a faithful minister, both in life and doctrine before them, that, at the last day, when the great God shall call for my parish and myself to appear before him, I may be fully prepared to give an account of both; at least, to answer for as many of them as he requires: and may with joy and comfort, pronounce this sentence of my Saviour, if it may, without offence, be applied to his ministers, 'Behold I and the children which thou hast given me'!"

(To be continued.)

To the Editor of the Christian Observer.

SIR,

I CANNOT divest myself of the opinion, that your correspondent S. F. N. has been, what is termed, a "dead shot," and having proved unusually so the last season, his conscience has troubled him in much the same way

as that of the Fox at the point of death, in Gay's Fables, a few lines of which may be aptly accommodated to his case:

"Brethr n, from evil ways depart,
My crimes lie heavy on my heart.
See, see!!! the murder'd hares appear!
Why are those bleeding pheasants there?
Why all around this noisy train,
Who haunt my ears with partridge slain?"

My reason for this opinion is, that his mode of arguing seems to me, to bear the appearance of an *hasty impression*. I should be very sorry to express myself disrespectfully, but I must add, that the case of those who would follow the sports of the field is not properly stated, and the only argument used to prove the unlawfulness of them is in no way applicable. At the same time I am glad that this question is stirred, because I must own I have had some doubts about it, and could much wish that it were fairly investigated, and that some able and *experienced* correspondent would take the trouble of reviewing and stating the arguments on both sides, and shew wherein (if pursued under proper restrictions) the killing of game is *unlawful*, by which, I presume, you mean contrary to the Spirit of the Gospel.

It may be right first to state my objections to S. F. N.'s arguments, and then my own view of the subject. 1st. I would ask, what analogy there is, or what parallel can be drawn, between angels and men, and men and game? If the Almighty had appointed men for the food of angels, and more especially, if the means of procuring them were conducive to the health of those superior beings, I know no blame that would attach to the angelic host; though to be sure it would be a very awkward predicament to catch at a cherry, and find oneself in a moment dangling in the air, and about to be devoured, though doubtless with as much civility and kindness as possible. But let us see the absence of all argument in another way. I presume, that if your committee were dining with your humble servant, (which would be a great pleasure to him,) and afterwards he were to ask you to play an hour at bowls on his green, you would not refuse: yet your correspondent might say, Gentlemen, what would you think of the angels if you were to see them at such an amusement? The analogy is as just in one case as in the other: it is absurd to think of *angels* so amusing themselves, but surely not of men. The next thing to which I object, is the extreme unfairness of his statement. Is it necessary that every one, who shoots or hunts, must go merely to butcher as many creatures as possible, and make that his aim and boast? If S. F. N. has done so, he has reason to condemn himself; but this has no more to do with the simple fact of shooting or hunting, as to their lawfulness or unlawfulness, than the debauchery of gluttons has to do with your and my drinking soberly. And allow me to say, with all submission, notwithstanding your recommendation of Mr. Gilpin's work, that he is continually erring in this way, by representing the extremes and absurdities of individuals as an objection against the thing itself. The only argument of any force S. F. N. merely hints at, viz. the question of expediency; to which I will refer hereafter. Allow me now to state my own views of the subject, and I cannot do it better than by referring to my own case. I am advised to take much exercise; but it is no pleasure to me to ride or walk to such a gate and back again. I find a need of some *object*, of something to allure me, and to prevent a sensation of fatigue. I find that shooting answers this purpose. I am rather fond of it. The pursuit therefore leads me insensibly, from field to field, affords me strong exercise, beguiles what would otherwise be a tedious walk, and sends me home with a good appetite, and perhaps a brace of birds in my pocket; this conduces to my health, and fits me for other labours. It never enters my mind to go out for the purpose of butchering as many unresisting creatures as possible, nor is this in any way necessarily attached to the sport. If indeed I found that by following this amusement I should injure the minds of my hearers, and prevent my usefulness; if it should occasion my uniting in company that would be inconsistent and dangerous; if it should rouse the jealousy or anger of the Squire, I would abstain from the pursuit as a matter of *expediency*. Doubtless every thing should yield to the consideration of duty. If that were compromised the question would be decided in a moment. But

appears to me to depend upon each person's peculiar situation, and to be a matter of expediency alone. The Almighty has given us the animal creation for the support and even the luxury of life; and if the toil of obtaining any part of it be of further benefit, by affording an healthful exercise, I confess it does not appear to me in what light it can be considered as unlawful. S. F. N. thinks the amusement has a tendency to blunt the benevolent and tender feelings; I would ask, whether he has really found it so in his own case? I much doubt it, and certainly as far as my own experience reaches, I have never perceived that effect to arise from it. The simple fact to be decided is this: whether shooting, for example, if used properly, and if expedient, is unlawful or not; and in arguing the case I hope your correspondents will refrain from stating any case of abuse, as by no means a fair mode of viewing any subject. You, indeed, speak decidedly as to the unlawfulness of field sports: at the same time allow me to say, that I have had the honour of knowing at least two clergymen, who, for a long course of solid piety, great benevolence, faithful preaching, and consistent lives, have been surpassed by few, and who nevertheless did not think the use of the gun and of the greyhound derogatory to their Christian principles and ministerial labours. As September is fast approaching, may I request an early insertion of this paper, if admitted, and beg the favour of an early answer also, because I wish to have no doubts remaining on my mind; for the pious Corbet's rule, "what thou doubtest do not," is a scriptural and an excellent rule.

I am, Sir,
Your obedient servant, and constant reader,
GEORGE.

P. S. If killing game be unlawful, how is it to be obtained? We must not purchase it; and to receive it from others would be acquiescing in their evil deeds.

To the Editor of the Christian Observer.

SIR,

I HOPE you have not forgotten your old correspondent, the Popish Priest, who wrote to you above two years ago. I then complained of the inconsistency of a part of your heretical body, who, to borrow an expression of your own, are Protestants with Popish principles. I therefore endeavoured to shew that the persons whom I pointed out, if they were true to the doctrines which they professed, ought "to return to the bosom of that venerable mother who hath been so long bereaved of her children."

I have been watching your progress, Mr. Editor, from that time to this, and I must insist that your pages exhibit innumerable proofs of the sad consequences of that schism, which acquired among us the name of the Northern Heresy, and among you the title of the Reformation. Is it not notorious, that you Protestants, as you term yourselves, are almost infinitely divided; that even your most religious people expend more than half their zeal in quarrelling among themselves; and that many of you now abhor one another much more than you hate the very Catholic from whom you separated? It appears to me, Sir, that some of your smaller diversities of opinion produce more animosity than your greater differences, and also that the profession of moderation (a profession which the Christian Observer more particularly makes) brings down the hostility of all parties. In short, Sir, I see that you are in crying want of one supreme infallible head of the Church, by a single stroke of whose pen all the volumes of Toplady and Fletcher, of Overton and Daubeny, of Academicus and Kipling, &c. &c. being superseded; Dissenters and Churchmen, Calvinists and Arminians, Socinians and Trinitarians, Presbyterians, Independents, Baptists, Quakers, and Methodists, would at once be rendered sound in the true faith, and peaceable members of the same universal Church.

But the subject which now more peculiarly invites my pen is one to which my attention has been attracted by some of your late papers. I perceive, Sir, that you are an enemy to the free and lively mode of spiritualizing Scripture, now so much gaining ground among you. I will admit that a considerable liberty of this sort ought not, perhaps, to be granted to you Protestants, lest you should so employ it as to increase the diversi-

ties of opinion which already prevail among you. Private Christians being allowed by you to interpret the Scripture for themselves, may, by the aid of this licence, make the Bible speak whatever language they please. Among us Catholics, however, there is not the same danger. For my own part, I am a remarkable friend to the plan of spiritualizing, since I consider it as highly favourable to the true Catholic Church; and I write to inform you, that I recently preached a sermon, with great success, to a very crowded audience, taking for my text that very parable of the Good Samaritan which, both in one of your Modern Characters, and in a recent paper, you declare to be not fairly susceptible of this kind of exposition.

In order fully to shew you the advantage which we *Catholics* are able to derive from this happy system of interpretation, I will trouble you with a brief summary of my sermon; and I am much mistaken if my mode, both of maintaining the parallel, and of hurrying through certain difficulties which always obstruct the progress even of the most ingenious interpreter, is not superior to that which is in common use among your Protestant party.

The Parable of *the Good Samaritan*, as I informed my audience, is intended to teach some of the most important truths of the whole Bible. It was delivered in order to confirm us in the Catholic faith, and to overthrow the cause of all our heretical adversaries. Let us proceed to the explanation of it.

"*A certain man* went down from Jerusalem to Jericho, and fell among thieves." Some of our antagonists ignorantly affirm, that this *certain man* represents the whole race of Adam, or human nature. But though the term, "a certain man," is a general, it is evidently a somewhat limited, expression. It signifies not *all* mankind, but that part of it about which the Scripture chiefly concerns itself, I mean the great Catholic universal Church. This certain man, "the Church," is said to have fallen among *thieves*; and who are they? Unquestionably the thieves among whom the Church has been so unhappy as to fall, have been Luther, Calvin, and those other heretics, who have taken part with them. For does not the Scripture, in another place, declare them to be thieves? Christ is said to be the door, and St. Peter, as you well know, was his successor; and all who enter not in through the door, that is, through the door of Christ and of St. Peter, are *thieves* and robbers. The thieves, among whom the Church fell, are said to have *stripped him*. And did not Luther and Calvin, and all the other band of heretics, literally strip, or endeavour to strip, the Pope of his dignity, the general councils of their authority, and the very Churches of all their images and ornaments.

They "left him," it is then said, "*half dead*." With what difficulty do the Protestants interpret this expression! It nevertheless contains a prophecy which has been remarkably fulfilled; for was not the half of Christendom separated from the Pope by these thieves and robbers; and is not the part which is thus severed become *dead?* I mean dead, so far as respects spiritual life and all Church privileges.

We next read, that a certain *Priest and Levite* happened to pass that way. The Priest and Levite mean, as I conceive, those two great orders in the Catholic Church, the Franciscans and the Dominicans; or the two expressions may typify the monastic and secular clergy, neither of whom were able to recover the fallen Church. Who then is the *Good* Samaritan? Unquestionably, this is the Pope, whom, on account of his goodness, we most properly term his holiness. Without his friendly aid the Church would have remained in its low and fallen state. He it is who poured in its wounds the *oil and wine*, of which we next read, and who administers the same oil and wine unto this day; for does not the oil which we now use in extreme unction derive its efficacy from him? And does not the fact of the miraculous conversion of the blood, which takes place in the Sacrament, rest on the infallible testimony of the same holy Pontiff? The Good Samaritan is spoken of as riding on an *ass*. Wonderful coincidence! The Pope, as you know, rides once a year in procession, on an ass, in proof of his humility. How abundantly does this allusion to the ass confirm the point that the Good Samaritan is the Pope!

But, further: the Good Samaritan

gives *two-pence* to him who had fallen among thieves. Now the Pope, as you well know, bestows not only pence, but shillings and pounds, upon the Church; for he is the source of all the revenue which it receives. The words *two-pence* are used in allusion to that tax which has been denominated Peter-pence, a tax most charitably and beneficially applied; though much complained of by the heretics. Take notice, that the Good Samaritan, that is to say, the Pope, promises to enlarge the gift to him who had fallen among thieves, if it should prove necessary to do so at some future period; for he says, "whatsoever thou spendest more I will repay thee." How clearly are we thus conducted to one of the great practical conclusions which I would draw from this parable, namely, that all future taxes which, in consequence of the increased expences of the Church, his Holiness may see fit to impose upon his children, ought to be furnished with cheerfulness and alacrity; since they will unquestionably be expended in furthering the interests of the Church, in delivering her from the enemies among whom she has fallen, and in restoring her to health and comfort, as well as to splendor and dignity.

"Go then," says the parable, "and do thou likewise." Go, and after the manner of that Good Samaritan, the Pope, employ the good things of this life, with which Providence has entrusted you, for the benefit of the one true Catholic Church. Have pity on her in this day of her affliction and need. Let the bowels of your compassion yearn over her. Say not that other objects demand your bounty. Pass not by on the other side. Give freely: give promptly: give, not merely according to your necessary and bounden duty: to do this is to give only as it were a *single* penny. Give besides as a work of supererogation. Then may you be said exactly to resemble the Good Samaritan, and to give your *two-pence*.

I perceive, Mr. Editor, by a late monthly publication, that one of your Protestant expositors is charged with having used a most uncommon and unwarrantable degree of licence, in his manner of spiritualizing Solomon's Song, and that the Editors of the periodical review, to which I allude, most vehemently protest against this audacious," and I believe they add, "profligate" manner of interpreting the sacred writings. I trust that my exposition cannot be deemed, by any sound Catholic, either profligate or audacious; since it evidently has that practical use which I have always understood to sanction any fanciful interpretation. For what can be of greater practical importance in our eyes than to promote the cause of the one true Catholic Church; a Church, which, as we believe, whosoever leaves departs at his peril; and which, whosoever enters may rest assured of his becoming entitled to every privilege of the Gospel.

I am, Sir,

Your old friend and correspondent,
the Popish Priest of the old school,

PETER O'LEARY.

To the Editor of the Christian Observer.

"To admonish," said a gentleman, in a large company where I lately was present, "is the characteristic office of friendship. I never feel so lively a warmth of gratitude and affection towards an individual as when he points out to me the faults which I have committed, and warns me against failings into which it seems probable that I may be ensnared."

Every person in the room echoed these sentiments with eagerness, and with a tone of voice, and an animation of countenance, expressive of heartfelt approbation.

"It may be observed too," said a lady of the party, terminating a long interval of silence, by which the clamour of applause had been succeeded, "that the weight of obligation due for friendly advice and reproof is, in many cases, greatly increased by peculiarities incidental to the situation of the kind monitor and corrector. In every case, no doubt, the kindness must be received, by a mind possessed of a particle of genuine feeling, with the strongest emotions of sensibility: and nothing would give me so much pain as to be supposed capable of saying a word that could depreciate the obligation in any possible instance. But different people are differently circumstanced. And according to variations in many particulars which might be enumerated, proceedings, similar in their nature, may wear a different appear-

ance. To enter into a detail of the particulars in question might seem invidious. All that I mean to say is, that, in estimating the amount of our debt of thankfulness, they are intitled to be admitted into the computation."

"You are perfectly correct, Madam," exclaimed a second lady: "I completely agree with you. For my part, I think that every thing depends upon circumstances. Some persons have a right to offer their advice when they are so disposed. These are the clergy, for example. They are at liberty to lecture you as they think fit. It is their business, and they are paid for it. And as they mean it for our good, we are much obliged to them for taking the trouble; particularly when they favour us with a little of their counsel in private. Other persons stand upon another footing."

"As to the gentlemen of the gown," cried a tall officer, "they may lecture me as they choose from the pulpit. But if one of them were to honour me with his admonitions in a private apartment, I should take the liberty of civilly shewing him the shortest way to the door."

"It is provoking," said an elderly man with a stern aspect, "to observe that all the clergy, as soon as they mount the pulpit, fancy themselves intitled to the same privileges. A doctor of divinity with a bushy wig, or a reverend don of threescore and five, though he be not a doctor, may be suffered to speak what he pleases. But for a smooth-chinned puppy of twenty-eight to think that, because he is stuck out in a gown and band, and raised six feet above our heads, he may tutor his seniors, who have more knowledge of the world, aye, and perhaps, more goodness too, in their little finger than he has in his whole body, is not to be endured."

"Indeed," replied a smart female, "the impertinence of the young parsons, and the arrogance of the old ones, are equally intolerable."

"I am of opinion," subjoined a lady, who sat opposite to the last speaker, "that we are under no obligation whatever to any clergyman for his lessons. He is paid for delivering them; and must do something towards earning his pay, if he would secure promotion, or if he would maintain any credit in society. He may be a very good sort of man, to be sure, as well as another. But as an instructor and reprover he may be left out of the argument."

"Your remarks, Madam, are very just," said a lady at her elbow, "And I am confident that laymen have still less right to interfere than clergymen. In justice, however, to my sex, I must fairly say, that I have often known married women, whose advice has been of signal service to their husbands."

"Begging pardon of all the good ladies here assembled," replied a dashing young baronet, bowing with a self-complacent laugh; "if my spouse were to begin to throw away advice upon unworthy me, I should venture to recommend to her the inspection of her nursery and her work bags."

"And I," said a demure man in a corner, "should instruct mine, from authority to which on all occasions I defer, that her business is to be subject to her own husband in all things. A wife is not to instruct her husband, who is appointed her head: but to be thankful for admonition, and if need be, for reprehension, from him."

"As to the headship of husbands," said a lady, who had not yet spoken, "I am not going to contest it. But I must beg leave to observe, that there are many reasons which shew that a husband is extremely unlikely to note the defects of his wife with fairness. He is proud of his authority over her; and, in consequence, examines her with a prejudiced and censorious eye. If she happens to have any failings, he feels the inconvenience of them, and therefore magnifies them always to his imagination. He often finds it commodious to impute faults to her for the purpose of justifying himself. Nay, the very parts of her conduct which offend him, may be designed by her to promote his credit or advantage in some way of which he is not aware. Besides, he is bound to love her, and of course not to tease her: and obtruded advice is always teasing. On all these accounts, not to mention various others, he will do well to keep his counsel to himself. If a common acquaintance, indeed, should think it worth while to suggest to her some little matter which might be amended in her deportment, possibly she might be obliged to him."

"I am very sorry, Madam," ex-

claimed another in a tone of surprise, "to hear those concluding words follow such admirable and convincing remarks. All that you have said of husbands is indisputable. But what pretext can an acquaintance have for intermeddling with my affairs? I protest that if an acquaintance were to dictate to me, to inform me that it becomes me to do this thing, and that it does not become me to do the other; I should regard the interference as the height of presumption, and should be found, I hope, to resent it with proper spirit. I would as soon permit one of my girls to set up for my instructress."

"For a child," said an erect matron, "to have the audacity to instruct her parent would, in truth, be most monstrous. But how happy ought those daughters to consider themselves, whose mother condescends to impart to them, day by day, the result of her own experience, and the conclusions of her own wisdom!"

"I could open my mind a little on that subject," said a young woman of eighteen to her neighbour in a whisper, which I overheard, "if my mamma were fast asleep, or gone home."

"Manner is every thing," cried another female. "If a person gave me the best advice in a rough method, I should be certain that it proceeded from malevolence."

"And if it were given smoothly," interrupted her neighbour, "I should be equally certain that the smoothness was meant to disguise the pride of fancied superiority."

"How could I be satisfied," demanded a gentleman, "if some prig were to have the assurance to tell me of a fault, that he might not have the very same fault himself?"

"And if he had it not," said his nearest companion, "he might have some other."

"And any person," pronounced a grave man, at the opposite extremity of the room, "who pretends to take the mote out of my eye, before he has cast the beam out of his own, is a hypocrite."

You will relieve me, Mr. Editor, from very oppressive anxiety, if you will have the kindness to inform me, whether there be any circumstances in human life under which it may be lawful for one person to give counsel to another.

M. Q.

"PEACE, BE STILL."

"Go, lash with *monarch* hand the main,
Go, and the winds rebellious chain,"
The *Persian* despot said.
To speed the task, in *vain*, they fly,
Still roar'd the wind, and still on high
The billow curl'd its angry head.

Not so when once Judea's wave
Forgot herself, and dar'd to rave
In presence of her God.
Unmov'd the world's great Saviour stood:
"*Be still*," he cried, the blushing flood
Crouch'd suppliant 'neath its Maker's nod.

'Tis thus, when o'er the wounded soul
The troubled waves of *sorrow* roll,
The *world* would hush the storm:
She bids her *slaves* the tempest ride,
Bids them command the furious tide
The fields of bliss no more deform.

Then *Pleasure* from some vantage ground
Scatters her oily perfumes round;
And *Honour* mounts the blasts;
Wealth in his bags the breeze would bind:
In vain: still deeper roars the wind,
Still wide the *moral tempest* wastes.

But if *Religion's* hallow'd form
"Move on the waters," soon the storm
To dumb *repose* is driv'n;
Mute is the blast which tore *the soul*,
And still the wave which us'd to roll,
And all is peace and heav'n.

O. C. K.

REVIEW OF NEW PUBLICATIONS.

Life and Moral Lessons of Professor Gellert.

(Continued from p. 424.)

In morality, as in most other objects, which occupy the attention of man, experience will inform us that theory and practice are not always united in the same person. It should seem that moral speculations, built upon abstract

reasoning, and addressed exclusively to the understanding, have frequently a tendency to harden rather than to correct the heart, and leave us satisfied with a barren assent of the judgment which has no influence on the practice. Modern writers on Ethics too frequently rest contented with *convincing* their readers; and take no pains to *persuade* them to act agreeably to this conviction.

"What a multitude of students," says Gellert, "would come out of our colleges and academies with hearts full of noble sentiments, and with the purest morals, if virtue consisted merely in the knowledge of a system of morality, if pure morals were not rather to be produced by Religion, than by unaided reason, and did not still more depend on the operation of God's grace in our hearts to change, than on the effects of education to improve them." (Vol. II. p. 2.)

We are not therefore to expect in the "Moral Lessons" of Gellert an exact *system* of ethics; refined speculations; nice and intricate discussions on difficult cases of conscience: his object is to interest the heart and influence the practice. He is particularly anxious to guard us against considering any actions as virtuous, which, however consonant to a right rule, do not result from a right motive: he pursues and traces false principles of action through the various windings of a self-deceiving heart: he analyses, in a discriminating and lively manner, different characters, and teaches us the right opinion which we ought to form of them. But the great excellence of the work consists in this, that the reasoning is that of a mind well imbued with the doctrines and the morality of the sacred Scriptures. From this divine source are derived his most impressive exhortations: and, following this unerring guide, he has, in general, raised the standard of morals to that which Christ established. We cannot, however, discharge our duty without expressing our opinion, that his arguments rest too much on human reason; it is, indeed, on reason enlightened by revelation; but why then does he not *directly appeal* to the authority of Scripture? Why profess to derive his morality from the principles of reason, and yet labour to shew that the improved systems of morality, which modern times have produced, are to be attributed to the light of revelation? If, indeed, Gellert had presented us with one of those meagre, lifeless, systems of ethics, which only serve to prove the weakness and blindness of unassisted reason, we should have noticed his work only to censure it: but, though he appeals to the decisions of reason, it is to the reason of a Christian; and upon this ground we commend the Lessons, though our praise would have been more unequivocal, had he more distinctly proposed revelation as the basis of his system.

The object of the first lesson is to deduce from reason the principles of morality; and in this attempt, we think, that Gellert has not been more successful than his predecessors. It is unnecessary for us to combat, as unscriptural, the supposition of certain "seeds of virtue," of "happy dispositions favourable to what is good," of "an inclination to act well" in the natural man: Gellert himself, in another passage, contends, that "there exists in us a natural disposition to evil, which we bring with us at our birth," and that "to get the better of this unhappy propensity, we must have recourse to supernatural strength, and the immediate assistance of God." (Vol. II. p. 27.)

But let us examine his "fundamental law of morality."—"Do from obedience, and in the integrity of a heart well-disposed towards its sovereign master, all that accords with the divine perfections, thy own true happiness, and the good of thy fellow-creatures: abstain from every thing repugnant to these ends." We fear that our conceptions of the attributes of the Deity are so imperfect, so indistinct, and of a nature so *analogical*, that we can derive from them but few conclusions in the science of ethics, beyond some obscure expectation of a future state of rewards and punishments. And when the moralist assigns as a *rule of conduct* an endeavour to promote our own true happiness and the good of our fellow-creatures, the question naturally returns upon him, *how* are we to accomplish these ends? The only answer which a Christian can give, is, "by obeying the will of God as *revealed* in the sacred Scriptures." Till some rule is pointed out in which these are not sufficient to guide our conduct, we must adhere to our opinion, that it is unnecessary to seek for any other

rule of action. The precepts of Scripture, it is true, are delivered in general terms; it is, therefore, the business of the moral philosopher to extend and illustrate these precepts, to explain their application, to point out the various ways in which they are violated, either in the letter or in the spirit: he is not called upon to discover new precepts.

There are certain metaphorical expressions used in common language, which, though perhaps not very clearly understood, are fully sufficient for the intercourse of society. But in a philosophical treatise, they should not be used without a proper explanation of their import; and no reasoning should be built upon them. We do not think that Gellert has sufficiently observed this caution in his second lesson. The faculties of the soul are properly divided into those of the understanding and the will. Such as fall under the second description, the passions, are *metaphorically* termed the qualities of the heart: and the same kind of expression is sometimes extended to the powers of the understanding, when *not contrasted* with the affections of the will. But we see not on what principle the distinction, which Gellert attempts to establish in the following sentence, can be explained: "our reason affords us a natural light, which makes us perceive the existence of a divine law concerning virtue; moreover, our hearts possess a faculty which enables us to feel what is just or unjust, &c." (p. 34.) Much less are we inclined to admit, that "this faculty, this *feeling* of the heart, constitutes conscience." (Ibid.) That we are indued with a natural conscience, that there is a "law written on our hearts," is the declaration of an inspired apostle; but this conscience, we are of opinion, is the judgment of the understanding, not the impulse of the will; for our inclination is frequently in direct opposition to the dictates of conscience. Conscience is that faculty of the soul by which it distinguishes between moral good and evil: like every other faculty it requires cultivation; it is naturally weak and easily corrupted; it will become torpid, if systematically neglected; and may be almost stifled by repeated opposition to its dictates. On the other hand it may be improved by the study of the Scriptures and the influence of divine grace: and, when thus improved, it will, in most cases, decide instantaneously. But its decisions are not, therefore, less the decisions of the understanding, as Gellert would argue; for when the mind is familiarized with a chain of reasoning, it will pass from one end of it to the other without noticing the intermediate links. When thus improved, and only then, conscience becomes a sure guide; for it then enforces the precepts of revelation. Mere feeling or sentiment is a fallacious criterion of moral rectitude; and unassisted reason will frequently lead us into error.

The third lesson ably exposes the errors of the ancient philosophers; their absurd conceptions of the Deity; their chimerical notions respecting the nature of the soul; their doubts respecting a future state; their morality false in its principle, and defective in its precepts. The professor, warming with the importance of the subject, asks, whence the philosophers of our day have drawn their knowledge of a "more sound philosophy, if not from the source opened to them by that Religion, against which their pride exalts itself, and which their ingratitude leads them to affront?" (p. 63.) He then proceeds, in very animated language, to shew the great improvement in morality which has resulted from Christianity; and, after describing the dangerous tendency of infidelity, concludes the lecture by an affectionate exhortation to his pupils not to dread the ridicule of the world, or, the terms of "an hypochondriac, a dreamer, a fanatic."

The fourth lesson, which treats of the difference between philosophical and religious morality, deserves particular attention. The one derives its duties from reason, the other from revelation. The one aims only at the regulation of the exterior conduct,

The other "has a much more elevated view, viz. to change and renew his heart entirely; and for that purpose it makes use of means far superior, and requires a faith and repentance of which reason alone cannot inform us. The love of God and of our neighbour are two effects of faith on which it founds all our duties. The truths it teaches us are accompanied with a divine efficacy, and this is the great point of difference between reason and religion; the first even when it instructs us in the necessity and excellency of our duties, is able [unable] to in-

form us from whence we can derive that prevailing disposition, that faculty capable of making us triumph over evil, and practise what we know to be good. Christian morality not only obliges us to the outward practice of duty, but insists on the constant virtue of the heart, on the acquiescence of the soul to all the divine laws, and, above all, on the purity of our views and inclinations. It teaches us that, apparently good actions, whatever conformity they may seem to have with the law, however advantageous their consequences may be, whatever difficulty or whatever honour may attend the exercise of them, do not deserve the name of virtue, unless they proceed from a predominant sentiment in our hearts of love and respect towards God, and sincere affection for our fellow-creatures. It embraces the whole extent of our duties, so as not to authorize the heart in any one exception. Christian morality does not confine itself to the forbidding the perpetration of crimes, but proposes to itself the entire extirpation of every evil desire." (Vol. II. p. 79—81.)

The virtues which philosophical and religious morality recommend are derived from a different source, and differ "in the degree of strength and clearness, and in the universality of the proofs with which" they furnish "us." They differ, lastly, in the motives by which they propose to lead us to virtue. Not only is a future state of rewards and punishments rendered more certain by Christianity; but a still higher motive is offered to him who believes in the redemption of the world by Jesus Christ.

"He who has," says Gellert, "a lively faith, which is produced in us by the truths which are taught in Scripture, will be more strongly penetrated with love to God, than he who merely considers him as Creator and Preservor of the Universe, by the light of reason, and consequently this love will more forcibly lead him to the practice of virtue. To believe in and adore a Redeemer, by whom all things in heaven and on earth were made; who is God and our only refuge, who became man for our sakes, taking on himself the punishment due to our sins, and suffering the most cruel death for our salvation; who commands us to be virtuous, and forbids vice, and came on earth not only to save us, but also to sanctify us, so that we cannot have a share in his grace and his merits without sanctification: to be truly persuaded of all this, and not to feel desirous of obeying his commandments, would it not imply an inconceivable contradiction? This sublime motive is made use of in the Christian morality, not only as an encouragement to perseverance in virtue, but as the very source of virtue, from whence it draws its efficacy." (Vol. II. p. 86, 87.)

It is certainly somewhat singular that, impressed with these sentiments, Gellert should still "propose to deduce our duties from reason," even though he observes that he will not forget that he is a Christian, and that he is addressing himself to Christians. Now that the brightness of the Gospel, as of the meridian sun, has illuminated the world, we are no longer at liberty to wander in the twilight of reason. But we have already observed at sufficient length upon this subject.

The object of the fifth chapter is to prove, that "virtue is the only true source of happiness." If virtue consisted merely in the conformity of our actions to a right rule of conduct, self-approbation and the applause of the world might sometimes compensate for the sacrifices which we might make of our inclination to our duty; but it would perhaps be difficult to shew that such would in *this* world be universally the case. But as virtue implies further a right disposition of the heart, a right *motive* from which all our actions spring, it must necessarily be, from this consideration alone, the principal source of our happiness, inasmuch as it implies a freedom from the worst of tyrannies, the tyranny of our corrupt inclinations; of our turbulent passions; of the corroding anxieties which disturb our repose; of the world, its fashions, its follies, and its prejudices. And if we further consider that this rule of conduct is the will of him "in whom we live, and move, and have our being;" this motive love to an infinitely benevolent Creator, a crucified Redeemer: if we reflect that such virtue is attended with peace of conscience, blessed with the "spirit of adoption, whereby we cry, Abba, Father," and encouraged by the promise of the world which now is, and of that which is to come:" truly then virtue is the only source of happiness.

The following observations may tend to correct certain erroneous notions very prevalent in the present day.

"To do what is right and useful, not so much because it is right, but rather because it agrees with our disposition, our habits acquired from education, established custom, and our outward situation in life, is no act of virtue with regard to our souls."—"It is possible to write divinely well on virtue, in order to acquire the reputation

of an excellent writer; to perform most punctually every duty of an employment, with a view of obtaining a much more advantageous one; to speak well of every one, in order to be praised in return; to consecrate the greatest part of a fortune to actions of charity and generosity, to obtain the reputation of munificence and liberality; to humble ourselves, though we possess distinguished merit and talents, that we may excite the more admiration; to stifle the desire of revenge from a fear of incurring danger; to fly all excesses of sensuality, merely on account of the shame attached to them; to pique ourselves on having good morals, because they are held in esteem by those amongst whom we live; to profess our religion at the peril of our lives, from the mere motive of having been attached to it from childhood; to appear sincere and serviceable, as a means of procuring friends and protectors; to occupy ourselves in relieving the distresses of widows and orphans, as if to force the Almighty to increase our sum of worldly good; to preserve ourselves from ambition, from a love of ease, and from avarice, from an attention to reputation; to shew no ill humours, from a fear of appearing ridiculous; to restrain ourselves from all evil speaking, from fear of incurring the hatred of others; to avoid excesses of drink, because a dangerous illness makes us fearful of the consequences; to shew ourselves peaceable, not to excite fresh enmities: all these, and a thousand other actions of the same kind, which have an appearance of virtue, are nothing less than virtuous in regard to the source from whence they proceed; they frequently deserve more blame than praise, and are nothing but a concealed self-love." (Vol. II. p. 115—117.) "I do not, however, insist that the purity of our motives must be distinctly present to our minds in each particular case; but it must exist in them habitually, and be the spring of our actions." (Vol. II. p. 148.)

It is a somewhat singular omission in most treatises of moral philosophy, that nothing is said respecting the means of attaining to that virtue which they inculcate. Gellert is sensible that "however useful a philosophical knowledge of human duties may be, it is an undoubted truth with Christians, from the testimony of the Scriptures, that man must, in order to become virtuous, happy, and agreeable to God, be entirely changed and formed anew, after the likeness of his Creator. The means by which this change must be effected, we call repentance. It is the efficacious operation of divine grace on the corrupt nature of man." (p. 129.) This, however, he justly observes, does not supersede the use of natural means; and in the second part of his work he lays down and illustrates various rules and directions calculated to promote our progress in virtue.

Gellert is not one of those who deal out virtue by weight and measure, who constantly endeavour to curtail the claims of morality and religion, as if fearful of being "righteous overmuch:" his view of our duties is liberal and comprehensive. True benevolence, as he well shews, extends not merely to the redress of the bodily wants of our fellow-men, but to the rectification of his errors, and to his instruction in righteousness. He likewise points out, in this lesson, the folly and absurdity of those who expect to compensate for the indulgence of one or more vicious habits by the merit of useful actions.

In the seventh lesson, Gellert strongly enforces the necessity of preparation in the morning, and self-examination at the close of the day.

"In the retirement of our closet, in our hours of meditation, we frequently feel ourselves well disposed; knowledge, sentiments, conviction, nothing seems wanting to our wisdom. But an eye of observation cast on the world, a transient entrance into society, seducing occasions, a surprise of our senses which awakens our desires, some trifling advantage which allures us, a pleasure which imagination paints to us with her enchanting colours, a trifle, aims a blow at our virtue, and often make us act in opposition to our conviction.—Would it not be too late to arm ourselves against the danger when it is present? Let us then represent our duty to our minds in all its importance, and inviolable necessity, before we engage in those different and varying scenes which compose the daily course of our lives." (p. 156.)

Nor is Gellert content with general exhortations on this important subject; he lays down several useful rules for practice, as the keeping of a journal, in which is recorded our progress in virtue or the failure of our resolutions; and the reading of a portion of Scripture in the morning, and fixing in the memory some striking passage, as "a kind of divine armour." Prayer he recommends as most efficacious in conducting men to the practice of virtue: but we think that a stronger argument than any which he has adduced on the subject is this, that to prayer the blessing of the Holy Spirit is expressly promised, and without

prayer it is presumption to expect it. We do not forget that he professes to deduce the duties of morality from reason; and it is *therefore* that we notice this instance of the defect of his plan. Reason, we apprehend, only shews that prayer *may* be acceptable to God, and, at the same time, suggests many doubts on the subject: revelation teaches us that it *is required* by God. Why then should we now build morality on mere human reason?

The eighth lesson is admirably calculated to guard young minds against judging too hastily of others by first impressions or outward appearances. Gellert analyses different characters, who appear to be what they are not; strips them of all adventitious ornaments; removes all the false glare of rank, or wealth, or learning; and exhibits them in their native deformity or excellence. But we should beware of running from an extreme of simplicity to an unwarrantable excess of suspicion. When Chrysanthus is described as miserable amidst external splendor, let us not imagine that happiness is to be found only in obscurity and retirement. Happiness, that imperfect happiness which alone is allotted to us in this world, is not confined either to the palace or to the cottage; it results not from outward circumstances; but is the exclusive portion of him who conscientiously discharges his duty, in whatever rank or station of life he may have been placed by Divine Providence. More cares, perhaps, and greater anxiety attend those of higher rank; but, if they faithfully perform the task required of them, those cares, that anxiety, are compensated by the consciousness of more extended utility.

In treating of authors, whose writings are useful in a moral point of view, the professor has some judicious remarks upon the works of the ancient philosophers. These we should have been glad to transcribe, had our limits allowed us to do so, with a view to correct the error of some thinking persons, who, justly objecting to a modern system of ethics built upon the doctrine of expediency, have ventured to recommend as a substitute the moral treatises of the ancients. Neither will our limits permit us to discuss the merits of the several publications recommended in the tenth lesson by Gellert and his translator: we shall, therefore, content ourselves with transcribing the following impressive exhortation:

"Finally, my dear friends, give the highest place in your estimation to the Holy Scriptures, that treasure of knowledge and truths which alone can make us wise, virtuous, and happy; that source of true contentment, and of the greatest consolation in life, and at the hour of death.—I have taken pains to read what the wisest amongst the ancient philosophers have best thought concerning God, religion, and virtue, as well as concerning man's sovereign good, and the means of acquiring tranquillity and peace of mind; but I can assure you on my conscience, that all their wisdom, compared with the instructions contained in the Word of God, is but a shadow and uncertainty; at most, a gloomy light; and most frequently, darkness, folly, superstition, and absurdity. What the philosophy of our days, rectified on these capital points of doctrine, says most just and proper, is derived from the doctrines of the Holy Scriptures.—Let me here be allowed to make an ingenuous confession. I have lived fifty years, during which I have had many subjects of joy; none of these have been more lasting, more innocent, more satisfactory to my heart, than those I have sought and tasted in following the counsels of religion, whose mild restraints captivated my soul; this I attest to be truth on my conscience. I have lived fifty years, and I have experienced many afflictions, but I never obtained more light in my perplexities, more comfort, more consolation, more strength and courage in my troubles, than what I have derived from religion: and this I attest on my conscience. I have lived fifty years, and have frequently found myself on the borders of the grave, and I have experienced that nothing, no, nothing can help us to triumph over the fears of death but the divine efficacy of religion in our souls; that nothing is so powerful for strengthening it in those decisive moments, in which it sees itself, not without emotion, on the confines of eternity: and for calming us when our conscience rises up against us, nothing so efficacious as faith in our divine Saviour and Redeemer; I attest this as in the presence of God. Oh! if the testimony of a friend, of a tutor, can have any weight with you: if mine, my dear young friends, can have any influence over you, whenever any presumptuous reasoner would set you against the doctrine of our Holy Scriptures; or that the infidel, not knowing how to tranquillize his own mind, undertakes to extinguish in your's a belief, the holiness of which confounds him: Oh! christian youth, let him never find one amongst you who may dare to despise the most excellent of all books, and make it the subject of

raillery! The doctrine against which they rail is, nevertheless, the Holy Word of God." (p. 243—247.)

The third part of the Moral Lessons treats of the various duties which we owe to ourselves, to our fellow creatures, and to our Creator. The professor's plan is comprehensive, though the subordinate parts are not throughout minutely executed. Little, for example, is said on the importance of truth; nothing on the manner in which a promise is to be interpreted; nothing on the cases in which it ceases to be binding. But he has, on the other hand, enlarged the empire of morality, by considering as duties, what are frequently deemed merely matters of prudence, and enforcing them as acts of obedience to God. The care of our health, for example, he inculcates as a duty, because it is the gift of God, a source of happiness to ourselves, and a means of contributing more extensively to the happiness of others. On the same principle he recommends attention to decency in our outward appearance; and on this subject and that of health he gives many judicious directions in lessons 11, 12, and 13.

Attention to health may be carried too far. "To be so attached to health as to make ourselves ridiculous, to neglect our affairs, and consume our time in reading medical books, which we are not particularly called upon to study, or in a superfluous use of baths and mineral waters, is an excessive and ill directed attention. The moment we attend to health merely for its own sake, it loses all its value and merit, as do all the goods of this life." (Vol. II. p. 260.)

From the "duties which relate to the body," Gellert proceeds to those "which relate to exterior advantages as connected with the state of society in which we live." There is, perhaps, no error in modern theories of morality more prevalent or more pernicious than that which admits of the love of human praise as a right motive of action. He who seeks the praise of men, seeks their praise, who more frequently commend vice than virtue, who often applaud splendid crimes, who consider fashionable sins as venial errors, or perhaps as the proof of a generous spirit unfettered by bigotry or superstition. "But," it is said, "the praise of virtuous men is alone to be desired." Does this restriction much diminish the danger? If we act with a view to human praise, we shall insensibly conclude those actions to be virtuous which men applaud; and judge those men to be virtuous who commend our conduct. Thus, by acting from a *wrong motive*, we shall unawares be led to adopt a *false rule* of conduct; the opinion of men will be substituted for the revealed will of God. Nor is this the whole mischief—the principle which we are combating brings with it a train of evil passions. Does our reputation spread? We are elated with pride. Is it attacked? We are inflamed with anger. Is it eclipsed by that of others? Envy corrodes our heart. But suppose that we avoid these dangers: it is the uniform language of Scripture that God regards those actions only with approbation, which result from love to him as our Creator, our Redeemer, and our Sanctifier. But may we not, by virtuous conduct, endeavour at once to obtain the approbation of God and the praise of men? Let us but for a moment reflect, what it is to obtain the approbation of the Most High; and we shall surely feel that an anxious wish to add to it the praise of any finite being, however pure and perfect, much more that of man, a worthless sinful creature, is an insult to the Majesty of Heaven. The love, therefore, of human applause, *on its own account*, it should be our constant endeavour wholly to eradicate from our heart: we say *on its own account*, for it is our duty to avoid, as far as we can by lawful means, even the appearance of evil, and to take that care of our character which is essential to our usefulness in society. If we view reputation in this light, instead of being elated by applause we shall refer it to the glory of God; instead of repining under obloquy, we shall patiently submit to the dispensations of Providence; instead of envying our competitors, we shall rejoice that more worthy instruments are employed in executing the will of God. At the same time it will require our utmost caution not to deceive ourselves; not to imagine that we aim at being useful, when in truth we are actuated by the love of fame.

We felt it our duty thus to state our opinion on this important subject, and to enter our protest against a sentiment expressed by Gellert in his fourteenth lesson, that "we can neither

be good nor upright without desiring and seeking" a good reputation "with ardour," and that "a desire of pleasing wise and virtuous persons is in itself laudable." At the same time, from a noble passage, which soon after occurs, (Vol. II. p. 322) and which, but for want of room we should have transcribed, we are inclined to consider these as unguarded expressions. In the same spirit of genuine Christianity, which dictated the passage last referred to, is the sentiment, "we ought never to forget, that our greatest glory consists in referring all to the glory of the author of our being." (p. 340.)

In the fifteenth lesson, which commences the third volume, Gellert treats "of those duties which relate to riches, honours, and authority;" making many useful observations, as he proceeds, on the right measure of our efforts to obtain these external advantages; and on the use to be made of them when acquired.

In the sixteenth lesson he clearly and judiciously points out the importance of forming the understanding, the method to be adopted for improving it, and the view with which it ought to be cultivated. There are some who pursue science and literature as an ultimate object; some as the means of shining in society: the Christian views them only as instruments to be employed in the attainment of higher ends.

"When," says Gellert, "to satisfy our taste or an immoderate desire of knowledge, we shut ourselves up in our studies or our laboratories, without doing any thing all day, except reading and making observations as assiduously as agreeably; is it not spending an idle life, useless to society, and entirely devoted to pleasure, whatever stretch of understanding it may require? Chess also requires application; but would it be reasonable to apply during the whole of our lives to this game? Surely every employment and exercise of our mental faculties should have for its object to make us more intelligent, better, or more useful to society?" (Vol. III. p. 84, 85.)

The object of the seventeenth lecture is to direct our attention to the contemplation of nature, and raise thence our hearts to consider the wisdom, the power, and the goodness of the Creator.

Gellert, in the three next lessons, proceeds to a subject of the first importance, the regulation of our desires and passions. The world, in general, is apt not to view wrong dispositions in their proper light. Impatience, for example, is more generally pitied as a misfortune than condemned as a vice. But is it not wholly inconsistent with the spirit of Christianity? Does it not imply dissatisfaction at the dispensations of Providence? Gellert appears to be properly sensible of the importance of a right temper of mind, and he devotes many pages to the consideration of its constituent parts, as patience, humility, trust in God, and resignation to his will. The lecture on humility (the 20th), in particular, has our unqualified approbation. "Without humility," observes our author, "there is no truth in us." It is, indeed, the leading and characteristic feature of christian morality; it is that qualification without which no one can even enter the school of Christ. Christianity, it is added, strips us of our pretended excellence and righteousness, teaching us that we are helpless sinners, and "that, in order to our salvation, we stand in need of a divine justice imputed to us by grace,"—"The proud man desires to save himself by his own works, and to earn the felicity of heaven by painful observances, rather than humbly to have recourse to justification by faith, and consequently to obtain salvation as an undeserved and gratuitous gift from God." (p. 115.) But we dare not stop to make farther extracts from this interesting lecture.

The social duties next occupy our author's attention; the education of children, friendship, and conjugal affection. His hints on education are minute and judicious; and many prevailing errors are justly censured. He recommends caution in introducing to the notice of children the splendid characters of heathen antiquity. The practice also of stimulating children to exertion by a love of glory he justly reprobates, as awakening pride, envy, and malice.

When Gellert censures, as a common error, the forcing of very young children "to learn by heart articles of faith, of which" they "can form no idea;" the loading of their "memories with a catechism not adapted to" their "capacities;" the teaching of them to recite prayers "which can only suit a more advanced period of life;" he must, we conceive, allude to some practice prevalent in Germa-

ny; we know of no *such* articles, no *such* catechism, no *such* prayers taught to children in this country.

The last topic which the professor discusses in the Moral Lessons is that of "our duties towards God;" which he justly considers "as the source of all our other duties." We cannot indeed agree with him, that the efficacy of repentance in obtaining the pardon of our sins is a doctrine of natural religion; on this subject unassisted reason offers only gloomy apprehensions. But we would express our warmest approbation of the zeal and affection with which, in this concluding discourse, he exhorts his pupils to piety, to the love of God, and to the practice of virtue.

The moral lectures are followed by "Instructions from a Father to his Son," on his going to the university, intended as a sequel to the lessons on education. This little piece contains much useful advice, and we agree with Gellert that amusement should only so far be pursued as is necessary in order to recruit our strength. Among other amusements, he recommends "a good theatrical piece," or "a moderate game at cards." On the subject of the stage the opinion of the Christian Observer has been expressed, p. 232–243 of this volume: and with respect to cards few, we think, are the cases in which a sincere Christian will throw away even his hours of relaxation upon an amusement which has no tendency either to adorn the imagination, to improve the understanding, or to correct the heart; but which frequently brings into action those passions which it should be our constant endeavour to overcome.

Several detached pieces, describing different moral characters, occupy the remainder of the third volume. For this species of composition Gellert was peculiarly qualified by a lively and poetical imagination; and these sketches are executed in his happiest manner.

We have been thus minute and free in our animadversions on these three volumes, because we think them calculated to be extensively useful in promoting the cause of religion and virtue. The simple perspicuity by which they are distinguished, adapts them to readers of every class; while the admirable example of Gellert, and the eloquent zeal with which he recommends to others the truths which he felt, and the virtues which he practised, are of a nature to interest and impress the heart.

The manner in which the translator's duty is performed, induces us to hope that Mrs. Douglas will favour the English public with other valuable productions of foreign countries.

At the same time we must notice the frequent recurrence of one or two Gallicisms. In p. 246 of Vol. II. she says "whenever any presumptuous reasoner would set you against the doctrine of the Holy Scriptures, or *that* the infidel, &c.;" it should be "or *whenever*." The other Gallicism is of the following kind. "The approbation of God is it not the highest glory, &c." The English idiom requires, "Is not the approbation of God, &c." The relative also, we think, is too frequently omitted; and the word "from" superfluously prefixed to "whence." We mention these little inaccuracies, in the hope that a second edition will afford an opportunity for the correction of them, as well as for the addition of a table of contents, which is wanting in the present edition. The omission of a list of typographical errors is seriously felt by the reader, and certainly was not justified by the correctness of the impression.

Hints towards forming the Character of a young Princess. In 2 Vols. London, Cadell and Davies. 1805. pp. 330 and 403. Price 12s.

This work was, soon after its first appearance, attributed to Mrs. Hannah More, and has now, as we understand, been avowed by that lady. It is not indeed without many internal evidences of its author; and more especially, it bears the impress of the hand to which we owe the *Strictures on the modern System of Female Education*. We recognize here the same flow of style, the same variety and liveliness of illustration, the same delicacy of sentiment, the same correctness of moral feeling, and the same soundness of religious principle, which conferred on that publication so large a portion of its value. The resemblance, however, though sufficiently discernible, is not complete. The composition of these volumes is somewhat more inaccurate than that of

their predecessors, either because the original draught has undergone a less, or, more probably, because it required a greater, degree of correction. In the article of *manner* there is this difference between the two works; that in the "Strictures" an easy and chastised sportiveness of style is often indulged, which is seldom attempted in the "Hints." If, in these respects, the present effort of this excellent author seems entitled to a less abundant share of praise than that which has crowned her former exertions, the balance may be restored by observing, that, of all her writings, the volumes under our review discover the greatest compass of miscellaneous reading, and the most extensive acquaintance with the various departments of literature and of knowledge.

In order to estimate with precision the merits of this work, it will be necessary to keep in view the unassuming title which it bears, and the modest pretensions of its author. Her design she thus unfolds in the preface:

"The Writer is very far, indeed, from pretending to offer any thing approaching to a system of instruction for the Royal Pupil, much less from presuming to dictate a plan of conduct to the Preceptor. What is here presented, is a mere outline, which may be filled up by far more able hands; a sketch which contains no consecutive details, which neither aspires to regularity of design, nor exactness of execution.

"To awaken a lively attention to a subject of such moment; to point out some circumstances connected with the early season of improvement, but still more with the subsequent stages of life; to offer, not a treatise on Education, but a desultory suggestion of sentiments and principles; to convey instruction, not so much by precept or by argument, as to exemplify it by illustrations and examples; and, above all, to stimulate the wise and the good to exertions far more effectual;—these are the real motives which have given birth to this slender performance." (Vol. I. p. xi. xii.)

We know not that any good purpose could be answered by submitting to our readers an abstract of the contents of these volumes. An abstract, like the model of a machine, is useful, because it preserves the symmetry of its original, and displays its regular proportions and its nice mechanism; but of a work like this, regular proportion and nice mechanism professedly do not constitute the chief merit, the author decidedly renouncing all claims either to regularity of design, or to exactness of execution. In fact, no *course* of education is here chalked out, nor are there many intimations from which we may collect, in what order of succession, the author intends that the various studies which she recommends, should occupy the attention of the Royal Pupil. After all, perhaps, these Hints must be considered as adapted rather to the use of the Princess herself than to that of her instructors; and although the distinguished persons to whose hands this illustrious charge has been committed, will not, we believe, disdain to avail themselves of the suggestions of Mrs. H. More, they will, probably, regard her still more in the light of a valuable coadjutor than in that of a complete guide.

Some may require, if not an abstract of this work, yet a loose enumeration of the principal topics which it discusses. This, however, would be a catalogue of almost every thing that can be matter of instruction. Mrs. More very properly determines, that the education of the Princess, as far as intellectual pursuits are concerned, should be a *masculine* education; and the variety, therefore, of the requisites to complete it may be inferred from the motto which our author has affixed to her title page, from the prose works of Milton; "I call that a complete and generous education, which fits a person to perform justly, skilfully, and magnanimously, all the offices both of public and private life; of Peace and of War." We consider this definition however as defective, inasmuch as there is danger of its being construed by many persons to imply an education of which the foundation is not laid in religion.

By considering in its true light the design of this work, we shall be enabled to obviate an objection which may be urged against it by a rigid censor. He that discusses an extensive and complicated question, is often led to bestow a disproportionate share of notice on those of its constituent parts, which, however subordinate may be their importance, are most familiar to his thoughts; and he that engages in a controversy of long standing, incurs an equal risk of being seduced to abandon the old and tried arguments in support of his

cause, and to display originality of genius by tracing out a plan of operations for himself. Mrs. More, it may possibly be contended, has not been altogether proof against this twofold temptation. While *in words* she assigns to every topic which she touches its due measure of importance, she in part defeats her purpose, by treating some of inferior rank with a copiousness to which they are not entitled. Objects which are intended to be thrown at a distance, are, by this *want of keeping*, made to invade the foreground of the picture, and to divide with its principal figures the regards of the spectator. Established truths she supports by arguments most powerful and weighty; but yet by arguments, which are only a few out *of many*, and which, therefore, should not be allowed to monopolize the whole attention of the readers.

If the volumes before us professed to furnish a complete system of education, or a perfect compendium of useful knowledge, we should defer to the objection which has been mentioned; although, even in that case, a plea of extenuation might be offered for a writer, who sacrificed somewhat of accuracy to *effect*. But the work of Mrs. More appears in a much more humble, though certainly a not less interesting character, than that of a complete system of education, and may therefore be indulged in a degree of freedom, which would be inconsistent with the dignity of a professorial chair, or the stately march of a course of academical lectures. She may be permitted to compare, at great length, the respective merits of the Spectator and the Rambler, without its being inferred that she places either the Spectator or the Rambler in the same scale of importance with the Municipal Code of England, or the national law of Europe. She may be allowed to dilate principally on a *single* class of the Evidences of revealed Religion, without being exposed to the censure of overlooking or undervaluing that vast and solid mass of conspiring proofs, on which Christianity builds its claims to the homage of the world.

Although, for reasons already intimated, we shall not attempt to epitomize this publication for the use of our readers, it will not be difficult, by the citation of a few passages, to convey to them a tolerably distinct idea of its merits. The two first we have extracted from the chapter on flattery.

"It may sound paradoxical to assert, that in a period of society, when characters are less strongly marked, a sovereign is, in some respects, in more danger of chusing wrong. In our days, and under our constitution indeed, it is scarcely possible to err so widely, as to select, for ministers, men of such atrocious characters, as those who have been just held up to detestation. But the very improvement of society has caused the question to become one of a much nicer kind. It is no longer a choice between men, whose outward characters exhibit a monstrous disproportion to each other. A bold oppressor of the people, the people would not endure. A violent infringer on the constitution, the parliament would not tolerate. But still out of that class, from which the election must be made, the moral dispositions, the political tendencies, and the religious principles of men may differ so materially, that the choice may seriously affect, at once, the credit and happiness of the prince, and the welfare of the country. The conduct of good and bad men will always exhibit no inconsiderable marks of distinction; yet, at a time when gross and palpable enormities are less likely to be obtruded, because they are less likely to be endured, it is the more necessary for a prince to be able accurately to discriminate the shades of the characters of public men." (Vol. I. p. 262—264.)

"Intellectual taste, it is true, is much refined, since the Grecian sophist tried to cure the melancholy of Alexander by telling him, that 'Justice was painted, as seated near the throne of Jupiter, to indicate that right and wrong depended on the will of kings; *all* whose actions ought to be accounted just, both by themselves and others.'

"Compliments are not now absurd and extravagant, as when the most elegant of Roman poets invited his imperial master to pick out his own lodging among the constellations: nor, as when the bard of Pharsalia offered the emperor his choice, either of the sceptre of Jupiter, or the chariot of Apollo; modestly assuring him, that there was not a God in the pantheon, who would not yield his empire to him, and account it an honour to resign it in his favour. This meritorious prince, so worthy to displace the Gods, was Nero! who rewarded Lucan, not for his adulation, but for being a better poet than himself, with a violent death.

"The smooth and obsequious Pliny improved on all anterior adulation. Not content with making his emperor the imitator, or the equal of Deity, he makes him a pattern for it; protesting that 'men needed to make no other prayers to the gods,

than that they would continue to be as good and propitious lords to them as Trajan had been.'

"But the refined sycophant of modern days is more likely to sink the actual blemishes, and to veil the real faults of a prince from himself, than to attribute to him incredible virtues, the ascription of which would be too gross to impose on his discernment. There will be more danger of a modern courtier imitating the delicacy of the ancient painter, who, being ordered to draw the portrait of a prince who had but one eye, adopted the conciliating expedient of painting him in profile.

"But if the modern flatterer be less gross, he will be, on that very account, the more dangerous. The refinement of his adulation prevents the object of it from putting himself on his guard. The prince is led, perhaps, to conceive with self-complacency, that he is hearing the language of truth, while he is only the dupe of a more accomplished flatterer. He should especially beware of mistaking freedom of manner, for frankness of sentiment; and of confounding the artful familiarities of a designing favourite, with the honest simplicity of a disinterested friend." (Vol. I. p. 265—268.)

We would particularly urge upon our juvenile readers the caution against "mistaking freedom of manner for frankness of sentiment;" a caution, indeed, which has peculiar weight when addressed to the possessors of rank or of royalty, but which no person, who, in any degree, mixes with the world, is entitled to reject as superfluous or of rare application.

We have already complimented Mrs. More on the neatness and vivacity with which she developes and illustrates her sentiments on every subject; how far this is a merited compliment, the subjoined passage, which is extracted at random, may exemplify.

"But the Monarch, on the contrary, whose nobler and more virtuous ambition prompts him to employ his superior power in promoting the internal prosperity and comfort of his subjects, is not liable to such defeats. His path is plain; his duty is clear. By a vigilant, prompt, and impartial administration of justice, to secure to the industrious the enjoyment of their honest gains; by a judicious use of his supreme power, to remove difficulties, and obstructions, out of the way of commercial enterprize, and to facilitate its progress; to reward and foster ingenuity; and to encourage and promote the various arts by which civilized societies are distinguished and embellished, above all, to countenance and favour religion, morality, good order, [illegible] all the social and domestic virtues. A monarch, who makes these benevolent ends the objects of his pursuit, will not so easily be disappointed. The reason is obvious; nothing depends on a single individual. His plans are carrying on through ten thousand channels, and by ten thousand agents, who, while they are all labouring for the promotion of their own peculiar object, are, at the same time, unconsciously performing their function in the great machine of civil society. It is not, if we may change the metaphor, a single plant, perhaps an exotic in a churlish climate, and an unwilling soil, which, raised with anxious care, a sudden frost may nip, or a sudden blight may wither; but it is the wide spread vegetation of the meadow, which abundantly springs up in one unvaried face of verdure, beauty, and fertility. While the happy Monarch, whose large and liberal mind has projected and promoted this scene of peaceful industry, has the satisfaction of witnessing the gradual diffusion of comfort; of comfort, which, enlarging with the progress of his plans to their full establishment, has been completed, not like the successful plans of triumphant ambition, in the oppression and misery of subjugated slaves, but in the freedom and happiness of a contented people." (Vol. II. p. 14—16.)

The detailed comparison, which our author institutes, of the respective qualifications of Addison and Johnson, considered as Essayists, is conceived, we think, with force, and executed with felicity; but we can afford to transcribe only a part of it:

"Still, however, while we ascribe to this excellent author all that is safe, and all that is just, it is less from Johnson than from Addison that we derive the interesting lessons of life and manners; that we learn to trace the exact delineations of character, and to catch the vivid hues, and varied tints of nature. It is true, that every sentence of the more recent moralist is an aphorism, every paragraph a chain of maxims for guiding the understanding and guarding the heart. But when Johnson describes *characters*, he rather exhibits vice and virtue in the abstract, than real existing human beings: while Addison presents you with actual men and women; real life figures, compounded of the faults and the excellencies, the wisdom and the weaknesses, the follies and the virtues of humanity.—By the Avarus, the Eubulus, the Misellus, the Sophron, the Zosima, and the Viator of Johnson, we are instructed in the soundest truths, but we are not struck with any vivid exemplification. We merely *hear* them, and we hear them with profit, but we do not *know* them. Whereas, with the members of the Spectator's club we are *acquainted*. Johnson's personages are elaborately carved figures that fill the niches of the saloon; Addison's are the

living company which animate it. Johnson's have more drapery; Addison's more countenance. Johnson's gentlemen and ladies, scholars and chambermaids, philosophers and coquets, all argue syllogistically, all converse in the same academic language; divide all their sentences into the same triple members, turn every phrase with the same measured solemnity, and round every period with the same polished smoothness. Addison's talk learnedly or lightly, think deeply, or prate flippantly, in exact accordance with their character, station, and habits of life." (Vol. II. p.154, 155)

If we may, without presumption, say any thing in addition to what is here said so well, we would suggest, that, in *one* sense, Johnson was a deeper student of human nature than even Addison. He had seen much of the world, and though his perceptions might not be very delicately alive to the individual differences of character, yet mankind *in the gross* he had observed with accurate and with successful attention. He had examined the human heart with the spirit of a philosopher, who loves to detect things in their first elements, and to explain the most complicated mechanism by referring it to two or three general laws. This tendency in Johnson to simplify the study of man, and to account for all the phenomena furnished by his own species on a few plain principles, is, if we are not mistaken, discoverable, and almost with equal clearness, in the Rambler, in Rasselas, in The Lives of the Poets, and in the general tenour of his colloquial aphorisms, as exhibited by his well-known biographer. Not that we are to pronounce him utterly insensible to the nicer shades of discrimination between man and man: such an assertion would be disproved by the very works to which we have referred: nor can it without reserve be affirmed, that the portraits which he exhibits to us in his periodical writings, are never the delineations of *mixed* characters; yet he is greater as an anatomist than as a portrait painter, and possibly the profound attention with which he studied the *generic* qualities of human nature, diverted him in some measure from a minute observation of its superficial and accidental varieties.

In a religious point of view, those two eminent men are thus contrasted:

"If we advert to religion, the praise of Addison in this infinitely important instance must not be omitted. Johnson never *loses sight* of religion; but on very few occasions does he particularly dwell upon it. In one or two passages* only has he given vent to his religious feelings; and his sentiments are so soundly, indeed so sublimely excellent, that it is impossible not to regret the scantiness with which he has afforded them. But Addison seems to delight in the subject, and, what is remarkable, his devout feelings seem to have much transcended his theological accuracy. To the latter, exception might justly be taken in one or two instances†; to the former, never. If it were to be asked, where are the elevating, ennobling, felicitating effects of religion on the human mind as safely stated, and as happily expressed, as in any English author? perhaps a juster answer could scarcely be given than—*in the devotional papers of Addison.*" (Vol. II. p. 167, 168.)

We join in admiring the style and general complexion of Addison's *devotional papers*; but our admiration is qualified, as is also that of Mrs. More, by our conviction of the defectiveness of his theological principles. While we are unwilling to deny this great and amiable moralist to have been sincerely pious, we yet lament that his piety was not regulated by a deeper and sounder acquaintance with Christian Doctrine; and, convinced as we are that his religious writings have elevated the tone of morality in this country, we should yet regard him as but an unsafe guide in all that concerns the duty of man to God. Even the pleasing and composed beauties of his devotional papers must be ascribed, as we suspect, in part to the classic gracefulness of his style. We read these effusions with delight, mistaking perhaps the fascination of manner for the sterling excellence of matter; and like Milton's Eve, of whom we are told that

Her husband the relator she preferr'd
Before the angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions,——

we lend a readier ear to the admonishing voice of Addison, than to the

* "Number VII. in the Rambler; paper on affliction in the Idler; and the noble passage in the account of Iona"

† "See particularly that very exceptionable paper in the Spectator, No. 459. —Also, another on Superstition and Enthusiasm"

lessons of a loftier, but a less beloved, instructor.

Although Mrs. More modestly declines the office of a political teacher, her subject inevitably brings her into contact with some of the details of political science. Her political morality is of an excellent cast; pure, honest, and unbending; formed on scriptural rules, and on the good old principles of justice and right. In one or two instances, she appears inadvertently to give the monarch of Great Britain credit for possessing a greater share of discretionary power than he really possesses; but this is a fault, at the worst, of very rare occurrence in her pages. In general, she takes a firm position on all the standard *common-places* (we are happy in being able to call them such) of liberty and the English constitution, addresses the throne in that tone of high and spontaneous loyalty which it is the peculiar privilege of freemen to use, and with a loud voice exhorts the monarch, while he guards with temper the dignity of his own prerogative, to respect the sacred rights of a free people. To state all this of an English author, is not, we confess, to pay that author any peculiar or appropriate compliment; but what greater compliment can be paid to the country itself than this very confession?

There are, however, to be found in the political department of this work, some views of the government and constitution of Great Britain, of which we are disposed to doubt the accuracy; and though this is a field of disquisition, which we neither feel ourselves called upon by our office, nor qualified by our knowledge, to enter upon very fully; yet since the subject is brought before us, we shall very shortly unfold the nature of our objections. Our valuable author appears to us to consider the English constitution too much as it is exhibited in the theoretical delineations of Montesquieu and Blackstone, and too little under that form into which it has *settled down* in practice. By the letter of the constitution, the supreme power was *tri-partited*, with the view of securing the rights of the subject, by the perpetual, though pacific, warfare, which such a distribution was expected to excite among the three estates of government. It is, we believe, not uncommon with the politicians of the Continent still to imagine, that such a warfare actually takes place in this country, and that much of the energy of the State is wasted in this mutual attrition of its parts. But we, of England, know that, excepting in some most unfrequent and extraordinary cases, such a warfare *never* takes place,—never, that is, ostensibly, the differences being always compounded by private negotiation, and the three estates always harmonizing in their public measures. Thus the evils of actual collision are warded off by a reciprocal compromise, and that which was a system of mutual *resistances*, is become a system of mutual *influences*. We are apt to talk of the increased influences of the crown, and to deprecate such influence as a power unknown to the Constitution; but we forget that, concurrently with the growth of this unknown and unacknowledged power, certain other powers have enlarged themselves, to which the letter of the Constitution is equally opposed, viz. the influence of parliament upon the crown, the influence of the two houses of parliament upon each other, and the influence of public opinion upon all the component parts of the legislature. By the establishment of these checks and counter-checks, it cannot be doubted that each of the three estates is controuled more habitually than before; each sacrifices a part of its quota of power; but then this is a premium paid for the insurance of general peace and convenience, a tribute statedly and pacifically yielded up to avert the occasional recurrence of invasion and plunder. Even in this view of the matter, therefore, it is manifest, that the *legal* does not necessarily coincide with the *actual* power of the crown. But this is not all.—It should be remembered that, when we speak of the *crown*, we include under this general term, besides the sovereign, another personage, who has started up without sanction from the prescript of the constitution, but to whom custom has assigned some of those prerogatives, which the law recognizes only as parts and members of Majesty itself. A considerable (we do not say an exactly assignable) part of the patronage of the Crown, is now understood to be at the disposal of the Minister, in the choice of which Minister, moreover, we must not forget that the Sov-

reign is materially controuled by the voice of parliament. These very imperfect remarks may serve to prove, that a prince who is destined to fill the English throne, will form a very inadequate idea of the powers annexed to his office, if he collects his information with respect to them merely from books; and that if he wishes to understand the nature of the English Constitution, he must study the living subject itself, rather than the metaphysical, *unsunned* speculations relating to it which abound in the pages of theoretical politicians.

From the busy and contentious field of politics, we are happy to escape to topics of a very different nature; topics which more immediately fall within our peculiar province of criticism, and which also seem at once more congenial to the taste, and better adapted to call forth the talents, of our author. Besides the tacit reference which Mrs. More perpetually maintains to the principles of religion and the great laws of christian practice, she presents us with a few chapters expressly on the doctrines and the evidences of Christianity. In this department she appears to very great advantage. We here recognize at once the pen of an author, writing from a full heart on subjects which she has carefully considered and well digested. The ground which she explores has, indeed, been trodden a thousand times; but no writer of good sense, who treats a question with which he has been long and practically conversant, can possibly want a share of novelty sufficient to excite and to reward attention. We shall now proceed, without farther preamble, to make our readers acquainted with some parts of the chapters which we have mentioned with such approbation.

"To have given rules for moral conduct might appear, to a superficial observer, the aptest method of improving our nature. And, accordingly, we find such a course generally pursued by the ancient moralists, both of Greece and Asia. Of this, it is not the least inconvenient result, that rules must be multiplied to a degree the most burthensome and perplexing. And there would be, after all, a necessity for incessant alteration, as the rules of one age could not be expected to correspond with the manners of another. This inconvenience might, perhaps, in some degree be avoided, by entailing on a people an undeviating sameness of manners. But, even when this has been effected, how oppressively minute, and how disgustingly trivial, are the authorized codes of instruction! Of this, every fresh translation from the moral writings of the East is an exemplification; as if the mind could be made pure by overloading the memory!

"It is one of the perfections of revealed religion, that, instead of multiplying rules, it establishes principles. It traces up right conduct into a few radical dispositions, which, when once fully formed, are the natural sources of correspondent temper and action. To implant these dispositions then, is the leading object of what we may venture to call the Scripture philosophy. And as the heart must be the seat of that which is to influence the whole man, so it is chiefly to the heart that the Holy Scriptures address themselves. Their object is to make us *love* what is *right*, rather than to occupy our understandings with its theory. *Knowledge puffeth up*, says one of our divine instructors, but it is Love that edifieth. And the principle which is here assumed, will be found most strictly true, that if a love of goodness be once thoroughly implanted, we shall not need many rules; but we shall act rightly from what we may almost call a noble kind of instinct. 'If thine eye be single,' says our Saviour, thy whole body shall be full of light.' Our religion, as taught in the Scripture, does, in this very instance, evince its heavenly origin. St. Paul, whose peculiar province it seems to have been, to explain, as it were, scientifically, the great doctrines of his master, gives us a definition of Christianity, which out-does at once in brevity, in fullness, and even in systematic exactness, all which has been achieved in the art of epitomizing, by the greatest masters of human sciences,—*Faith which worketh by love.*

"It is not too much to affirm, that this expression substantially contains the whole scope and tenor of both Testaments; the substance of all morality, and the very life and soul of human virtue and happiness. A want of attention to what St. Paul means by *faith*, too generally makes the sense of the passage be overlooked. But, the well-directed student will discern, that St. Paul assumes exactly what has been intimated above, that God's object in Revelation, is not *merely* to convey his *will*, but also to manifest *himself*; not *merely* to announce laws for restraining or regulating conduct, but to display *his own* nature and attributes, so as to bring back to himself the hearts and affections of fallen man; and that, accordingly, he means by faith, the effectual and impressive apprehension of God, thus manifested. In his language, it is not a notion of the intellect, nor a tradition coldly residing in the recollection, which the Scriptures exhibit, but an actual persuasion of the divine realities. It is, in short, such a conviction of what is revel-

ed, as gives it an efficacy equal, for every practical purpose, to that which is derived through the evidence of our senses." (Vol. I. p. 212—216.)

After a very clear exposition of the manner in which faith influences the conduct, the author proceeds to state the doctrine of human corruption, and to press it with a noble frankness on the attention of the royal person, for whose use this work is intended.

"Exactly as the malady is felt, will the remedy be valued; and, therefore, no instruction can be more indispensible for the royal pupil, than that which tends to impress on her mind, that in this she stands on a level with the meanest of her fellow-creatures. That, from the natural corruption of every human heart, whatever amiable qualities the individual may possess, he carries about with him a root of bitterness, which, if not counteracted by the above means, will spread itself through the whole soul, disfigure the character, and disorder the life. That this malignant principle, while predominant, will admit but of a shadowy and delusive semblance of virtue, which temptation ever dissipates, and from which the heart never receives solid comfort. Who can enumerate the hourly calamities which the proud, the self-willed, the voluptuous, are inflicting on themselves; which rend and lacerate the bosom, while no eye perceives it? Who can express the daily disappointment, the alternate fever and lassitude of him, whose heart knows of no rest, but what this disordered world can afford?

"Who then is happy? He alone, whether prince or subject, who, through the powerful and salutary influence of revealed religion in his heart, is so impressed with things invisible, as to rise superior to the vicissitudes of mortality: who so believes and feels what is contained in the Bible, as to make God his refuge, his Saviour, his trust, and true practical holiness the chief object of his pursuit. To such a one his Bible, and his closet, are a counterpoise to all the trials and the violence to which he may be exposed. 'Thou shalt hide them privily,' says the Psalmist, 'by thine own presence, from the provoking of all men; thou shalt keep them secretly in thy pavilion, from the strife of tongues'." (Vol. I. p. 225, 226.)

Of the Evidences of Christianity, Mrs. More fixes her chief attention on those which are denominated *internal*, and of these she principally dwells on the suitableness of this religion to the wants and desires and capacities of human nature. On this head much has been written, and written well; but never, we incline to think, has the moral fitness of Christianity been placed in a more forcible, or a more affecting, point of view, than by the present author in the subjoined passage. She is speaking of the New Testament:

"The peculiarity which was adverted to above, ought, even in the eye of a philosophical inquirer, to engage deep attention. I mean, that that to which heathen sages pointed, as the only valuable object of human pursuit is, in this wonderful volume, described as a matter of *possession*. Here, and here only, amongst all the records of human feelings, is *happiness* seriously claimed, and consistently exemplified. To the importance of this point, witness is borne by every wish which a human being forms, and by every sigh which heaves his bosom. But, it is a fact, perhaps not yet sufficiently adverted to, that at no period do heathen sages seem so strongly to have felt the utter inefficiency of all their schemes for attaining this object, as at the period when the light of Christianity diffused itself through the earth. Cicero, that brightest of Roman luminaries, had not only put his countrymen in possession of the substance of Grecian wisdom, to which his own rich eloquence gave new force and lustre, but he had added thereto the deep results of his own observations, during a life of the most diversified experience, in a period the most eventful. And, to this point, he uniformly brings all his disquisitions, that man can only be happy by *a conquest over himself;* by some energetic principle of wisdom and virtue so established in his bosom, as to make him habitually superior to every wrong passion, to every criminal or weak desire, to the attractions of pleasure, and the shocks of calamity. But it was not Cicero only, who rested in this conclusion: Horace, the gayest of the Latin poets, is little less explicit in his acknowledgment, that man should then only find ease when he had learnt the art *of flying, in a moral sense, from himself.*

"To the sentiment of a great philosopher and poet, let us add that of a no less eminent historian. Polybius says, 'it seems that men, who, in the practice of craft and subtlety, exceed all other animals, may, with good reason, be acknowledged to be no less depraved than they; for other animals are subservient only to the appetites of the body, and by them are led to do wrong. But men, who have also sentiment to guide them, are guilty of ill conduct, not less through the abuse of their acquired reason, than from the force of their natural desire*.'

"Although, therefore, the doctrine of human depravity be, strictly speaking, a tenet peculiar to Revelation, since it is the Bible alone which teaches how sin entered

* "Hampton's Polybius, Book 17, p. 393.

into the world, and death, with all its attendant woes and miseries, by sin; though it is there alone that we discover the obscurity and confusion which there is in the understanding of the natural man, the crookedness of his will, and the disorder of his affections; though it is there alone that we are led to the origin, and, blessed be God, to the remedy of this disease, in that renewal of our nature, which it is the peculiar office of the Holy Spirit to effect; yet, the wiser and more discerning among the heathens both felt and acknowledged a good deal of the thing itself. They experienced not a little of the general weight and burthen of the effect, though they were still puzzled and confounded in their inquiry after the cause. And their continual disappointment here, was an additional source of conviction, that the malady, which they painted in the deepest colourings of language, *did* exist. They seemed to have a perception, that there was an object somewhere which might remedy these disorders, aid these infirmities, satisfy these desires, and bring all their thoughts and faculties into a due obedience and happy regulation. They had a dawning on their minds, that a capacity for happiness was not entirely lost, nor the object to fill and satisfy it quite out of reach. In fact, they felt the greatness of the human mind, but they felt it as a vast vacuity, in which, after all, they could find nothing but phantoms of happiness, and realities of misery.

"To these deep-toned complaints, in which all sorts and conditions of men united, Christianity comes forward to make the first propositions of relief. She recognizes every want and weakness precisely as these sages represented it; and she confidently offers the very remedy for which they so loudly called. Her professed object is to establish, in the human mind, that collateral principle of virtuous and happy superiority to every thing earthly, sensual, or selfish, on which philosophy had so long fixed its anxious, but hopeless desires, and to which alone it looked for real felicity.

"In this view, then, Christianity rests her pretensions, not merely on historical evidences, however satisfactory, nor on the fidelity of successive transcribers, however capable of proof; but, on a much more internal, and even more conclusive title, its exquisite correspondence to the exigences of human nature, as illustrated by the wisest of all ages and nations, and as felt by every reflecting child of mortality." (Vol. I. p. 240—245.)

We stop transcribing here, only because our limits compel us to stop; for the same train of thought is pursued through several subsequent pages. The above extract, however, will justify, we doubt not, our commendations. Our readers cannot but have felt its excellence, and particularly they will allow, that it describes the feverish and hopeless languishings of the ancient world after an unknown *something*, in a manner as touching as it is just. We will not pay to this chapter the compliment of saying, that it exhibits the rich and deep thought of Pascal, or the unction of Fenelon; we can nevertheless assert, that it occasionally awoke in our minds the venerated memory of both those invaluable authors. The conclusion is as follows:

"How appositely then to this awful feeling, does the doctrine of the atonement come into the Christian system! How astonishingly has even its general belief chased from the Christian world, those superstitious phantoms with which Paganism ever has been, and even at this day is, haunted! But, above all, what a relief has it afforded to the humble penitent! 'This,' said Melancthon, 'can only be understood in conflicts of conscience.' It is most true. Let those, therefore, who have never felt such conflicts, beware how they despise what they may yet be impelled to resort to, as the only certain stay and prop of their sinking spirits. 'It is a fearful thing,' says an inspired writer, 'to fall into the hands of the living God.' Against this fear, to what resource could we trust, but that which the mercy of God has no less clearly revealed to us? 'Seeing, then, that we have a great high priest that is passed for us into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in time of need'." (Vol. I. p. 258, 259.)

This is, perhaps, the place to notice and to repel a charge which has been advanced against Mrs. More, and which, though advanced, we admit, with a proper civility of manner, is yet, in its substance, of considerable magnitude. The Monthly Reviewers, in their number for June last, give the public to understand that this lady has, in her present work, suppressed some of her peculiar opinions on religion, and gently accuse her of having adopted, in this instance, somewhat of that dissembling policy, for the practice of which she has treated Hume with such severity. At the same time, these critics profess themselves much better pleased with the religious part of the two volumes, expressly on account of this their si-

lence respecting those offensive doctrines, which, according to them, Mrs. More has disingenuously omitted to avow. This charge has any thing to recommend it, but its consistency. Hume, we apprehend, is censured by Mrs. More, not for suppressing his noxious opinions (for then he had done well), but for suppressing them only *in appearance*; not for omitting to inculcate them, but for inculcating them in the most dangerous manner; not for disbanding his forces, but for planting them in ambuscade. If then the Reviewer be really of opinion, that the author of the Hints has adopted the insidious policy of Hume, so far from approving this work, he ought to disapprove it more than ever; but if he really thinks the work innocent, then, we presume, the author must have adopted any policy on earth, rather than that of Hume. Without, however, taking advantage of this manifest flaw in the accusation preferred against our author, we will shortly consider how far that accusation proceeds on any colourable ground.

On an attentive survey of the thirteenth and fourteenth chapters of this work, we find in them the following doctrines clearly and directly enunciated; a trinity of equal persons; the deep corruption of human nature; the expiatory efficacy of Christ's death; the gracious influences of the Holy Spirit; the necessity of repentance, of that "new creation of the soul," which "requires no less than its original formation, the hand of the divine artificer," and of that faith which worketh by love; the impossibility of having this faith, unless by the gift of the Holy Spirit, in answer to prayer; and the necessary connexion between this faith, if real, and that love to God which produces every species of virtue or practical holiness. On the other hand, there can no mention be found, of absolute decrees, irresistible grace, final perseverance, and all those doctrines which are emphatically termed *Calvinistic*, but of which, we will venture to say, Mrs. More has in none of her works, affirmed the truth. Is there not, then, room to conjecture, that *these latter* are the doctrines which the Objector in the Monthly Review rashly suspects Mrs. More of believing and of having dissembled; leaving entirely out of his sight two other possible suppositions, either, that she does not believe them at all, or, if it must be assumed that she believes them, does not deem them of sufficient importance to be stated. Or, perhaps, having been taught by the clamour of vulgar prejudice to associate the name of Mrs. More with the idea of enthusiasm, dreams and rhapsodies, he was confounded by discovering that she could write in a manner rationally pious, and devout without delirium. Exactly thus, we are told, that the Spaniards of the sixteenth century, having learned from their priests to regard the heretics of England as the most mis-shapen monsters, Centaurs and Calibans, were astonished, on the arrival of an English embassy, to perceive beings endowed with the shape and the complexions of men.

An honest and intelligent writer on religion can hardly fail of transfusing into his composition the pith and essence of his creed; but an honest and intelligent writer, on any subject, may fail of uniformly doing justice to his own conceptions, and of tracing out his principles, in every particular instance, to their legitimate conclusions. That the author of the Hints may have occasionally transgressed to this extent, we feel no difficulty in allowing; and we shall even take the liberty of presently pointing out some of these minor defects, which, in a work of such compass as the present, we may well expect to find, and well pardon when found. We will even concede more than this. Long experience of gross misrepresentation and obstinate calumny has the effect of making men too cautious and distrustful in again exposing their opinions to the world, and gives them too much the feeling of a person put upon his trial before a captious tribunal. A delicate and a generous mind must be particularly alive to these emotions; and in its anxiety, not to *conceal* its sentiments, but to *discover* them most fully, and to guard them from all possibility of misconception, will be in danger of somewhat overdoing its own intention, and, of making too much allowance for that resistance of prejudice which it has to overcome. To this species of sensibility, the best and the sincerest are liable; and he must be either very malignant or very dull, who can confound such a wary avowal of opinion as we have described,

we do not say with wilful dissimulation; but even with any thing, however involuntary, that can fairly be called *concealment*. We are not sure that, in one or two instances, the work before us does not discover those symptoms of a wounded spirit, and that excess of caution, to which we have adverted; nor can this be a matter of surprise, when we recollect the uncandid and injurious treatment which its author has experienced, even from some characters of respectability. But while we make this concession, which we are convinced Mrs. More herself will not misunderstand, we desire to enter our protest against any improper abuse of it on the part of others. We desire, moreover, that the readiness with which we have made it, may give effect to our testimony, when we declare, that this work is, on the whole, *truly Christian*, that some of the most unfashionable doctrines of Christianity are stated in it, with judgment, indeed, and good sense, and caution, yet with an intrepid and studious explicitness, and that the structure here erected may, in the main, be called a noble edifice on the only right foundation, "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

It may be proper here to mention one or two of the topics which, we could wish, had been regularly introduced into these volumes. Something more explicit than we here find should, perhaps, have been said on the difficulties and even discredit, to which every professor of strict Religion is, in these days, subject, from the cottage up to the palace. With respect to these difficulties, we remember to have read that a pious foreign princess, Princess Elizabeth of the Rhine, was accustomed to say, "Alas, the way is so straight, that I fear I am not weighty enough in my spirit to walk in it." We cannot (as we have said in the former part of this article) censure Mrs. More for fixing her supreme attention on a particular class of the Evidences of Christianity. Perhaps, however, it might have been expedient to subjoin to the chapter which is devoted to that subject, a short list of the authors who have given some abstract of the vast body of proofs, by which that religion proves her descent from God. Equally expedient it might have been to point out some books of practical piety, whether of a biographical or a *hortatory* kind, for the use of the illustrious pupil. We are inclined to think also, that some characters, if not of doubtful, yet of splendid rather than of exact virtue, are here commended with too little qualification. Of these, perhaps, Sully may be quoted as an example; of whom, however, it must be acknowledged that Mrs. More does not speak with unmixed praise.

There yet remain two heads of observation. The first of these relates to the extent of knowledge displayed in these volumes, which, we have already intimated, is very surprising. It may be asked, whether this mass of information be as accurate as it is various? With respect to the miniature descriptions, which are given, of books and authors of almost every country, we believe that this query may, in a general way, be safely answered in the affirmative. All, however, cannot be expected to make such an answer, because in matters of taste opinions are infinitely diversified; but all must pay Mrs. More the compliment of allowing, that she appears to be thoroughly conversant with the majority of the authors whom she criticises, and that she in general criticises, as if she had read and thought for herself. With respect to the historical anecdotes with which she has interspersed her remarks, these also may, in a general sense, be denominated accurate; the facts, that is, are given with tolerable accuracy; but authors, and even very exact authors, when they would deduce lessons from history, are insensibly led to manage and modify a little the facts from which they would reason, to work them up into the shape of *consumeable* commodities, to stretch them slightly, in order that they may fit exactly, and from this subordinate species of inaccuracy, we know not that even Mrs. More is perfectly free. The first historical reference of importance in the work, is the reference to Sesostris.

"What afterwards plunged the Egyptians into calamity, and brought final dissolution on their government? It was a departure from its constitutional principles; it was the neglect and contempt of those venerable laws which, for *sixteen centuries*, had constituted their glory and their happiness. They exchanged the love

of their wise domestic institutions, for the ambition of subduing distant countries. One of their most heroic sovereigns (as is not unusual) was the instrument of their misfortunes. Sesostris was permitted, by Divine Providence, to diminish the true glory of Egypt, by a restless ambition to extend her territory. This splendid prince abandoned the real grandeur of governing wisely at home, for the false glory of foreign conquests, which detained him nine years in distant climates. At a remote period, the people, weary of the blessings they had so long enjoyed under a single monarch, weakened the royal power, by dividing it among multiplied sovereigns." (Vol. I. p. 79, 80.)

On turning to Rollin*, we find that Sesostris differed from all other conquerors in *not* wishing to extend the territory of his country, for he, on principle, abandoned almost all his conquests as soon as they were made; and that after his return to his paternal kingdom, he was peculiarly attentive to the internal happiness and prosperity of his subjects; nor do we discover, although we may presume, that his schemes of conquest diminished the true glory of Egypt. But, indeed, little use can fairly be made of the fabulous history of Sesostris, or of the ancient records of Egypt; and Mrs. More may possibly have found these facts stated a little differently in some other author.

Of the style of the "Hints," which shall form the last object of our notice, we have already intimated, that it is spirited and elegant, rather than minutely correct. Specimens of its incorrectness, we do not think it necessary to give, but we cannot help noticing a slight fault, of which it affords frequent examples. When several authors are to be enumerated in order, the enumeration is made in as many detached sentences, *put absolutely*, and alike destitute of all internal government and all external connexion. The following is an instance:

"Joinville, whose life of his great master, Saint Louis, is written with the spirit of the ancient nobles, and the vivid earnestness of one, who saw with interest what he describes with fidelity; having been companion to the king in the expeditions which he records.—Philippe de Comines, who possessed, by his personal concern in public affairs, all the avenues to the political and historical knowledge of his time, and whose memoirs will be admired while acute penetration, sound sense, and solid judgment survive.—Davila, who learned the art of war under that great master, Henry the fourth of France, &c." (Vol. I. p. 126, 127.)

It is, doubtless, difficult to manage, with spirit, an enumeration of this kind; but to throw it into the form of a *catalogue raisonné*, appears to us too much like breaking the obstacle which refuses to bend. These *absolute* sentences are, however, used on other occasions, as well as in enumerating and describing; and might often be happily connected with their neighbours by a simple substitution of a colon or semi-colon for a full stop.

We now rise from the perusal of this work, with those sentiments of deep respect for the talents and character of the author, which most of her productions are so well calculated to inspire. It is impossible to withhold our tribute of admiration from one, who, although so well qualified to admonish the great and the gay, and even to be an instructor of royalty and *stand in the gate* before kings, has condescended to devote her life to the humble task of visiting the poor and the forgotten, and to bestow her labours where they can meet with no reward, except from the tranquillity of a good conscience and the approbation of Him "who seeth in secret." If these her labours have been eminently successful, and the wilderness and the solitary place have been made to flourish with the living fruits of content, social happiness and virtue, we may also pronounce that, in whatever proportion the Hints which she has here offered, make the impression they are intended to produce, in that proportion may this country indulge the hope of a future sovereign, alike calculated to give it respectability in the eyes of foreign nations, and to be a nursing mother to the Church.

* Historicus Egypticus. 3.

The Limit to our Inquiries, with respect to the Nature and Attributes of the Deity. A Sermon, preached before the University of Cambridge, on Commencement Sunday, July 1, 1804. By GEORGE LAW, D. D. Prebendary of Carlisle. Second Edition. London, Faulder, and Rivingtons; Cambridge, Deighton. 1805. 4to. pp. 38.

In Sermons preached before an university we naturally look for more logical precision than it would be reasonable to expect in others; especially if the subject be such as requires, or even admits, a higher exercise than ordinary of the argumentative faculty. The proposition which Dr. Law has undertaken to establish is evidently of this description: and it will hardly be deemed a more arduous and delicate task in the political world for a powerful sovereign to fix the bounds of his own territory, than for reason to prescribe the limits of her own empire in the intellectual.

The reverend writer has taken for the foundation, at least for a support, of his reasoning the following text, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things." John iii. 12. He has not previously laid down his principles or established his thesis, and then applied his conclusion; but, contenting himself with the mere statement of the doctrine which he intended to evince, he has endeavoured both to illustrate and prove it by three important examples: 1. "The Influence and Operation of the Holy Spirit;" 2. "The Foreknowledge of God;" and 3. "The Doctrine of the Trinity." The title of the sermon should, in our opinion, have been enlarged to take in the first of these instances; for, strictly speaking, the influence and operation of the Deity are neither his nature nor his attributes.

We will now proceed to consider each of the examples in order.

Dr. Law asserts, under the first head, that the assistance of the Holy Spirit is not to be confined to the first ages of the Christian Church, but may be expected by the sincere believer in every age. He is anxious, however, to repress a curiosity, which he pronounces to be unavailing and dangerous, respecting the mode of the operation of the Holy Spirit. We are not disposed to deny our assent to this general proposition. But when the learned writer proceeds to assert, that "the manner in which this agency is exerted, and the degree of its efficacy, are unrevealed, and therefore must be unknown," (p. 10.), we think his expression liable to much misconception and abuse. It appears calculated to lay men asleep, to make them imagine that a blowing, upon which Scripture certainly lays considerable stress, is of so vague, so uncertain, so undiscernible a description, that either an absolute indifference concerning it is justifiable, or any anxiety to attain it must be totally unavailing. We proceed but to the next page, and we seem to discover in this writer a departure from his own restricting principle; for, having adduced a passage of Scripture to shew that the divine grace is brought as a reason why we *should* work, he adds, by ways of inference, "whereas if his grace were of itself sufficient, it is a reason why we need not." Certainly, unless we have a perfect acquaintance with the mode of the divine operations, we cannot infer that these are incompatible with our own exertions, and that because grace is sufficient, therefore our work is superfluous. As certainly, too, many of those whom the world will consider to be the object of the preachers's attack, expressly disclaim any such accurate insight into the operations of the Divine Being, as "to be able," in the language of our author, "to point out the exact line of partition, between human efforts and divine illumination," or to found upon it the doctrine, with which they are too often and unjustly charged, of the perfect passiveness of man in the affair of sanctification. Many of them, indeed, endeavour, as they conceive themselves in duty bound, to go as far as the Scripture will lead them, but then they scrupulously refrain, to the best of their ability, from going any farther. On this most mysterious part of a most mysterious subject, they understand their limited province, and do not pretend to decide.

We were rather surprised to find the theologian under review condemning, without any explanation, what he calls "a sensible experience of the Spirit." We know not how a man is to consider himself possessed of the Spirit, a state essential to the christian character, unless he is *sensible* of the influence of that divine person on his heart and life. We can hardly imagine any other, certainly not a more unexceptionable, evidence upon the subject. It appears, likewise, to us an equal temerity to deny altogether *immediate conversion* as to assert that there is no other. Why again, in the twelfth page, should our author

equalize all pretensions to preternatural inspiration, (the epithet might be omitted) in order to procure a support for his conclusion, that it is bestowed upon the worst and weakest of the sons of men? If the pretensions of wicked men necessarily discredited the cause with which those pretensions are connected, there is no good cause whatever which has not been ruined. In a slight reference to the subject of prayer, our author expresses himself as if he considered the government of divine Providence to be, not constant and unremitted, but occasional only; the great machine of the universe, or of the world, requiring the interference of its Creator only in cases of emergency. "In the same manner the more momentous affairs of the world, the fate of nations and of empires, are subjected, as we see reason to believe, to the occasional interposition of the Deity; and hence arises the necessity for public thanksgiving and prayer." p. 13, 14. This sentiment strikes us, not only as perfectly unscriptural, but as unphilosophical also. We are supported in our own view by the concurrence of Sir Isaac Newton and Bishop Warburton. The expression of *authorizing to rely with presumption upon any thing*, we conceive to have escaped the writer in the haste of composition.

Dr. Law enters upon his second example, p. 14, which he introduces in the following manner: "Another subject relating to the divine administration, which philosophy has in vain attempted to explain, is in what manner the liberty of man can consist with the foreknowledge of God." This is a subject upon which we are always better disposed to act as mediators than as parties: and we consider it as our first duty, under that character to discourage and detect the misrepresentations of the combatants, on whatsoever side the misrepresentations may be found. We therefore consider the present as a very proper place for observing, that the pious part of those called Calvinists, against whom the artillery of Dr. Law is professedly levelled, appear in general to have no respect to the philosophical consideration of liberty and necessity. They have seemed to themselves, whether justly or unjustly, but certainly with some plausibility, to find a direct and frequent assertion of their peculiar doctrines in Scripture. According to their acceptation of those doctrines they appear to reflect glory on God in the highest possible degree. They lose sight, they think it their duty to lose sight, of all consequences which may seem to oppose what they consider as the scriptural view of the subject; and if the two points cannot be reconciled, they would rather sacrifice the liberty of man to the sovereignty of God, than the divine sovereignty to human liberty. Their attachment to the doctrines in question is further established by the tendency, which, according to their conception they have to elevate their souls with devout and grateful affections; to furnish them with the most prevailing motives to holiness and dissuasives from sin, (such in point of fact is their view of the case); and, above all, to give them that assurance of future felicity which constitutes their highest earthly enjoyment, and which they conceive to be not less their duty than their privilege to entertain and cherish. This is a concession towards a much calumniated body of men, which any one, who has the slightest information upon the subject, and a spark of justice in his soul, will feel himself bound to make. Dr. Law, however, chuses to regard the subject before him under a philosophic aspect; and considering human liberty as perfectly intelligible, but the divine prescience as only partially understood, he thinks himself justified in establishing the former doctrine without limitation, and leaving the other in its primitive obscurity.

We lament that in so limited a discussion as that before us must necessarily be, we should be interrupted by what, in an ordinary sermon, preached on an ordinary occasion, we should be tempted to consider as oversights. Such, for instance, as the founding the benevolence and wisdom of the Deity merely upon the legible impression of these characters, which appears in his works. p. 15. See likewise p. 23. Surely Scripture teaches us something concerning these attributes, and concerning some others too. In the following page we meet with this extraordinary passage: "We find by the decrees of God, a law in our members warring against the law of our minds." We scarcely know of any Calvinist who would have gone

this length. This is directly ascribing the pravity of our nature to God and to his decrees. In the 17th page is a paragraph intended to answer a Necessarian objection from education, but we confess the comprehension of it exceeds our limited capacities. The whole of the first part of our author's argument in favour of human liberty, extending from p. 14 to p. 19, is contained in this sentence: "The freedom of the will is not to be demonstrated, but felt." p. 18*. A faint allusion to Scripture follows as a second part of the argument; and an appeal to the earlier fathers forms the third. "These," says Dr. Law, "in various places declare the τὸ ἀυτεξούσιον of man," *i. e.* the entire, unshackled freedom of his will. The Doctor in his notes has adduced and referred to some passages of Irenæus and Justin Martyr in support of this assertion. If, indeed, we are to be governed by a mere word, and that so metaphysical a word as ἀυτεξούσιον, the matter is decided at once. But Dr. Law, or any one who pretends to write upon the subject, ought to know, that the force and value of this word varies in the use of different writers. According to the different species of heretical doctrine which the primitive fathers had to encounter, some used the term in opposition to the opinion, that men are by nature, by the original constitution of their nature, good or bad. Others opposed free will to fate; others opposed it to what is involuntary and forced. But some of them at least, among whom is Athanasius, although they expressed themselves in this manner, yet allowed, that before regeneration man has no power towards spiritual good. For this information we refer Dr. Law to so accessible a book as Suicer's Thesaurus Ecclesiasticus. Other authors may be consulted upon this subject; particularly Vossius, Hist. Pelag. We could hardly have suspected a man so respectable as Dr. Law of adopting the vulgar prejudices, respecting those who are called Calvinists in the present day, had not the sermon before us, pp. 23, 24, assured us, that, according to their system, men are mere machines, and Christ did not die for all. In a note on this place the Doctor transcribes from Edwards a passage, which begins with admitting, that "Christ *in some sense* may be said to die for all;" and from this passage, as well as others, his opponent thinks it a "fair inference,"—"that Christ did *not* die for all: that he was *not* a propitiation for the sins of the *whole world*."

The last point to which the learned writer proposes to apply his preceding "train of reasoning," is the doctrine of the Trinity. On this subject the observations which the author's plan required him to make, may easily be anticipated. They are in the main just and obvious: yet the horror of extending our inquiries too far seems to have deterred the writer from accepting so much as is even plainly revealed in Scripture. The zeal, too, which he discovers, to establish the superior perspicuity of moral precepts, above those which are strictly divine, will, we conjecture, in the eyes of some, not tend to increase an opinion of our author's respect for Scripture. In p. 26, we meet with a very objectionable passage, which however may be attributed to inadvertence:—"When, therefore, God first revealed his will to mankind, he afforded sufficient proof by miracles and prophecies, that Christianity was of a divine original." What is this but to assert, that Christianity was the first divine revelation? If indeed we consider Christianity and Natural Religion as synonymous, and therefore as old as the Creation, the objection will in part vanish—in part only, because miracles, or a supersedure of the course of nature, could hardly take place before a course of nature was established. We question likewise the propriety of calling miracles and prophecies, which are the evidences of Christ's mission, "*the principles* which constituted the guilt or merit of those who rejected or received him." P. 29 discovers the author to be a disci-

* May not the reveries of the most extravagant enthusiast be justified by this argument? If *feeling* is to decide in the one case, why not in the other? At any rate the Necessarian conceives himself unhurt by it; for he will readily admit, that every man *feels* as if he acted with perfect freedom. If feeling, however, must be the argument, let it be proved previously why it must. Every controversialist, unless he declines the contest altogether, should have some principle or principles in common with his opponent, by which the dispute may be regulated in its progress and finally decided.

ple of Dr. Paley. But the circumstances, that the professed subject of the preceptor in the work in which his peculiar doctrine was published was Natural Theology, and that the necessary foundation of the discussion of the pupil is revealed, constitute a difference which deserves consideration.

Many reflections suggest themselves upon the perusal of this sermon. Its tendency is obvious. We cannot, however, bring ourselves to think, that the field of human knowledge is so extended as to create or justify any immoderate anxiety to contract its limits. To repress a presumptuous curiosity and to confine it within its just bounds, beyond which our inquiries only terminate in spurious knowledge, or ignorance under the form, and the form only of knowledge, is, doubtless, both a useful and a laudable undertaking. Yet, with all our ignorance, much real and important knowledge is to be attained. This lawful province of human inquiry, it should be our object to enlarge to the utmost of our power. God has been pleased on divine subjects to give us the light of revelation: if he has not informed us of every thing, he has informed us of much; and it is no less criminal in his sight to disregard or reject what he has made known, than to decide with an arrogant temerity concerning what he has kept secret. The Scriptures were given for our learning in all things relating, not only to moral duty, but to the far more important subject, (a subject which would otherwise have been utterly unknown,) of our redemption; of the means whereby it was accomplished; some of its reasons; the duties required in those who are to be partakers of it; the particulars of that blessing; the hopes, the motives which it proposes; the insight afforded even of the kind of happiness to be enjoyed in a future state, &c. &c. Surely these doctrines were not revealed to be still kept under the veil: they were not proposed with an annexed condition, which should deter us from inquiring into them: they were not presented merely to expose, to reproach, and to seal our ignorance.

We quoted the text which Dr. Law has prefixed to his Sermon. It was not without some surprise, that we read the following passage near the close of the discourse: "These three instances which I have adduced, will, I trust, sufficiently illustrate and confirm the important doctrine of the text, and shew us the folly of attempting to be wise above what is written." p. 30. No imputation of folly, however, attaches to the endeavour to be *as* wise as what is written. The text, if the reader will take the trouble to cast back his eye upon it, will be found to contain no discouragement of an inquiry into heavenly things, but rather a reproof to the person addressed in it of a want of the proper preparation of mind for receiving them. For those heavenly things are evidently the subject of the part of the discourse immediately following, the omnipresence of Christ, his divinity and humanity; the mode and circumstances of human redemption. But whatever may be thought of the heavenly things mentioned in the text, it is evident, that earthly things, whatever be the reason of the term, are represented as within the compass of the human intellect, and these earthly things as evidently refer to what our Lord had just said respecting the operation of the Holy Spirit in the conversion of the soul; the first instance, our readers will remember, by which the reverend divine under review endeavours to establish his principle of restraining inquiry. We cannot refrain from observing, that, at the close of the very solemn and evangelical discourse which contains the text in question, those who love darkness rather than light are not represented either as commendable characters, or characters to be imitated.

To fix the limits of human knowledge is a very important and arduous undertaking. The person who addresses himself to it should have himself reached these limits; and to the materials which he has collected he should bring the strongest judgment and the nicest powers of discrimination: he should understand every bias by which he is affected, and correct it; and most especially should he be guarded against esteeming the operations of that very bias as the exercise of a sound judgment and impartial equity. We cannot say that we discover these qualifications in the sermon which we have been examining; nor can we flatter ourselves, or the author, that the extreme dread which it manifests of carrying our

researches into divine things too far, and the almost papal acquiescence, which it seems to inculcate, in such a general knowledge of the truths of revelation as is scarcely more than one remove from pure ignorance, will produce the salutary effect, either of repressing presumptuous curiosity, or of recommending revelation to the sober and intelligent.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *Letters on Natural History, and on the Formation of the Universe;* on a new Plan; for the Use of Schools; by Mr. BIGLAND, Author of Letters on the Study of History.—ΑΡΧΑΙ, or *Les Silves des Southill;* being Investigations on the Origin of French Particles, similar in Plan to the Diversions of Purley; in French and English, on opposite pages; by Mr. SALMON, Author of Stemmata Latinitatis.—*The Fall of Cambria;* a Heroic Poem, on the Subjugation of Wales, by Edward Ist.; by Mr. COTTLE.—*A Translation of* HUMBOLDT'S *Travels in South America.*—*Memoirs of the Life and Writings of* GEORGE BUCHANAN; by Mrs. IRVING, Author of the Lives of the Scottish Poets.—*A Dictionary of Synonimous Words and Technical Terms in the English Language;* by Mr. LESLIE.

In the press, *Practical Observations on the principal Diseases of the Eyes,* illustrated by Cases: translated from the Italian of ANTONIO SCARPA, F. R. S. &c. &c. with Notes, by Mr. JAMES BRIGGS; 8vo.—In royal 4to, with numerous coloured Plates, price £6. 6s. in boards, *An Epitome of the Natural History of the Insects of New Holland, New Zealand, New Guinea, Otaheite, and other Islands in the Indian, Southern, and Pacific Oceans;* by E. DONOVAN, F. L. S.—The Fourth Volume, in 4to. and 8vo. of the *Life of Washington*—*Commercial Arithmetic,* adapted to the Practice of Commercial Operations, and intended to serve as an introduction to the *Elements of Commerce,* a work now in the Press, and which is a general Treatise on the Monies, Weights, and Measures of every foreign Country and commercial Place, by Comparison with those of England; by Mr. DUBOST.—A new Edition of SMITH'S *Wealth of Nation;* with *Notes* and *Supplementary Chapters,* by Mr. PLAYFAIR.—A new Edition of WATKINS'S *Biographical Dictionary,* including upwards of ten thousand persons, with the Authorities annexed to each Article.—*A Letter from the Bishop of St. Asaph* to EDWARD KING, *Esq.* on Virgil's Two Seasons of Honey; and his Season of sowing Wheat: with a new Method of investigating the Rising and Setting of the fixed Stars.—*A Series of Aphorisms, translated from the Arabic,* with a *Commentary* and *Notes* by the Translator.—*A Volume of Lectures on the Acts of the Apostles,* by the Rev. JOHN DICK, Author of the Essay on the Inspiration of the Scriptures.—*A Triglott Dictionary of the Gaelic Language,* as spoken in Man, Scotland, and Ireland; by the Rev. Dr. KELLY.—An Edition of STATIUS, under the care of Mr. MITFORD.

A beautiful *Stereotype Prayer Book,* in double columns, 12mo, with large face minion letter, on 264 plates, was published by the University of Cambridge, on July the 3d; and since then an 8vo. English Testament, in long primmer. These are the first fruits, we trust, of many excellent productions, of this kind, which may be expected to proceed from that press. We are happy to hear, that the University of Oxford has adopted the same plan of printing; and that preparations are now making there to begin a new octavo edition of the Welsh Bible, in Stereotype, of which the Society for promoting Christian Knowledge have engaged twenty thousand copies. A Stereotype Pocket Bible in Welsh, of twenty thousand copies, had been previously undertaken for the British and Foreign Bible Society, by the University of Cambridge.

The British and Foreign Bible Society have lately received a valuable accession to their Collection of Copies and Versions of the Scriptures, by the following Donations, viz.

1. The very first Icelandic Bible, printed in 1584.
2. Biblia Polonica in 1632.
3. Biblia Hungarica, 1751.
4. New Testament in the Greenland Language, 1799.
5. The Plantus Edition of the Hebrew Bible, &c 1584.
6. An elegant folio Greek Testament, from Stephanus's Edition, 1601.
7. Foster's Hebrew Bible without points, in 4 vol. 4to. 1750.

For the four first of these Copies, the Society are indebted to Ernst Frederick Wolff, Esq., and for the three last to

Granville Sharp, Esq. From each of these Gentlemen, the Society have before received Donations of a similar description, of which a particular enumeration may be seen in their printed Annual Report.

The British Institution for the Encouragement of the Fine Arts, have expended £4500. of the Subscriptions already received, in the purchase of the Premises, hitherto the Shakspeare Gallery, in Pall Mall.

FRANCE.

The *Travels of Messrs.* HUMBOLDT *and* BONPLAND are now in course of publication in detached collections, under the following titles: 1. An abridged Relation of a Voyage to the Tropics, performed in the Interior of the New Continent, during the Years 1799, 1800, 1801, 1802, and 1803. —2. A Collection of Astronomical Observations and Admeasurements, made on the New Continent.—3. An Essay on the Geography of Plants, or a Philosophical Sketch of the Equinoctial Regions; founded on Observations made from the 18th degree of south latitude.—4. Equinoctial Plants, collected in Mexico and the Island of Cuba, &c. &c. with Plates, by Sellier. —5. A Collection of Observations on Zoology and comparative Anatomy, with Plates, by Bouquet. All these works are printed in the same size and type, except the Equinoctial Plants, which work is larger.

SWITZERLAND.

A posthumous work of LAVATER is announced, entitled *Simeon*, or *Discourses for aged Christians.*

GERMANY.

The well known German Journal, entitled *Allgemeine Deutsche Bibliothek*, which has been carried on forty years, and during great part of that time has possessed considerable influence, will close with the present year; the Editor, M. NICOLAI, being obliged, by his great age, to resign the undertaking.

A *Catalogue of the Medical and Physical Library* of the late Professor BAIDINGER, of Marpurg, has been published. He is said to have been the most curious man, perhaps, in Germany, with respect to every thing connected with the Medical Science. His library contains 16,000 volumes, exclusively of detached Dissertations, Treatises, or Memoirs. The number of Editions which he possessed of the Aphorisms of Hippocrates alone, exceeded one hundred. He was fifty years in forming the collection.

HUNGARY.

The Greek Archbishop and Metropolitan of Carlowitz, in Hungary, has caused Dr. NEUSTADTER'S *Instructions concerning Vaccination* to be translated into the Illyrian and Wallachian Languages. This work, composed for the use of the lower classes, has been gratuitously distributed to the amount of 25,000 copies, among the inhabitants of those and the neighbouring provinces.

PRUSSIA.

Under the patronage of Count HOYEN, Minister of State and Governor of Silesia, a Society has been formed, entitled, *The Silesian Society of Natural History and Industry.* Each of its corresponding Members is to transmit to the Society, a detail of the advancement of Arts and Industry in some particular province or district. The resident and corresponding members already amount to fifty.

SWEDEN,

A. F. SKJELDEBRAND, a colonel in the Swedish service, has published, at Stockholm, in 4 vols., a work entitled, *Voyage Pittoresque au Cap Nord.* It contains a number of Views, with Descriptions of the Appearance of the Country. The author travelled with the Italian ACERBI, who, a few years since, published an account of his journey, but wrote chiefly as an observer of men and nature; while the Swede writes as a painter and lover of the fine arts.

DENMARK.

The Danish press has laboured under severe restrictions since the decree of Sept. 27, 1799. This edict was particularly calculated to paralyse all literary efforts, and all freedom of discussion. Since that period few works deserving notice have, till lately, appeared in Denmark. A clause in that edict forbad the publication of all anonymous works whatever, whether the matter contained in them were exceptionable or not. No one, of course, could commence his literary career without disclosing his name to the public; and the diffident were thereby completely silenced. Some considerable writers have, however, recently made their appearance; among whom is NICOLAI FALLESEN, who first published a *Theological Magazine*, containing extracts from various foreign works; and commenced, in January 1803, a publication, entitled, *The Monthly Theological Repository for Denmark.* Four volumes are complete, and contain a number of original Danish Compositions, much information with regard to the state of religious knowledge in Denmark and other countries, many learned Essays on the original Languages of Scripture and on Church History, and a Translation of several of Blair's Sermons.

RUSSIA.

The First Volume of a *Geographical Vocabulary of the present State of the Russian*

Empire, has appeared at Moscow, in 4to. 1300 pages. This volume contains only the first three letters of the alphabet.

M. WONTOR has published at Moscow a *Series of Views* of that city, on sixteen folio plates, which rival the most sumptuous works of the kind. The price is one thousand rix dollars the set.

An ukase has been issued, by which the Emperor prohibits the circulation of every work which tends to the dissemination of fanaticism, or which endangers sound morals. Theatrical compositions and foreign journals are alike subjected to a censor.

The Academy has offered a prize of 500 roubles, or £112. 10s. sterling, "for the most instructive series of new experiments on Light, considered as matter; on the properties which may with justice be ascribed to it; on the affinities which it shall appear to have with other bodies, whether organic or inorganic; and on the modifications and phenomena, which are manifested in those substances, by virtue of the combinations in which the matter of light may have entered along with them."

The Imperial Academy of Sciences at Petersburgh has been authorized, by the Minister of the Marine Department, to offer a prize of 1000 ducats, or £462. 10s. sterling, for a satisfactory solution of a question proposed concerning the resistance of fluids, and its application to naval architecture.

The Emperor has founded a public school at Tiflis in Georgia, and has assigned it an annual revenue of 10,000 roubles, to be raised on Silks, the produce of the country. The principal branches there taught are the Russian and Georgian languages, with the elements of science. It is also proposed to form a library, and to send the most distinguished pupils to Moscow, at the expence of the State, to complete their education.

By the Imperial Ukase which has given the rights of citizens to the Jews throughout the empire, and admits their children into all the places of public education, that people is divided into four classes: viz. Farmers, Artificers, Merchants, and Citizens. The Farmers will be free, and, as well as the Artificers, may purchase lands; and those, who wish to engage in agriculture and have no fortune, are to have a certain portion of the crown lands. Those who will establish manufactories are to enjoy in their commerce all the franchises of Russian subjects.

AFRICA.

Mr. MUNGO PARK who went from this country, about the beginning of the year, to renew his researches into the interior of Africa, when the last accounts left that country, had proceeded from Goree accompanied by thirty-five soldiers under the command of a lieutenant, to Fatateñda in the River Gambia, where he had arrived in safety; and whence also he had set out, after the necessary arrangements had been made, for the nearest point on the River Niger, on the banks of which it was his intention to encamp during the rainy season, and afterwards to proceed to explore the course of that river. One man of his party had died before he left Fatatenda, which was about the middle of April.

EAST INDIES.

Dr. DE CARRO, of Vienna, has received accounts from the East Indies, that no less than 145,840 persons were vaccinated there between Sept. 1st, 1802, and April 30th, 1804. The Rajah of Tanjore is a zealous supporter of Vaccination; and the Devan of Travantore has himself submitted to the process. Among the vaccinated persons were 4141 Brahmins, 41,806 Malabars, 10,926 Mahometans.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THE Unity of the Christian Body, stated in a Sermon preached at Lambeth at the Consecration of the Bishop of Norwich; by Richard Prosser, D.D. 1s.

The whole Works of Bishop Hall, arranged and corrected, with a new Life of the Author, and a copious Index; by Josiah Pratt, M.A. F.A.S. Vol. I. 8vo. 8s. royal 8vo. 12s.

Daniel, in the Version of Theodotian and the Seventy, with various Readings of MSS. Editions, Fathers, and Versions; by Robert Holmes, D.D. Dean of Winchester; folio, £1. 1s.

A Discourse delivered to the Unitarian Congregation at Hackney, May 5, on the the Resignation of the Pastoral Office in that Society; by T. Belsham. 5s.

A Brief and Impartial View of the two most generally-received Theories of the Fall of Man, and its consequences, a Discourse preached at Doncaster, by P. Inchbald, A.B. 1s. 6d.

Sermons on various Subjects, by the Rev. J. Townsend; 8vo. 8s.

MISCELLANEOUS.

Lyra Evangelica; or, an Essay on the Use of Instrumental Music in Christian Worship. By Joseph Jefferson. 8vo. 1s. 6d.

A Treatise on Practical and Experimental Agriculture; by J. Carpenter; 2 vols. 8vo. £1. 1s. boards.

The Architectural Antiquities of Great Britain, displayed in a Series of Select Engravings, representing the most beautiful, curious, and interesting Ancient Edifices of this Country, with an Historical and Descriptive Account of each Subject; by John Britton; Part I. 4to. 10s. 6d. L. p. 16s. 6d.

A Concise History of British Commerce with the Continent of Europe, and with all Parts of the World; by Dr. Reinhard, of Göttingen; with Notes and considerable Additions; by J. Savage; 8vo. 1s. 6d.

The History of Egypt, from the earliest Accounts of that Country, to the Expulsion of the French from Alexandria in 1801; by James Wilson, D. D. 3 vols. 8vo. £1. 1s.

A Brief Retrospect of the Eighteenth Century, Part I. containing a Sketch of the Revolutions and Improvements in Science, Arts, and Literature during that Period; by S. Miller, A. M.; 3 vols. 8vo. £1. 1s.

Considerations on the best Means of insuring the Internal Defence of Great Britain; by Captain Barber. 1s. 6d.

Report of the Committee of the Highland Society of Scotland, appointed to inquire into the Nature and Authenticity of the Poems of Ossian; drawn up according to the Directions of the Committee; by Henry Mackenzie, Esq. 8vo. 12s.

Academic Annals, published by Authority of the Royal Academy; collected and arranged by Prince Hoare, Esq.; 4to. 5s.

Specimens of early English Romances, chiefly written during the early Part of the Fourteenth Century; by George Ellis, Esq.; 3 vols. crown 8vo. £1. 7s.

Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration; by the Earl of Selkirk; 8vo. 6s.

Free Disquisitions on the Sentiments and Conduct requisite in a British Prince, in order to merit the favourable Opinion of the Public; by J. Andrews, LL. D. 8vo. 5s. boards.

Essays, Biographical, Critical, and Historical, illustrative of the Tatler, Spectator, and Guardian, designed as a Companion to the various Editions of those Works; by Nathan Drake, M. D.; 3 vols. 8vo. £1. 4s.; l. p. £1. 11s. 6d.

A Treatise on the Coins of the Realm, in a Letter to the King; by Charles Earl of Liverpool; 4to. £1. 1s. boards.

The Eleven Reports of the Commissioners of Naval Inquiry, with Explanatory Notes and select Extracts from the most important Documents on which the Reports are founded; 8vo. 15s.

Descriptive Excursions through South Wales and Monmouthshire, in the Year 1804, and the four preceding Summers, with thirty Plates; by E. Donovan, F. L. S.; 2 vols. 8vo. £2. 2s.

RELIGIOUS INTELLIGENCE.

MISSION SOCIETY TO AFRICA AND THE EAST.

A Report of the proceedings of this Society has lately been published, from which we learn that the three Missionaries, whom we formerly stated (Vol. for 1804, p. 444,) to have arrrived at Sierra Leone, continued, at the date of the last accounts, to reside in the colony, both with the view of becoming inured to the climate, before they proceeded to their final destination, and of supplying the want which was still felt there of a regular chaplain. Facilities, it is stated, were enjoyed by the Missionaries of acquiring a knowledge of the native language; but no mention is made of the progress which they had made in that indispensable pre-requisite to a successful mission. We are sorry to observe, that they had been subjected to some severe attacks of fever during the rains, but the dry season which was approaching would probably restore them to a better state of health. Five more Missionaries are stated to be training at the Seminary in Berlin, for future service, under this society, of whose religious attainments, and progress in learning the Arabic language, a favourable account is given*. The Society has

* These men, we understand, have since arrived in England, where they will remain until a proper opportunity occurs for their removal to Africa. Four of them have been ordained ministers of the Lutheran Church.

been at the expence, in conjunction with the Edinburgh Mission Society, of printing an Arabic tract against Mahommedanism written by the Rev. Mr. Brunton, now a Missionary in Georgia, which it is intended to distribute in Africa. The Report contains no farther intelligence of any moment, except that, through the liberality of the public, the funds of the society have gained a considerable accession during the last year.

Prefixed to the Report is a Sermon preached at the anniversary Meeting of the Society, on the 4th of June, by the Rev. John Venn, which we shall have another opportunity of noticing more particularly.

OTAHEITE.

A voyage round the world, during the years 1800 to 1804, has just been published by a Mr. Turnbull. In the course of his voyage, Mr. Turnbull several times visited Otaheite; and on one occasion he remained there for some months. He had ample means, therefore, of observing the state of the Mission, and the conduct of the Missionaries in that Island; and his testimony may be regarded as that of an unbiassed witness. We shall, therefore, lay a few extracts from his work before our readers.

"We cannot omit," observes Mr. Turnbull, in speaking of the Missionaries, "in this place, to do justice to the amiable manners, and truly Christian deportment of these men, who, like the Apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe, and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment: like their holy master, they have to preach to the deaf, and exhibit their works to the blind." (Vol. I. p. 165.)

"It may be satisfactory to the friends of the Missionaries to learn, that their prayer-meetings and public ordinances were constantly kept up, the morning and afternoon of every day, and on Sundays three times a day. The natives, however, did not attend. The brethren took it by turns to visit all the parts of the island within their reach on that day. The preaching, or rather the example of the Missionaries, is not however wholly without effect; the Sabbath is called by the natives Mahanate Etooa, the Day of God; and however little attention, in every other respect, they pay to religion, their conduct in the immediate neighbourhood of Matavai, on this day, is more sedate and orderly than on any other. The Missionaries have doubtless gained a small victory over them in this point, as likewise in another of still greater consequence; the greater part of their former obscenity in their public dances has disappeared, and in the neighbourhood of Matavai the Sunday has something of the semblance of a christian Sabbath." (Vol. III. p. 5, 6.)

"From the evident advantage which the royal family derive from their joint partnership with the Missionaries, I have little doubt that the purpose of Pomarrie in the encouragement of the Missionaries was wholly political. The Missionaries indeed neglect nothing to render their mission successful; on every sabbath-day they range the country two by two in different directions. But I repeat, that I fear their efforts will for a long period be unsuccessful. They consider the Missionaries as very good men, and love and esteem them accordingly, but they do not comprehend, and therefore do not believe, the articles of their religion." (Vol. III. p. 8, 9.)

"One Sunday evening, Mr. Jefferson requested permission to exhort Otoo and Temavoura, with all their followers; Otoo sent a messenger to me on the occasion, saying that he wished to see me: I accordingly went, and found Mr. Scott and Mr. Jefferson in the act of exhortation. Their congregation might amount to about fifty. Upon its conclusion, I demanded of Otoo what he wanted with me. He asked me, upon the departure of the Missionaries, whether it was all true, as they had preached: I replied in the affirmative, it was strictly so according to my own belief, and that of all the wiser and better part of my countrymen. He demanded of me where Jehovah lived; I pointed to the heavens. He said he did not believe it. His brother was, if possible, still worse. Edeah was looking on, with a kind of haughty and disdainful indifference. It was all *knavery* or falsehood, adding, they would not believe unless they could see; and observed, we could bring down the sun and moon by means of our quadrant, why could we not bring down our Saviour by similar means?" (Vol. III. p. 10, 11.)

Our traveller proceeds to argue in this as well as in other places of his book, that it is *impossible* for the Otaheitans to believe the doctrines of Christianity, *because* they cannot comprehend them, and can find no analogy to them in their own country. This sort of reasoning, doubtless, is very plausible, but it is destitute of all soundness; it is the reasoning of ignorance. Does Mr. Turnbull himself comprehend those truths of Christianity which he professes to believe, and

which he singles out as beyond the reach of an Otaheitan understanding, viz. the Doctrines of the Trinity and the Incarnation? Or what analogy does he discover in this country which renders them more intelligible to us? In these respects we possess little or no advantage over the most barbarous nations. But if from reasoning we take a view of facts, shall we not find that the Hottentots, the Greenlanders, the Esquimaux, have heard and believed the same Gospel which is represented as unfit for the ears of the South Sea Islanders? Do these then stand lower in the scale of humanity than the inhabitants of Caffraria, Labrador, or Greenland? This will not be affirmed. The truth is they believe not, not because they *cannot*, but because *they will* not, believe. "The light is come unto them, but they love darkness rather than light, because their deeds are evil." But we return from this digression.

"Most of the Missionaries had made great advances in the Otaheitan language, and their companions were studying it with the most indefatigable industry." (Vol. III. p. 13, 14.)

"The Missionaries had made the circuit of the island twice during the time we had been amongst them, preaching from district to district, and seconding their exhortations by presents. If zeal in the discharge of their duty could ensure success, the Missionaries would not preach in vain.

"In their circuits they have successfully endeavoured to come at the exact number of the people. It is melancholy to add, that the population has diminished in a degree which threatens to render the country a desert. Captain Cook computed them at upwards of two hundred thousand; the population has now dwindled to five thousand. On the arrival of the Duff, they exceeded triple this number." (Vol. III. p. 15, 16.)

"Mr. Jefferson had opened a school, but only one native attended; this was the daughter of an European, one of the crew of the Matilda."

"They apparently lived together in the greatest love and harmony, and all of them present an example of industry. Their situation, however, is by no means so comfortable as many of our countrymen may be inclined to imagine; for as their stock of European articles decreases, they must proportionately lose their influence over the natives." (Vol. III. p. 18.)

The following hints are given by this writer to the Missionary Society, and they seem deserving of attention.

"The Missionary Society might perhaps find it answer their purposes, to turn their attention to that quarter where, in my humble opinion, their benevolent efforts are more likely to prove successful than in Otaheite. The Otaheitans are indeed apparently softer in their manners than the people of the Sandwich Islands, but they are far behind the latter in their skill in the arts of life, and in their desire to acquire instruction of every kind.

"Indeed, from certain events that took place on their being discovered, and particularly from the lamented fate of the great Cook, the Sandwich Islanders have generally been regarded as a race of savage barbarians. The truth, however, is, as has been already noticed, that many of the horrible practices of the more amiable Otaheitans, such as infant murder, &c. &c. are unknown amongst them; and the fatal accident which befel Cook, is to this day deeply and generally deplored.

"Their eager and insatiable curiosity to observe and understand whatever is doing by the Europeans, unrestrained by any of those considerations of propriety which influence civilized nations, has had a tendency to draw on them the character of rude and uncultivated men; but let it be considered that this curiosity and ardour are not the effects of childish ignorance, but are produced by the most decided anxiety to learn whatever they see done: their seemingly rude behaviour will then be forgiven.

"Should the Missionary Society adopt this hint, and make the experiment, I have no doubt that land might be easily procured as a grant or as a purchase. Tamahama is perfectly acquainted with the nature of a bargain, in the European sense of the term, and would conform rigidly to the conditions; differing in this, as well as in many other respects, from certain chiefs in Otaheite. The latter are constantly endeavouring to extort fresh remuneration from the Missionaries there, whom they seem to regard only as strangers suffered to remain amongst them during their good pleasure.

"Missionaries in the Sandwich Islands would moreover experience every aid from the resident Europeans. This is another great advantage over their countrymen in Otaheite, and Tongataboo. From the first arrival of the Otaheitan Missionaries they were exposed to the greatest hardships and dangers from their own countrymen. Some desperadoes of Europe, at that time residing among the natives, instead of assisting these worthy men in their forlorn situation, took a malicious pleasure in counteracting their efforts on all occasions, misrepresenting their views, and endeavouring to stir up the natives to outrage and violence. Young, Davis, and Stewart, would, on the contrary, be of infinite use in the Sandwich Islands; they

would negotiate between the Missionaries and the natives; and, being men of probity and character, in full possession of the confidence of Tamahama, their good offices could not fail of effect. I am persuaded that a simple application would not fail to secure their most strenuous efforts.

"As a proof of the fidelity with which Tamahama fulfils his engagements, I may mention that of the cattle introduced by Captain Vancouvre, the terms were said to be, that none were to be touched for a certain number of years. This condition has been rigidly preserved till that time expired, and these animals have in consequence become so wild, that none of the natives dare approach them. So that, ranging at their full liberty, they have destroyed the fences, trampled down the crops, and done much other damage. Though the inhabitants themselves have frequently suffered thus severely from their incursions, they have rigidly adhered to the condition of the original gift." (Vol. II. p. 83—87.)

A circumstance related by Mr. Turnbull, places in a striking light the fallaciousness of those expectations which Missionaries, unacquainted with the real character of the people among whom they are to labour, are apt to deduce from mere courteousness of manner.

"Upon the arrival of the Missionaries, they received them in the most cordial manner; professing the greatest reverence and regard as well to the men, as the doctrines they were about to disseminate. The Missionaries, deceived by this reception, hailed it as a happy omen of the success of their mission; and commenced their labours of conversion in high spirits, and boundless hopes. The chiefs encouraged them by saying, that their parrow, or talk, was very good. The high priest, however, after some attendance, suffered a remark to slip, which explained their secret opinion; that the Missionaries gave them plenty of the Word of God, but few axes. They doubtless thought that their constant attendance entitled them to presents. It appears to me, that in this respect, they have become very little improved." (Vol. III. p. 88, 89.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE course of the present month has done much towards developing the political plans of the great Continental Powers, and it has now become more than probable that the flames of war will speedily be rekindled among them. It was not to be expected, that the increasing rapacity of the French Government, and its undisguised pursuit of almost universal power, should meet with no obstacle. Russia and Austria seem at length to have taken the alarm, and we may collect from the vigour of their military preparations, that they have taken also the determination of no longer acquiescing in the usurpations of Bonaparte. We mean not to say that such a determination may not conduce to the repose and happiness of Europe; indeed, if it be permitted by the overruling Providence of God, we cannot doubt that that effect will ultimately flow from it. But still the Christian Observer may be allowed to deplore the intermediate miseries which it almost necessarily involves, and to pray that God would at least shorten, if not prevent, the fierce and bloody conflict which threatens to desolate the fairest portion of the globe.

We mentioned in our last, that as soon as the annexation of the Ligurian Republic to France was known at St. Petersburgh, the Russian Ambassador Novasiltzoff, who had proceeded as far as Berlin, with the view of mediating a general peace, was recalled. The note which he addressed to the Prussian Minister on this occasion discovers, in some degree, the motives by which the Emperor of Russia was induced to put an end to negotiation. It was necessary, he states, that Bonaparte should give some proof of his sincerity in the overtures which he made to his Britannic Majesty; but no sooner had those overtures been made than Bonaparte assumed the title of King of Italy, a title which multiplied the difficulties in the way of peace. Notwithstanding this new act of rapacity, however, the Emperor of Russia still resolved to try the effect of negotiation; but no sooner had his minister been furnished with the necessary passports, than the union of Liguria with France was announced. The circumstances under which this union was effected are represented as forming an aggregate which must terminate the sacrifices that his Imperial Majesty would have made, in the hope of restoring tranquillity to Europe. Such an issue, it is intimated, is now hopeless: because the measures which Bonaparte has been taking on the very eve of negotiation, and amid the loudest professions of a desire for peace, are so far from facilitating that event, that they have annihilated the very grounds of it.

The note of the Russian negotiator natu-

rally excited the indignation of the new Emperor of France, which he vented in a long article inserted in the Moniteur of the 24th of July. The paper is drawn up with considerable ability, and its obvious intention is to impose on his own subjects, and to infuse distrust among the Continental Powers who may unite against France. The only argument, however, which it contains, is one that is by no means likely to allay the consternation to which the rapidly advancing encroachments of France have given birth. Those encroachments, it is alleged, are fully justified by the augmentation of Russian territory on the side of Persia, and by the recent enlargement of the British Empire in India. On this principle it will follow, that if an Indian Chieftain should, by a causeless act of aggression, draw on himself the hostility of the English Government, and be deprived in consequence of a part of his territory, Bonaparte would thence acquire a right to strip of his dominions any one of his neighbours who might be incapable of resistance. "If Russia," he observes, (we give the passage merely as a specimen of his reasoning,) "if Russia evacuate the Bosphorus, Caucasus, Phasis, Georgia, &c. France will accede to any arrangements which can be required with respect to Italy: otherwise France must be allowed to indemnify herself so as to compensate for such advantages as are obtained by the other powers."

It appears that a very unusual degree of activity prevails at the present moment, not only in the Russian, but in the Austrian Councils and armies. A Russian army of 120,000 men is said to be assembled within 20 miles of the Austrian frontier. The Austrian force at the camp of Pettau is daily augmenting, under the inspection of the Archduke Charles. And a large body of English troops is collecting at Malta. Report states, that it is the purpose of the allied powers to begin the war with a declaration in favour of Louis the 18th, disavowing in the most solemn manner all idea of dismembering France, and professing as their object the Restoration of the rightful Sovereign to the throne, and the removal from it of a turbulent usurper, with whom experience has proved it to be impossible for neighbouring nations to maintain the relations of peace and amity. We give the report as it has reached us. We have, of course, no means of ascertaining its truth.

But whatever credit may be due to the rumour just mentioned, it seems pretty evident that Bonaparte views, with considerable apprehensions, the storm which is gathering around him. In the *Moniteur* of the 11th inst., a long paragraph is inserted, the object of which appears to be to cajole Austria into an abandonment of the confederacy. The tone in which it mentions England is much more moderate than usual, and of the Emperor of Germany it speaks in the most flattering and conciliating terms. Bonaparte cannot believe that the great, wise, and good Emperor of Germany has any hostile purpose towards France: he knows that all that Russia desires is to see France and Austria weaken themselves by a long war: and that the danger to Austria is from Russia and not from France. Many other arguments are artfully brought forward to induce Austria to keep on friendly terms with France; and to these are added some strong temptations presented to the cupidity of the former. It is intimated that if the Emperor of Germany will pursue the policy of joining with France to drive both the English and the Russians out of the Mediterranean, a separation will immediately take place between the Crowns of France and Italy, and he will find his interest promoted in other ways. The Emperor, however, is not now likely to be the dupe of so gross and palpable a deception. He has too many, and too deep causes of just complaint against France on account of her past conduct, and of just fear with respect to the future, to be imposed on by arguments still more specious, or by promises still more alluring. The occupation of Hanover, of the Papal States, and of the Kingdom of Naples, as well as the Helvetian Republic; the incorporation of Piedmont with the French Empire; the invasion of the German Empire by the seizure of the Duke d'Enghien; the seizure of several islands on the Rhine; the threat to occupy all the sea ports in Dalmatia, and in the *ci-devant* Venetian States, during the present war; the demand or menace to occupy the capital of the Kingdom of Naples, all its forts and sea-ports; the occupation of all the sea ports of the Kingdom of Etruria; the incorporation of Parma and Piacenza with France; the imperious demands to the Courts of Vienna and Naples to exclude all British and Russian ships from their harbours; the late demand to occupy the sea ports in the Island of Sicily; the creation of a new kingdom in Italy; the incorporation of Genoa and Lucca with the French Empire, all in direct violation of existing treaties, are a few of the instances of French aggression, and they cannot easily be forgotten: and, doubtless, any treaty which Bonaparte, in the exigency of his affairs might be induced to sign, would be violated with as little scruple as these have been, whenever a favourable conjuncture for the violation should arrive.

In our last number we mentioned the determination expressed by the King of Prussia, to prevent Sweden from making Pomerania the scene of warlike preparation. With a view to render this menace nugatory, Swedish Pomerania has been ceded to Russia, but whether in the way of sale, or of temporary transfer is uncer-

tain. What course the King of Prussia will think himself now called upon to pursue, it is impossible to determine. The probability is that he will endeavour, if he can, to maintain his neutrality, and to profit by the contests of his neighbours.

An alarming disturbance took place in Vienna about the beginning of July, in consequence of the dearness of bread, supposed to have been fomented by French agency. Tranquillity, in a few days, was completely restored, but not before the military had been called in to quell the tumult.

The preparations at Boulogne, and in the Texel, for the invasion of this country, have been advancing with an accelerated progress, and it is supposed that they have now attained the requisite degree of perfection. Bonaparte himself has been engaged since the 4th instant in reviewing the camps on the coast, and making the necessary arrangements. The escape of the combined squadron from Sir R. Calder; the accession of force which it has since obtained, and which has made Sir R. Calder retreat in his turn; the possibility, under all the circumstances of the case, that the blockade of Brest may be raised; are likely, doubtless, to encourage in Bonaparte the hope of being able, at least to excite some great alarm in this country, if not to strike some decisive blow, before the Continental Powers can muster their hosts to battle. On this subject we shall enter more fully under a subsequent head.

Bonaparte has issued a decree, dated from the palace of Milan, by which all privateers, two-thirds of whose crews are not natives of England, or of some hostile power, shall be considered as pirates, and, if taken, their officers shall be shot, and their crews condemned to the gallies.

Since the above was written Bonaparte has published another violent demi-official manifesto, in which he intimates that a continental war, excited by the arts of England, is at hand. The Austrian preparations in the Tyrol and in Italy he is disposed to regard as the commencement of hostilities.

EAST INDIES.

Intelligence of a very interesting kind has been recently received from India. Various actions had been fought with chiefs who had espoused the cause of Holkar, in which success had generally attended the British arms. The fortress of Bhurtpore, however, had continued to brave the utmost efforts of Lord Lake and the gallant army under his command. It had been exposed to five different assaults, in all of which the besiegers had been repulsed. Our loss in killed and wounded has proved very considerable: it has even been estimated at 3000 men and 105 officers. It was nevertheless supposed that the fortress must ultimately fall. The Rajah, who had shut himself up in it, is said to have proposed terms very advantageous to the Company, at an early period of the siege; but the orders of the Governor General being to accept nothing less than an unconditional surrender, they were rejected. Our army has paid dear in this case for the rigour of the Governor General; nor should we be greatly surprised, if, the season of action, of which only about five or six weeks remained, should expire before the reduction of the place could be effected.

ST. DOMINGO.

Through the channel of an American newspaper, we have obtained an account of the new Constitution which has been framed for *Hayti*. It purports to have been drawn up by twenty-three men, whose names are prefixed, and who profess to have been legally constituted the organs of the will of the people. "In the presence of the Supreme Being, before whom all mankind are equal, and who has distributed so many species of creatures on the surface of the earth, for the purpose of manifesting his glory and his power by the diversity of his work; and in the presence of all nature by whom we have been so unjustly, and so long a time considered as outcast children," they declare the present constitution to be the free and spontaneous expression of their hearts, and the general will of their constituents. Of this constitution it is only in our power to trace the outline:

The preliminary declaration decrees the erection of the Empire of Hayti into a free sovereign and independent state; the abolition of slavery for ever; the equality of ranks; the equal operation of the laws; the inviolability of property; the loss of citizenship by emigration, and the suspension of it by bankruptcy; the exclusion of all white men, of whatever nation, from acquiring property of any kind, excepting only such white women as have been naturalized, and their children, together with the Germans and Polanders who have been naturalized*; and the adoption of the generic name of BLACKS for all the subjects of Hayti of whatever colour. It is further declared, that no one is worthy of being a Haytian who is not a good father, a good son, a good husband, and especially a good soldier; that parents are not allowed to disinherit their children; and that every citizen must profess a mechanic art.

The Empire of Hayti, one and indivisible, is distributed into six military divisions with a general over each, who is to be independent of the others, and to cor-

* This clause is a strong proof of the falsehood of the reports which were circulated, of the utter extirpation of the whites by Dessalines.

respond directly with the Emperor or General in Chief. The Government is entrusted to a first magistrate, who is called Emperor and Commander in Chief of the army. JACQUES DESSALINES, "the avenger and deliverer of his fellow citizens," is appointed to this office. "The title of Majesty is conferred upon him as well as upon his august spouse the Empress." Their persons are inviolable. The Crown is elective, but the Emperor may designate his successor, for whom a suitable provision shall be made. The state will assign an annual income to "her Majesty the Empress," for life; and "to the children acknowledged by his Majesty." His male children shall pass successively from grade to grade in the army. Any Emperor attaching to himself any privileged body, under the name of guards of honour, or under any other name, *is, ipso facto*, at war with the community, and is to be removed from the throne, which shall be filled by one chosen by the counsellors of state from among themselves. The Emperor makes, seals, and promulgates the laws, and appoints and removes at pleasure all public functionaries; directs the receipt and expenditure of the state, together with the coinage; has alone the power of making peace or war, and of forming treaties; distributes at pleasure the armed force of the state; and alone absolves criminals or commutes their punishment. In cases of conspiracy the Emperor shall cause the authors or accomplices to be arrested and tried before a special tribunal. "The Emperor shall never form any enterprize with the view of making conquests, nor disturb the peace and the interior administration of other colonies."

The Generals of Division and Brigade compose the Council of State. The Ministers are, a Minister of Finance to whom the interior department is committed, a Minister of War having the marine department, and a Secretary of State.

All persons have a right to decide their differences amicably by arbitration. Each commune has a justice of peace, whose jurisdiction extends to suits of not more than one hundred dollars. From him there is an appeal to the district tribunal, of which the number and organization are not yet fixed. Their jurisdiction is purely civil. Military crimes are subjected to special councils.

"The law admits of no predominant religion. The freedom of worship is tolerated. The state does not provide for the maintenance of any religious institution."

State crimes shall be judged by a council provided by his Majesty. The Houses of Citizens are inviolable. All property belonging to any white Frenchman, or debts owing to him become the property of the State. Marriage is an act purely civil. The law authorizes divorces in certain cases. "There shall be national festivals for celebrating independence, the birth-day of the Emperor and of his august spouse; that of agriculture and the constitution."—"At the first firing of the alarm gun, the cities will disappear and the nation will rise."

The constitution is then placed under the safeguard of magistrates, fathers and mothers, citizens and the army; and recommended to their descendants, "and to the friends of liberty, to philanthropists of all countries, as a signal pledge of the Divine Bounty, who, in the course of his immortal decrees, has given us an opportunity of breaking our fetters, and of constituting ourselves a people free, civilized, and independent:" and it is accepted and sanctioned by the Emperor, and ordered to be immediately put in force. It is dated "at the Imperial Palace of Dessalines, the 20th May, 1805, Second Year of the Independence of Hayti, and of our Reign the First."

This constitution, which forms as curious a combination as any which ever proceeded from the pigeon holes of the Abbé Seyes, or even as that which his august Majesty Bonaparte has given to France, seems, nevertheless, well calculated to effect its object, which is to make Hayti a military nation. We may smile at some parts of it, and we may blame others: but still it is probably better adapted to the exigencies of a people circumstanced as are those of St. Domingo, than one which should accord more with our notions of legislative perfection. We fear, however, that there is not in Dessalines the same anxiety for the maintenance of religion which was manifested by his admirable predecessor Toussaint. The complete extinction of slavery is a particular which ought not to pass unnoticed; and which affords a sufficient refutation to all the calumnies propagated against Dessalines, as if he had not only re-established slavery, but wished to revive the Slave Trade.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

A CIRCULAR letter, which was addressed by Lord Harrington to the Commanders of the different Volunteer Corps around the metropolis, intimating the probability of their being speedily called upon for service, has concurred with other circumstances to excite considerable apprehensions, that the invasion of this country would be at length attempted by the enemy.

The grounds of these apprehensions

consist in the powerful naval force which Bonaparte has contrived to create and combine, and by means of which he may be able, in case he should elude the vigilance of our navy, or lead them into a distant and ill-directed pursuit, to cover the descent of his troops; the very forward state of preparation in Holland, where eight sail of the line, and transports containing twenty thousand troops, are said to be ready for sea; the immense army amounting to one hundred and twenty thousand, collected at Boulogne, and the adequate means provided there for their conveyance across the channel; and, lastly, the anxiety which Bonaparte, who himself is actively employed on the coast, must feel to strike some blow against this country before the Continental Powers lay him under the necessity of turning his arms to another quarter. On the other hand, it may be argued, that Bonaparte is too politic to think of proceeding farther than menaces in so desperate an undertaking as that of the invasion of this country; and that his object probably is, while he subjects this country to an enormous expence, to distract the attention of our government, and to facilitate his attempts on our commerce, and distant possessions. The Army of England serves, at the same time, as a convenient blind for disguising his purposes of continental aggression; it will likewise form an excellent depot for collecting and disciplining new levies; and, while thus employed, will maintain the alarm of invasion in a sufficient degree to occupy the unceasing vigilance of our government.

It is with real pleasure that we inform our readers, that on the 15th instant, an Order of Council, highly creditable to Government, was issued, prohibiting, under certain limitations, the importation of Slaves into the Colonies which have been conquered by his Majesty's arms since the commencement of hostilities. A number, which shall not exceed three for every hundred slaves now actually residing in such colonies, may be introduced annually: but even this limited number cannot be imported without a special licence for the purpose, from the governor; which licence can only be granted in case satisfactory proof shall have been previously exhibited of a decrease in the population, and will extend only to repair such decrease as does not exceed three per cent. Every slave imported without such a licence, or imported over and above the number specified in the licence, shall be forfeited to the king; one-third of the value of such slave being payable to the Governor of the Colony, and one-third to the informer. One very important branch of that horrid traffic, which continues to be the disgrace and the curse of Britain, as well as the scourge of Africa, is thus nearly extinguished.

There is every prospect, we are happy to say, of an abundant harvest. A great part of the Corn in the southern parts of the kingdom is already cut and removed.

Lord Castlereagh has lost his election for the County of Down, which was carried against him by Col. Meade.

NAVAL INTELLIGENCE.

On the 22d of July, the combined squadron, consisting of twenty sail of the line, three ships of fifty guns, and five frigates, was met in lat. 43 deg. 30 min. N. long. 11 deg. 17 min. W. by the fleet under the command of Sir Robert Calder, consisting of fifteen sail of the line, two frigates, a cutter, and a lugger. An action ensued, which lasted four hours, when Sir Robert deemed it necessary to bring his squadron to in order to cover two of the enemy's ships which had struck, the St. Rafael of 84 guns, and the Firm of 74. A very thick fog, which continued during the action, rendered it impossible to take those advantages of the enemy which a better state of the weather would have admitted. Our loss in killed amounted to forty-one, and in wounded to one hundred and fifty-eight. The enemy's loss it is not easy to ascertain. That on board the two captured ships alone amounted in killed and wounded to upwards of five hundred men.

Thus far the account proved highly satisfactory, particularly as it was accompanied, on its first publication, with the expression of a confident expectation that the action would be renewed. The hostile squadrons, however, remained in sight for two or three days without a second engagement, and as far as we have the means of judging, without any attempt to bring it about. On the 26th, the enemy's fleet were out of sight, and it appears that it entered the harbour of Vigo on the 29th. It did not chuse, however, to remain long in that exposed situation, but renewed the attempt to get into Ferrol, which it is supposed to have effected on the 2d instant, having previously been joined by some fresh ships. Admiral Calder having considerably weakened his force by detaching Admiral Stirling with some ships to resume the blockade of Rochefort, was unable to oppose any effectual resistance to the enemy, and he quitted his station off Ferrol to join Admiral Cornwallis off Brest. The combined fleet, reinforced by the ships in Ferrol, and now amounting to twenty-seven or twenty-eight sail of the line, is supposed to have again sailed about the 13th or 14th instant, but in what direction is uncertain. Six days after their departure, viz. on the 20th instant, Sir Robert Calder returned to his station off Ferrol, with an increased force amounting to about twenty sail of the line, but it is not known whether he continues there or has proceeded in search of the enemy.

On the 22d of July, the day on which

Sir Robert Calder engaged the enemy, Lord Nelson arrived with thirteen sail of the line in Gibraltar Bay. Having taken on board water and refreshments, he went to cruize off Cape St. Vincent's. Hearing of the engagement, he proceeded thence to the northward along the Coasts of Spain and Portugal, until having ascertained that the enemy had gained a port, he shaped his course for England, and leaving the greater part of his fleet with Admiral Cornwallis, arrived at Portsmouth on the 17th instant.

The occurrences which succeeded the rencounter with the enemy on the 22d July have given rise to great and general dissatisfaction, and have called forth much ill-humour. Unquestionably it is difficult to account for all that has taken place; but, at the same time, we are too little acquainted with facts to justify the language of complaint or censure. Government, we trust, will not fail, in due time, to furnish the requisite explanations; till then it is not to be expected that the public should be able to form a correct judgment on the subject. In the mean time we have the satisfaction of knowing that no exertion is wanting on the part of the Admiralty to ward off any danger, which may be apprehended from the augmentation or junction of the enemy's fleets.

A very gallant action has been fought in the East Indies, between the St. Fiorenzo frigate, Captain Lambert, and the French frigate La Psyche, Captain Bergeret, accompanied by an armed ship of ten guns. After a conflict of four hours duration, the French frigate struck her colours. Our loss was twelve killed and thirty-six wounded. that of the French fifty-six killed and seventy wounded.

As a counterpoise to the success of the St. Fiorenzo, we have to relate the capture of his Majesty's frigate the Blanche, after a most gallant action of four hours, by a French force, consisting of a frigate of forty-four guns, two corvettes of twenty guns each, and a brig of sixteen guns. The action took place in the West Indies. The Blanche was reduced to such a perfect wreck before she struck, that she could not be kept above water, but sunk in six hours after.

An account is given of the capture, in Europe and the West Indies, of seventeen of the enemy's privateers; four of them of considerable force. Two of our packets have been captured by the enemy.

An English squadron with troops arrived at Malta in the beginning of July. The Barbadoes homeward bound ships, consisting of twenty-two, have arrived. The Jamaica fleet, which numbers one hundred and fifty, is daily expected. An immensely rich convoy from India was left well at St. Helena, and may be looked for every hour.

Our Boulogne squadron has had frequent engagements with portions of the French flotilla, but they have generally been attended with no material results. Five small vessels of a convoy of thirty were captured on the 3rd instant. The French have certainly acquired more hardihood in the conduct of their gun-boats, and on one occasion a few of them ventured to a short distance from under the protection of their batteries.

A great sensation has been produced in the commercial world in consequence of the detention, by our cruisers, of some American ships bound to enemies ports with the produce of their colonies; and we understand that a strong remonstrance has been presented to our court on the subject by the American Minister. But if any blame has been incurred by Government, it is for having so long permitted the unwarrantable practice of carrying the produce of the French, Dutch and Spanish Colonies to Europe in neutral bottoms; by means of which, notwithstanding our naval superiority, all articles of tropical culture come to them at a cheaper rate than to us; thus, in fact, rendering that superiority a mere nullity. Neutrals ought to enjoy no privileges in time of war which they do not enjoy in time of peace: and it is well known, that none of the maritime powers, in hostility to us, would allow any sugar and coffee to be carried from their islands, during peace, in neutral bottoms. The circumstance of the vessel thus freighted, stopping at an American port, and clearing out afresh, is evidently a mere colour; and ought not to be deemed satisfactory.

OBITUARY.

AUGUST 19. After a lingering illness, in the 21st year of her age, Miss PEARSON, eldest daughter of Mr. Pearson, surgeon, in Golden Square.

Miss Pearson enjoyed the advantages of a religious education, and was preserved by her situation from entering into the pleasures and vanities of the world; but she did not manifest any permanent serious impression, till she had attained her sixteenth year, when, during her preparation for the rite of confirmation, it pleased God to penetrate her heart with a sense of the importance of seeking his favour, and of leading a life consonant to the obligations of her baptismal covenant.

The silent and retired life of a pious young woman, under her paternal roof, can offer but few circumstances proper for the public eye; yet perhaps a delineation of her general character during the last four years of her life, may be useful to some of our younger readers.

1. Her disposition was mild, gentle, and unoffending in an eminent degree. Her parents can scarcely call to remembrance any instance of a want of dutiful obedience to their wishes, or a perverse adherence to her own will, in preference to theirs. To the younger branches of her family, she was kind and affectionate; and in her intercourse with her young friends, an unvarying discretion so tempered the sweetness of her disposition, that she attained the happy art of living peaceably with all.

2. In the whole of her deportment, she was remarkably simple, artless, and sincere, without any evident tincture of affectation or vanity. Modest, diffident, and unostentatious in her manners, she was a stranger to those studied and unsurrable arts, which are too often employed to engross the attention, or attract the admiration of mankind, in violation of all decorum, and probity. She was so remote from hypocrisy, dissimulation, or artifice, that her friends cannot recollect her having ever uttered a known and wilful falsehood, or even used an equivocation.

3. In conformity to her christian profession, she was desirous of being useful, as far as her talents and opportunities permitted. Her health was indeed too delicate to allow of constant exertion; yet, besides assisting in the education of her younger sisters, she employed some portion of her time in instructing the children of the poor. Nor did she confine herself merely to teaching them, but always appropriated no inconsiderable part of her pocket money, to reward their diligence, or relieve their necessities.

4. The religious views of Miss Pearson were simple and practical. She felt and bewailed the depravity of her nature, and the imperfections of her conduct; her sole reliance was on the Lord Jesus Christ, for pardon, and peace, and salvation; and on the assistance of the Holy Spirit of God, to sanctify her, and make her meet for heaven. Her natural reserve, and a dread of every appearance of ostentation, deprived her nearest friends of that intimate acquaintance with the progress of grace in her heart, which might have been mutually edifying: she was very sensible of this, and lamented it on her death bed. This, however, is known, that she read the sacred Scriptures daily, with prayer, and committed large portions of the word of God to memory, especially of the book of Psalms. During her last illness, her Bible, Prayer Book, and a collection of Psalms and Hymns, were constantly lying within her reach, and in reading these, or being read to, was her chief employment. During a great part of her sickness, she suffered so much from pain and languor, that she had few intervals of ease; and she was enabled to support this state with an uniform and exemplary patience, without discomposure, fretfulness, or complaint. She was informed by letter, of the fatal tendency of her disease, a few minutes before her death: the disclosure of this produced a temporary agitation, but she soon regained her wonted composure and tranquillity.

In the course of her illness, she manifested no high religious affections, nor did she experience any extraordinary consolations: but she had a firm faith in the merits and mediation of her Saviour, and on the authority of the sacred writings, she committed herself to him, in humble hope, as a helpless and unworthy sinner. By these views and apprehensions was her mind supported in the near prospect of death, and she enjoyed confidence and peace. She was asked, a short time before her departure, whether her mind was composed and comfortable; and she replied in scarcely articulate accents "Yes, I am very happy—I believe that the Lord Jesus Christ loves me, and will take me to himself." In a few hours after this, her patient, gentle, and pious spirit, took its flight to mingle in the society of those "who have washed their robes and made them white in the blood of the Lamb."

DEATHS.

At Montpelier, of a *decay*, aged 62, Baron Hompesch, formerly master of the Grand Order of Malta.

At Göttingen, John Frederick Gmelin, one of its most laborious and learned professors, who was born at Tubingen in 1748.

In Dawson-street, Dublin, aged 38, the Rev. Gustavus Hume, Rector of Eldermine, in the Diocese of Ferns, and Rathsam, in the Diocese of Upper Ossory; and, in about a fortnight afterwards, his widow, Mrs. Araminta Louisa Hume, formerly Miss Monck, niece to the late Marquis of Waterford and the present Archbishop of Tuam; leaving two daughters.

At the Manse of Tranent, near Edinburgh, the Rev. Dr. A. Brown, many years Minister of Falkland, in Fifeshire.

At Carlton-Scroop, near Grantham, co. Lincoln, in his 76th year, the Rev. John Darwin, M. A. Rector of that place, and of Elston, co. Nottingham; and brother to the late celebrated Author of "The Loves of the Plants," "Zoonomia," &c.

Rev. Mr. Crack, one of the Prebendaries of Exeter, and Rector of Kenn and Moretonhampstead, both in Devonshire.

Rev. JOHN CLARKE HUBBARD, M. A. 1769, of Merton college, Oxford, rector of St. John's Horsleydown, Surrey.

At Ball-Haye, co. Stafford, aged 78, the Rev. JOHN DOBSON, prebendary of Salisbury, and vicar of Deverel-Longbridge and Market-Lavington, Wilts.

Rev. ARTHUR OWEN, of Paddington, co. Middlesex.

At Lulworth castle, in Shropshire, in his 90th year, the Rev. THOMAS STANLEY.

June 2. Suddenly, at the Rectory-house, at North Cadbury, co. Somerset, Mrs. ASKEW, wife of the Rev. Dr. Askew.

At Litchfield, aged 68, Mrs. THORP, wife of the Rev. Robert Thorp, late of Buxton, and eldest daughter of the late Dr. Disney, of Pontefract.

June 27. At Baillie, in his 78th year, the Rev. JOHN HARRIS, fifty-two years Vicar of Sturminster Marshall, &c. in Dorsetshire.

In an apoplectic fit, at the parsonage-house of St. Helier's, Jersey, Mrs. MARY DUPRE, relict of the late Rev. John Dupre, Rector of St. Helier's, and mother of the Dean of that island.

After a long illness, the wife of the Rev. J. W. WICKES, Rector of Belton, Rutland.

July. At Bedford, aged 67, the Rev. JAMES PALMER, Rector of Lidgate, Suffolk, and of Borough Green, co. Cambridge.

July 2. At his house in Weymouth-street, aged 79, Dr. PATRICK RUSSELL, F. R. S. author of a valuable Treatise on the Plague.

In the Close, Wells, Mrs. REYNELL, widow of the Rev. C. Reynell, Minister of St. James's, Bristol, and daughter of Sir Henry Mackworth, Bart.

In her 85th year, Mrs. BURCHALL, relict of the Rev. Henry Burchall, late Rector of Norton-sub-Hamdon.

At her daughter (Mrs. Ord's) house, in Dover-street, Mrs. Scott, widow of the late Rev. James Scott, and mother of the Countess of Oxford.

July 19. Rev. THOMAS ALEXANDER ATWOOD, curate and lecturer of St. Margaret's, Westminster.

In Ireland, the Right Hon. WILLIAM POWER KEATING, Earl of Clancarty, Viscount Dunlo, Lord and Baron Kilconnel, &c. &c. He is succeeded by his eldest son, Lord Viscount Dunlo, M. P. for Galway.

At Gowrin, on the estate of Mr. Drummond, of Logiealmond and immediate vicinity of Amalree, in Scotland, aged 107, retaining her mental faculties to the last day of her life, MARGARET KER.

At Sunderland, aged 106, Mr. EDWARD LAWSON, who had been blind three years, but recovered his sight a short time before his death, and possessed an extraordinary retentive memory.

ANSWERS TO CORRESPONDENTS.

SERMONICUS; UNUS; A. Z.; R. Y.; B. T.; S. K. J.; and C.; will be inserted.

The Statement of HONORIPHILUS we have no objection to insert, provided we are assured of its authenticity by the disclosure of his name.

J. R.; R. S. T.; W. K. D.; MEDIOCRIS; DISCIPULUS; and DEFENSOR ECCLESIÆ; are under consideration.

We shall be obliged to BOETHOS for the Prayer which he mentions, as we have not ready access to it ourselves.

O. C. K. may be assured that, to *good* poetry, we should be disposed to assign a very honourable department in our work. It has been our misfortune to meet with little of this stamp. Even with respect to some which has been inserted in the body of the work, indulgence has been carried to the very utmost limits.

The Papers transmitted to us on the subject of *Bankrupts* have become so voluminous, that we shall be reduced to the necessity of making a selection from them.

We have been obliged to defer till next month the Review of NOTT'S *Bampton Lectures*.

We had seen the passage in the last EVANGELICAL MAGAZINE, before it was pointed out to us by J. C.; but we are of opinion that his remarks upon it would be an unnecessary trial of the patience of our readers. To enter the lists with a person (if there be such a person, and the whole statement be not meant as an attempt at wit) who is so unacquainted with theological subjects, as to take the Conductors of the Christian Observer for *Materialists*, and *followers of Priestley*, would be a vain undertaking. Such a man's understanding must be inaccessible to sound argumentation. Indeed, if any thing were wanting to confirm us in the view which we have taken of the late religious excesses in America, it would be to find that the same persons who first produced as witnesses to prove that those excesses were the work of the Spirit of God, can discover that the doctrines of the Christian Observer are those of *Materialism* and *Socinianism*. Such an unaccountable obliquity of perception destroys even the little credit which one was previously disposed to give to their representations.

THE

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Religious Communications.

For the Christian Observer.

THE TRUE HISTORIE OF THE CHRISTEN DEPARTYNGE OF THE REVERENDE MASTER DR. MARTYNE LUTHER, COLLECTED BY JUSTUS JONAS, MICHAEL CELIUS, AND JOANNES AURIFABER, WHICH WERE PRESENT THERAT, AND TRANSLATED INTO ENGLISH BY, JOHAN BALE.

IN the yeare of our Lord 1546, at the instaunt request of the worthye & noble Earles of Mansfelde, the reverende man of God Doctor Martyne Luther departed from Wittemberge the 23rd of January, & rested the first nyght at Bitterfelde.

For thys onlye cause did they call hym thydre at that tyme, to ende, by hys godlye dysdressyon, certeyn grevouse scysmes and contfoversyes, whyche had longe (& not without parill) contynued betwixt them. Rather coveted they hym than anye other persone, to fynysh those varyances: for that they knewe hym a man of most grounded conscyence, lernynge & judgement, & also natyve borne within their domynyon in a cytie called Iszleben.

And tho' the treatye of soch polytyck causes perteyned not to hys vocacyon, yet was he not undylygent in reducynge that longe conceyved malyce, & daungerouse hate into a most agreable christen concorde. And the rather, that it was in hys owne natyve contraye.

On the 23 daye of Januarye about 11 o'clocke he came to Ballis, & remayned there all that daye forth, & three dayes after, in the howse of Dr. Justus Jonas.—In the meane tyme he made there a solemne sermon in the temple, of the conversyon of St. Paule out of the Apostles actes.

On the Frydaye after, whych was the 28 daye of Januarye, he departed from Ballis wyth Dr. Jonas, & hys thrye sonnes, Johan, Martyne, & Paulle, & so passed over the daungerouse flode in a smal whyrye, takynge hys journaye from thens towardes Iszleben hys owne natyve cytie.

As [when] he had ones entered the countye of Mansfelde, he was honourablye receyved of an 123 horsemen. Anon afterre, in the charett, he became so sore sycke that all they whych were present moch doubted of hys lyfe. Wherupon they toke the next harboure, & releved hym wyth soch provysyon as there was, so that he was verye cherefull that nyght, & complayned no more of sickenesse.

From the 29 daye of Januarye tyll the 17 daye of Februarye, he was contynuallye occupyed aboute the matters of concorde & agrement of the forseyd noble prynces, bryngynge it unto a most godlye conclusyon. And besydes hys great laboure in so necessarye a cause he preached in the meane tyme four worthye sermons, and 2 tymes communycated with the Christen Churche there in the Holye Supper of the Lorde; & in the latter communyon whych was upon the Sondaye, he ordayned 2 mynysteres of the worde of God after the Apostles maner. From the aforesayd 29 daye of Januarye to the 17 of Februarye, manye a wonderfull sentence came out of hys mouthe, & manye comfortable wordes ded he utter. Manye harde places of the Scriptures he opened in the presence of those noble prynces, both at ther tables and other where els, wherof a book is now compyled & imprented; & among all other he oft tymes complayned of hys age & sayd, "If it pleased God that he came agayne to Wittemberge, he wolde desyre no longer to lyve but depart in the Lorde."

And alwayes at even he used by the space of these 21 dayes, to goe from the prynces grete hawle into hys

owne chambre where as standynge ryght up agaynst the wyndowe, he occupyed a serten tyme in most fervent prayer unto God the eternalle Father: wherof we, Justus Jonas, Michael Celius, Joannes Aurifaber, & Ambrose hys owne servaunt, moch marveled, understandynge oft tymes serten of his wordes. And thys done, he turned hym alwayes from the wyndowe towardes us wyth a merye countenance, as one delyvered of a verye heavye burden. Then wolde he a lyttle commune wyth us & so go to hys bedde.

On the Wednessdaye which was the 17 Feb., both the noble prynces & we desyred hym to kepe hys chambre, & no longar to accombre hymselfe in their matters whych were afore that fullye and clerelye pacyfyed.—Notwythstandynge he came forth that mornynge & agayne at even lyke as he had done every daye afore. In the verye same evenynge after supper, aboute a 7 or 8 houres afore his departynge from thys worlde, he made us a most grounded sermonn of death necessarye, & of the lyfe to come, havynge therin thys sentence amonge other.

"O most blessyd Lorde twentye yeares are verye small tyme—yet if there were no increace therin, accordynge to thy godlye creacyon & ordynaunce, the worlde wolde in a maner be clerelye vacaunt or wythout people—The greater part of hys Churche, doth God gather unto hym from infauntes.—And verelye I beleve thys to be true that whan a yonge chylde dyeth of one yeare there departeth out of the worlde wyth hym a 1000 or 2000 of the same age.—But whan I now depart the worlde, whych am 3 score yeares olde, there wyll scant 3 score depart hens wyth me of the same age; so fewe are there whych lyve to that age. And nothynge els wynne we by our longe continuance here, but daylye afflictcyons and sorowes in beholdynge the wyckednesse, falsehede, & calamytees of thys worlde.—What a cruell Sprete our common we nede goe no farther for recorde than ourselves.—& non other thynge els is mankynde than a shepefolde appoynted to the slaughter."

Afterwardes in the nyght as we were in dyverse communycacyons, he chaunced upon thys questyon—

"Whether in the worlde to come, or in the perpetualle congregacyon, one of us shulde knowe another or naye?"—& as we instauntlye desyred hym therin to saye hys mynde he made us thys answere, "How dyd Adam (sayd he), how dyd Adam as he arose from the slepe God had cast hym into, & behelde Eva standynge by hym, whom he never sawe afore; he sayd not 'What art thu?' or from whence dost thu come?' but he sayd 'Thys is now a bone taken out of my bones & a verye fleshe of my fleshe.' Thus perceyved he her not to be mayde of a deade stock or a stone but of hys owne fleshe. And full was he of the Holye Ghoste in that houre, havynge the perfyght & through knowledge of God. To thys ful knowledge shal we come after thys lyfe, beyng renovated in Chryst, and shal knowe one another by countenaunce more perfyghtlye than ever Adam knewe Eva hys wyfe."

After these communycacyons, he arose & went into hys owne chambre; hys 2 sonnes, Martyne and Paule, with Michael Celius folowyng hym. Anon after leanynge in the wyndowe he gave hymselfe to prayer after hys accustomed maner. Then went Michael Celius downe agayne, and Mastre Johan Aurifaber came up, unto whom he sayd "I were now verye sycke and moch peyne I fele aboute my hart." Then seyd she seyd Mastre Johan unto hym, "Whan I was tutour to the yonge Earles here, as eyther of them felt anye grefe about the stomacke, the Countesse mynystered therunto soch a comfortable medycyne as releved them strayghtwayes: if ye wyll that, I shall procure it for you to the easement of your grefe." He desyred hym so to do.—Then went he downe & sent up Jonas and Celius unto hym; whych axt hym how he did: and he complayned of a wonderfull grefe about hys harte. Then dyd they comfort hym with warmed kerchers wherupon he sumwhat amended.

And after came Earle Albert in great hast unto hym with Johan Aurifaber bryngynge the afore rehearced medycyne. And the Earle sayd unto hym, "how doe ye Mastre Doctour?" He answered "No pavyll is here to be doubted, most benygne & gentyll prynce, but my hope is within a whyle to be moch better than I now am."

Then commaunded the noble Erle

the seyd medycyne to be gyven unto hym—and so after certayne commendacyons he departed from hym agayne.

Immedyatlye after, as he sumwhat amended, he desyred to lye downe upon the bedde about 9 of the clocke, and slept there quyetouslye by the space of more than halfe an houre; Jonas, Michael Celius, his 2 sonnes with Ambrose his servaunt remaynynge styll in the chambre. And as he awoke aboute 10 o'clocke he sayd unto them "What sytt ye here yet styll? ye maye goe to your rest."—They answered "No Mastre Doctour it is mete we watche & see what ye have nede of." With that he desyred to ryse, & so went into the stodye, which was next to hys chambre. And as he had entered the seyd stodye he spake these wordes: "The everlastynge God be my comfort for now I go to my bedde. Into thy handes O Lorde I recommende my sprete, for thu God of truth haste redemed me."

And as he had done off hys clothes & was layed in the bedde, he gave to echo onne of them hys hande & sayd "Farewele to yow all swete brethrenne in the Lorde; praye for the congregacyon & holy Gospelle of God that theye maye have prosperouse successe, for the wycked counsell of Pedent & that abomynable Pope hath sought & yet seketh, to doe them both great harme."

Anon after, he fell agayne on slepe, & rested quyetously tyll one of the clocke. And as he awoke he called hys servaunte Ambrose, & commaunded hym to make hot the stove or hothouse.

Then Dr. Jonas asked hym how he felt hymselfe: wherunto he answered "O my Lorde God how sycke am I thys houre! I recken non other than here in Iszleben, where I was both borne and baptyzed, to laye my mortalle bones." Then sayd Dr. Jonas & hys servaunt Ambrose unto hym "We doubt not but God our eternall Father wyll be your synguler comfort thro' hys sonne Jesus Christ, whom ye have so ernestly preached to the worlde." With that he arose up alone without help, & went into the stove repetynge agayne the wordes afore spoken—"Into thy handes O Lorde! I commende my soule. For thu God of truthe without fayle hast redemed me." And so once or twyse he walked up and downe in the stove and than returned agayne to hys bedde.

Than came ther in unto hym hys host and hostasse, Mastre Symonfelde a Doctour of Physyck, and one Ludovycus a Medycyne Mastre also, wyth serten other of the cytie. Anon after resorted unto hym Earle Albert & hys ladye, wyth other noble menne & womene, bryngynge withe them all maner of swete odours, oyntmentes, spyces & comfortatyves; and they all did their best to comfort hym there.

Then called he unto God saynge "O my Lorde God, how grevouse anguishe suffer I now about my hart! I shall now dye.—Lorde I thanke thee hyghlye—I shall now laye my bones in Iszleben myne owne natyve cytie."

Then sayd Dr. Jonas & Michael Celius unto hym "Reverende father call nowe upon the Lorde Jesus Xst whome ye so inteyrlye have loved, our onlye medyatoure & hygh byshopp of our sowles, & no doubt of it he will graciouslye heare yow. Ye have well swett: God wyll we trust better it." Wherunto he answered "Yea but the sweate is colde & full of death. I gyve over thys lyfe, for my paynes increase more and more. O my everlastynge Father, the God & Father of our Lorde Jesus Xst, yea, the Lord of all Ghostlye comfort, I rendre unto the Most Hygh thankes thys houre, that it hathe pleased thy inestymable goodnesse to make open unto me a synner thy most derely beloved sonne my Lorde Jesus Xst, whome I have now, I thank thee, in full and perfyght belefe. Hym have I preched, hym have I confessed, hym have I loved & gloryfyed, whom the most wycked Pope wyth hys cursed cormorants do styll yett darken, dysdayne, mocke, persecute & blaspheme. I besyche thee most dere Lorde Jesus Xst mercyfullye to receve my soule. O my heavenlye Father! tho' I now leave thys mortall bodye & am taken from thys lyfe, yet do I certaynlye knowe that I shall evermore dwell with thee, & that none shall be able to withholde me from thy graoyouse handes. So hath God loved the worlde that he hath geven it hys onlye sonne, that non whych beleve in hym shuld perysh but have the lyfe everlast-

ynge. For God sent not his sonne into the worlde to condemne the worlde but that the worlde through hym, might be saved. He that beleveth on hym shall not be condemned. The God, sayth David, whych is our Saver is even the same Lorde God, by whom we escape deathe. Geve thankes unto that Lorde in the congregacyon for the welsprynges of Israel, for hys glorye is here, & his myghte is in the cloudes."

Then resorted unto hym the Medycyne Mastre of whose handes he receyved to the quantyte of a sponefull of that he mynystred. Anon after he sayd agayne "I go hens, I go hens. My sowle I commende unto God whych created it." And wyth that he thryse repeted agayne these wordes "Lorde & Father into thy handes I commende my sprete; thu God of truthe hast truly redemed me."

And as he had thus commended hys sowle to the heavenlye Father, he laye quyetouslye styll, & moved not at all. Then they whych were aboute hym uttered manye ghostlye wordes: they moved hym, refreshed hym & called dyverslye upon hym to speake. But he neyther opened eye nor yet answered one worde.

As he was thus in quyet, & departed to everye mannis thynkynge, Dr. Jonas and Michael Celius cryed wyth a lowde voyce. "Reverende father wyll ye perserver in Xst & hys holye doctryne, whych ye hytherto taughte, & constauntlye now dye in the same?" He answered wyth stomacke that all whych were present myght heare it, "Yea," and with that he turned hymselfe on the ryght syde, & so slept the space of a quarter of an houre, so that many reckened he shuld have recovered. But we lyked nothynge that slepe, but from thensforthe wyth lyghtes we moste dylygentlye marked hys eyes.

Anon after, came in, Earle Johan Benrych of Swartzenburch wyth hys ladye: and by that tyme he wexed verye pale in the face; hys fete & handes were dedlye colde; & from the harte-warde he sumwhat panted, but it was so softlye that we verye lyttle perceyved it. In the whych lyght breathynge he gave over hys lyfe to God, wythout anye payne to all our judgmentes. For he neyther moved hand then; neyther was there anye of us, as we testyfye here in conscyence both before God and man, that could perceyve in hym anye perturbacyon, dolour, or other unquyetnesse of bodye, in hys departynge. But quyetouslye & swetely with all gentlenesse of sprete he rested in the Lorde. Lyke as olde Simeon sayd "Now letyst thu thy servaunt depart in peace accordynge to thy promesse." So that thys saynge of Xst in VIII of Johan mayé well be verifyed on hymn,—"Verelye I saye unto yow, he that kepe my worde shall never se deathe."

Thys text out of the 8 Johan was the last clause that in thys lyfe he wrote with hys owne hande about 10 days afore he departed. And for a memoryall he registred it in the Byble of Huldrichhans hys frende, whych was there the rent mastre of that cytie. And he left it after thys sorte—"*never to se deathe!* What an incredyble speakynge is this, if it be conferred with manyfeste & common experyence! yet he which is the veryte itself hath so spoken it. Truly whan a man hath thys sentence in seryouse remembraunce, stedfastly belevyng it, & departeth hens therin, he must pleasauntly passe awaye, & not fele the hard pangues of deathe. And undoubtedlye blessed is that man in that worde of beleffe whych he hath so remembred in the verye deathe." Herunto he thus subscrybed—

"Martynus Luther Doctor 1546 die 7 Februarii."

After thys was hys dead bodye wrapped in a newe whyte linen vesture, & so layed agayne upon the berde, remaynynge there styll by the space of 5 houres. In the meane tyme came there in manye worshypfulle & honest cytyzens, beholdynge it not without teares of fayth, fulnesse, & love. On the 19 daye of Februarye aboute 2. o'clocke at after none was the corps carryed fourth with great solemnyte, & spirituall songes in their mother tongue, into the prynce-pall Churche of St. Andrewe. And many great Prynces and Earles followed the same, as Wolfangus Prynce of Anhalt wyth his 2 bretheren, Earle Philipp and Earl Johan, with their wyves and whole famylyes; Earle Albert, Earle Johan, & Earle Wolfange of Mansfelde, with their wyves & howsholdes also; Prynce Everarde with hys 2 sonnes, Earle George &

Christopher, wyth their ladyes & assemblyes, with a great sort of Lordes & Gentylmen more, & a wonderfulle nombre of the common people. Whereas [on which occasion] Dr. Justus Jonas made the funerall sermon, divided into 3 partes: the first treatinge of the personage and godlye gyftes of Martyne Luther; the seconde of the latter resurrectyon & lyfe to come; the thirde comprehendeth serten communycacyons & threttenynges agaynste the truthes adversaryes, that the beynge deade shuld not yet cease to invade Antichristes blasphemous kyngedome: and thys was upon the lattre parte of the 4 chapter St. Paul's 1 Ep. Thessalon.

Anon after, at the instaunt petycyon and request of the most noble Prynce Elector Johan Frederic Duke of Saxon, the corps was decreede to be carryed, with solemne obsequyes, unto the famouse cytie of Wittemberge, the noble Prynces & Earles afore seyd accompanyinge it with great worshypp [reverence] to the farther gates of Iszleben. And about 6 o'clocke at nyght the next daye after, they came therewith to Ballis, where it was also receyved with lyke solemnyte of the senate and cytyzens, & so reserved in St. Marye's Church there all that nyghte. In all the townes and vyllages as they came by, were the belles solemnlye ronge, with no small lamentacyon & dolour of the commen people.

The next daye, was it most honourablye receyved of the lordes & hygh offycers of the noble Duke of Saxon, the Earles of Anhalt, Swartzenburg, & Mansfelde, & other great estates more, with a myghtye nombre of horsemen, & so brought solemnlye to Betterfelde; & from thens to the cytie of Wittemberge.

Longe were it to rehearce all the funerall ceremonyes and sorowfull mournynges, amonge the common people, in the townes as they went.

As they were ones comen to the gates of Wittemberge, at the commandement of the Prynce Electour Johan Frederic which was there present, the rectors and masters of that noble unyversytye with their great nombre of scolers on the one syde, & the worthye senate wyth their great commynalte on the other syde; receyved them worshyplye in their degrees. Afore the hearce went from thens, in order, the mynysters of the Churches, & scoles with their scollers; & they sung spirituall songes in their mother tunge, as their comen manner is at buryals.

Next after the corps folowed hys most christen wyfe, Kateryne Luther, with serten sober & discrete matrones.

After them folowed hys 3 sonnes, Johan, Martyne, & Paule, James Luther a burger of Mansfelde, with dyverse other of hys kinsfolke. Then folowed the hygh Rectoure or Dean of the Unyversyte, with soch yonge Prynces, Earles, & Barons as were studeauntes in the same.

After them folowed Dr. Geo. Pontanus, Dr. Ph. Melancthon, Dr. Justus Jonas, Dr. Johan Pomeranus, Dr. Gaspar Cruciger, Dr. Hieronymus, with other auncient Drs. & Masters of the Unyversyte in a comelye order. After these folowed there honest matrones and vyrgyns in a semelye order also. And after them soch a nombre of straungers as never in Wittemberge was seane afore that daye. And as they had ones broughte it into the Churche, they sett it afore the pulpett, & sange unto God their accustomed songes, had commenlye at great buryalles, in their mother tunge. Then wente Dr. Johan Pomeranus into the pulpett, & made a most comfortable sermon to that most worshypfull audyence which is now imprented. In lyke case Ph. Melancthon made a funerall oracyon, with verye ernest sprete, to the comfort of the congrecacyon, which is also imprented.

After thys oracyon, serten lerned Mastres therunto appoynted, reverentlye toke the bodye, & so buryed it not farre from the tombes of the noble Dukes in the same Churche. Thus is the precyouse organe and instrumente of the Holye Ghoste, the bodye of thys Rev. Dr. M. Luther commytted to the earthe in the Tower Temple at Wittemberge, not farre from that pulpet wherin he made manye a notable & godlye sermon in hys lyfe time, in the presence of the most worthye electours Dukes of Saxon and manye worthye prynces more. So that it may wele be veryfyed what St. Paul wryteth "That which is sowen in weakness shall aryse in power, the bodye that is sowen in corrupcyon shall ryse agayne uncorrupted." So christen a departynge from

thys myserye into the eternal felycyte, our heavenlye Father graunt us of hys mercye infynite, which so gracyouslye called thys elect servaunt of hys Martyne Luther to so worthye an office, & also the Lorde Jesus Xst whom he so faythfully preached and confessed to the worlde, wyth the Holye Ghoste whych gave hym most singular strength in daungerouse parylls agaynst the wycked Pope, & the Gates of Hell.

We Justus Jonas, Michael Celius, & Joannes Aurifaber, whych were present at the godlye departynge of Dr. Martyne Luther from the begynnynge to the ende, do testifye here, in conscyence, as we sawe and hearde, as we wyll be saved afore God in the great daye of tryall. And not we onlye but the noble Prynces & Earles, whych were there also present, do witnesse the same.

God the Father of our Lorde Jesus Xst grant us all hys most flowynge & abundaunt grace.—Amen*.

JOHANNENSIS.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. VI.

IT is my intention to employ this, and perhaps two or three succeeding papers, in giving a short historical view of the opinions which were entertained by the English Church, on the subject of PREDESTINATION, at the time when she emerged from the darkness of Popery, and assumed her present form both of doctrine and worship. In executing this part of my design, I shall not think it necessary to trouble your readers with my own speculations on this abstruse topic; neither shall I attempt to decide the much controverted question, whether our Church is Calvinistic or Arminian. I shall content myself with simply stating such facts as the course of my reading has supplied; leaving every one to form his own judgment on the whole of the case. I have no hesitation, however, in saying, that it will produce no regret in my mind, if the conclusion to which your readers are led should be, that the points involved in the controversy are of secondary importance; and that there appears no reason to believe, that the founders of our Church meditated the exclusion from her pale of any persons, who, while they possessed that lively christian faith, which worketh by love to God and man, yet differed from each other in their explanation of the deep and awfully mysterious subject of the divine predestination.

It will first be proper to state what was said respecting this point in "THE ERUDITION OF A CHRISTIAN MAN," which has so frequently been referred to, and which appeared in the year 1540.

"As for the definition of faith, which some propose, as if it were a certainty that one was predestinated," the framers of the Erudition say, that they "found nothing of it either in the Scriptures or the Doctors; and they thought that it could not be known: for though God never failed in his promises to men, yet such was the frailty of men, that they often failed in their promises to God, and so did forfeit their right to the promises which are all made on conditions that depend on us."—"Free-will must be in man, otherwise all precepts and exhortations are to no purpose." This is defined to be "a power of the will joined with reason, whereby a reasonable creature, without constraint, in things of reason, discerneth and willeth good and evil; but chooseth good by the assistance of God's grace, and evil of itself. This was perfect in the state of innocency, but is much impaired by Adam's fall; and now by an especial grace it is restored, that with great watchfulness we may serve God acceptably."—"Free-will is still in man," but "the grace of God is necessary, both preventing and assisting us, both to begin and perform every good work."—"God is not the author of sin, nor the cause of man's damnation; but this men draw on themselves, who by vice have corrupted those natures which God made good."—"Therefore preachers should not so preach the grace of God, as to take away free-will, nor so extol free-will as to do injury to the grace of God."—"All curious reasonings about predestination are to be set apart: there being no certainty to be had of our election, but by *feeling* the motions of

* The above account is taken from a small 12mo, in the Library of St. John's College, Oxford; printed in black letter, and translated from the original German at the time of its first publication.

God's Spirit in us; by a good and virtuous life; and by persevering in it to the end."—(Burnet's History of the Reformation. Edit. 1715. p. 275—279.*)

We come now to the reign of Edward the Sixth, when the doctrines of our Church acquired nearly their present form. The ARTICLES of Religion, which were framed in this reign, differ in no material respect from those which were afterwards adopted under Elizabeth, and which continue in force to the present hour. Two Articles of this Formulary contain a statement of the points of Free-will and Predestination; and although the substance of what is there said must be *fresh* in the recollection of most of your readers, yet, for the sake of a ready comparison with "the Necessary Erudition," I will here transcribe those Articles, distinguishing, by small capitals, what has been added, and, by italics, what has been left out, since the year 1552.

"IX. OF FREE-WILL.

"We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will."

"XVII. OF PREDESTINATION AND ELECTION.

"Predestination unto life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret unto us, to deliver from curse and damnation those whom he hath chosen IN CHRIST out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his spirit working in due season; they through grace obey the calling; they be justified freely; they are made sons of GOD BY adoption; they are made like the image of the (HIS) only begotten SON Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of Predestination, and OUR election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

"Furthermore, *though the decree of Predestination be unknown to us, yet* we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God."

In the CATECHISM, which was published in 1553 by royal authority, on the recommendation of Cranmer; and which has obtained the name of *King Edward's Catechism*†, I find the following passage relative to this subject.

"To the furnishing of this commonwealth," (viz. the Church of Christ,

* Precisely the same language is used in the "Pia et Catholica Institutio," of 1544. Free-will is defined to be "Facultas rationis ac voluntatis, qua bonum, assistente gratia, eligitur: malum vero eadem destituente." And preachers are warned, "Nec liberum arbitrium ita prædicent ut gratiam Dei afficiant contumelia; nec gratiam sic efferant ut libero arbitrio locum non relinquant."—"Cæterum an singularis aliqua sit per fidem notitia, qua quisquam certe apud se statuere et sibi confirmare possit, esse se de numero prædestinatorum, et eorum qui in Christiana vocatione ad finem usque perseveraturi sunt, non est ut in præsentia dicamus; cum nullam hujusmodi notitiam aut certitudinem vel divinarum literarum testimonio, vel sanctorum patrum scriptis traditam, commendatamve habeamus." — "Monendi sunt homines, ne damnationem suam Deo ascribant, sed sibi, suoque vitio acceptam referant, qui tot Dei beneficiis ac donis pro suæ voluntatis malitia et libidine ingrati abutuntur," &c. &c.

† See No. for July last, p. 392.

"belong all they, as many as do truly fear, honour, and call upon God, wholly applying their mind to holy and godly living: and all those that putting their trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith stedfast were forechosen, predestinated, and appointed out to everlasting life, before the world was made. As witness hereof, they have within their hearts the Spirit of Christ, the author, earnest, and unfailable pledge, of their faith."—"The first, principal, and most perfect cause of our justifying and salvation is the goodness and love of God: whereby he chose us for his before he made the world."

I am not aware that there is any passage in the HOMILIES which can be considered as directly bearing on the points in question. This circumstance, undoubtedly, furnishes a presumption that whatever were the speculative opinions of our reformers on those deep subjects, they did not regard the exposition of them as falling properly within the scope of addresses from the pulpit.

I think it fair also, in this place, to state, that the Homilies have been considered as speaking, in one or two places, a language which is not reconcileable with the doctrine of final perseverance as held by the Calvinists. I will not pretend to say, whether there be any truth in this allegation. The reader, however, by carefully perusing the fortieth and sixty-eighth pages of the last Oxford edition of the Homilies, may be able to satisfy himself upon it. With respect to the doctrine of universal redemption *, which most men allow to be affirmed by the Church, it is no more than an act of equal fairness to state, that that doctrine is not regarded by a great number of those divines, whose views of predestination and grace may be termed Calvinistic, as militating with their system.

I intend to pursue this subject in one or more succeeding Sketches, by a reference both to the publicly authorized documents of Queen Elizabeth's reign, and to the opinions which have been expressed upon it by individual reformers.

Q.

* By the doctrine of "Universal Redemption," I mean no more than that "Christ died for all men," and that he "made a full, perfect, and sufficient oblation and sacrifice for the sins of the whole world." Those only, it must still be remembered, can derive any benefit from this death, oblation, and sacrifice, who are "Christ's faithful soldiers and servants to their lives end."

For the Christian Observer.

REFLECTIONS ON 1 COR. VI. 20.—GLORIFY GOD.

THE Scriptures, by their general tenor, clearly authorize the sentiment, that God, infinitely glorious, and blessed in himself, needeth not the service of any created being. And yet they as plainly declare that he created all things *for himself*, to promote his glory, and to do him service. The angels are those "ministers of his that do his pleasure:" and even the inanimate creation is said to fulfil his word. The creatures of God were not formed that they might act independently of their Maker: but that they might be obedient to his will. In obeying his will they secure their own happiness; but, which it is more to our purpose to remark, they are considered in Scripture as promoting the *glory* of their Divine Sovereign. Man, however, has not maintained his obedience to the divine will. Since the Fall he has never been disposed to acknowledge God as his sovereign, nor to take the divine law as the rule of his conduct; and thus it is that God has *not been glorified* by revolted man. Whatever tribute of glory arises to the Creator from the obedience of his creatures, that tribute has been withheld by man, in his natural state, since the Fall of our First Parents. Now is it not the object of the Gospel to bring men back to a willing submission to their Almighty Lord? And is not every genuine disciple of Christ really thus converted, and brought back to God? Convinced, through the operation of God's Holy Spirit, that a state of rebellion is a most dangerous state, and led to enquire for a way of escape, the Christian has accepted the mercy held forth in the Gospel. He has learned to commit his cause into the hands of Christ, and to look for pardon, and for every spiritual blessing, through his atonement and intercession. The hope of the Gospel, how-

ever, not only supports, but purifies the soul. The Cross of Christ regarded with faith, while it removes the terrors of an awakened conscience, teaches the penitent to *hate* transgression, and constrains him to chuse the service of God. The natural enmity of his heart to the divine will is now subdued. The rebellious principle is no longer predominant: and though from the imperfect nature of our present state, from the evil which surrounds us on all sides, and from the repeated assaults of a powerful adversary, the Christian is too frequently obliged to confess that he cannot do the things which he would, yet it is at all times the language of his heart; and language, which the habitual tenor of his actions proves to be sincere, "Lord, what wilt thou have me to do?"—"Speak, Lord, for thy servant heareth." Thus the man is brought back to the law of his creation. God's will is again supreme in his heart: and his sole care is, that every thought, word, and deed, may be conformable to that will. To maintain this conformity is his diligent endeavour; and every failure in this object is his real grief. The angels in heaven glorify God; for it is their sole object to do his pleasure. Man in paradise glorified God, while the will of his Creator was his constant law: and, *after the same manner though not in an equal degree*, man, brought back, by the grace of the Gospel, dutifully to acknowledge God as his Lord and Master, does glorify him in his body and in his spirit, which are God's.

Without entering therefore upon the speculative question, how God can be said to receive glory from his creatures, who needeth nothing to make him more glorious than he is in himself; a question which it might be equally difficult to solve, whether it applied to the case of angels or men; but maintaining on the ground of Scripture that God did create all things for his own glory, and that man, though he has departed from this law of his creation, is, by obeying the Gospel, brought to yield himself again to God; the exhortations addressed to Christians, in the Scriptures, to glorify their heavenly Father, seem not difficult of interpretation.

Let us be persuaded that it is our duty, as creatures of God, to make his will the sole rule of all our actions, and look upon ourselves as professedly brought to acknowledge this duty, by the constraining power of the love manifested in our redemption; and we shall discover a peculiar force and propriety in the exhortations to do all, even the most common actions of our lives, to the glory of God. In such passages of Scripture we may consider ourselves as thus addressed. "You are by right of creation the servants of God; and having from him received all things, you are bound to acknowledge him as your only Lord and Master. But you are his by right of redemption also, for when he might have justly taken vengeance of all your rebellions against him, he spared you; and, by wounding his own Son, made a way for your escape. And you are his, by your own profession. For you have declared your acceptance of this mercy; and have enrolled your names among those who look for salvation through Christ. Remember then all these your obligations to make it your aim, in all things, to please God and to obey his will. You cannot primarily seek your own interest or gratification, whether in matters of apparently greater or less moment, without departing from this your obligation to God. None of your concerns are so exalted, that they are above the extent of this principle of regard to God; none so mean or common, that they are beneath its influence: all must be under its guidance. Therefore, 'whether ye eat or drink, or whatever ye do, do all to the glory of God'."

The term, glorifying God, has been explained as referring to that *principle*, which is to guide the conduct of Christians in all things. But it is by no means meant, by this explanation, to supersede the *particular* exercise of all right dispositions of mind, and holy affections, towards our Creator. These are inseparably connected with the general principle of submission to God: they are involved in it: they are main branches of it. A supreme love to God, a reverential fear of him, a filial trust in his providence, a grateful sense of his unmerited mercies, a humble adoration of his glorious perfections: all these, the proper dispositions of rational creatures towards their great Creator, are found in the hearts of such as are brought by faith in the Gospel to yield them-

selves to God; and apart from this submission they exist not in fallen man.

Thus then it is conceived, that man, by having continued obedient to the will of his Creator, or, since his state of innocence is gone, by having penitently returned to his obedience, (as believing in Christ), might justly be said to glorify God, even though he were placed alone on the earth, and there were no spectator of his conduct but God only. But the propriety of this language will, perhaps, be made more evident, by considering man in his social capacity.

This world then is clearly represented in Scripture as in a state of rebellion against God. It may be called a province, revolted from the divine government. The authority of the Creator, and his will, are scarcely acknowledged; or acknowledged only in name. "They are all gone out of the way," is the testimony of inspiration concerning the whole human race. But true Christians, those who are said to glorify God, who are exhorted to do all things to his glory, have returned to their obedience. They do, as we have before seen, really acknowledge God as their sovereign, and his will as the rule of their conduct. Amidst a crooked and perverse generation they profess themselves the servants of God. By their *actions*, at least, they proclaim to all around them, we will serve the Lord. Considered in this point of view, may they not, with peculiar propriety, be said to glorify him? For these their professions, followed by a steady, consistent conduct, even where they fail to win others to the same line of duty, do unquestionably produce in the hearts of their fellow mortals no unimportant convictions in favour of the cause of God and his service.

By standing up for God, Christians remind others of the existence of the Creator, and of the obligations which are binding upon all his creatures. By professing to make God's word the rule of their lives, they remind them that this word has an authority which cannot be overthrown, and that it contains awful denunciations against the disobedient. Men of the world, while they see Christians living for eternity, feel that there is folly and danger in putting away the thought of that future state, to which, in the Word of God, such infinite importance is attached. Unwilling as they are, to think of any thing but their own immediate interest or pleasure, they are obliged to remember that God has appointed a day in which he will judge the world; and that they must stand at the judgment seat of Christ.

The superior excellence also of God's service is impressed upon the minds of rebellious men, while they behold real Christians enjoying a substantial peace of mind, which, (as even the most prosperous among them find by experience), nothing earthly can, of itself, bestow. The conclusion too is almost unavoidable; that the service, which is a source of blessings in the present world, will indeed bring fullness of joy in the world to come.

On any other supposition than that such convictions are really produced by the conduct of Christians, it would be difficult to account for that enmity which the world has ever manifested against "the excellent of the earth." Why should men be desirous of traducing the motives, and studious to misinterpret the actions of all such as come forth on the Lord's side? Why should they with such satisfaction discover and publish every inconsistency in their conduct, every frailty to which human nature in its best estate on earth is still liable? Why, but because from the steady religious character of Christians, they have before drawn a conclusion similar to that which the Jewish lawyers drew from one of our Lord's discourses—Thus acting thou condemnest us? "I hate him (said Ahab of Micaiah), *for* he doth not prophecy good concerning me, but evil."

Worldly men discover in the conduct of true Christians, the character of the servants of God: and as they cannot but discern an essential difference between that character and their own, so neither can they avoid presaging the different events which await them in the future world. Hence that exclamation, by no means uncommonly proceeding from the mouths even of the most profane—"Let me die the death of the righteous, and let my last end be like his."

Let us suppose a family, in which (as appears at least at one time to have been the case in that of the Patriarch Jacob), *one* child alone re-

mained under the influence of paternal authority, respected his father's person, and consulted his wishes; while the rest manifested an irreverent and disobedient spirit. Such a child, whose good behaviour would strongly testify against the ill-conduct of his brethren, would, with peculiar propriety, be said to honour his parent: or, if we take the case on a larger scale, and suppose that among the inhabitants of a city in revolt against their sovereign, refusing to obey his laws, or admit his authority, some were found true to their allegiance; they also would most justly be said to honour their sovereign, who, amidst rebellious numbers, should stand up for his cause, plead his right, own his authority, and protest against the conduct of their fellow subjects as evil and destructive. And these cases surely will serve to illustrate the meaning of the term glorifying God, as it is applied to the conduct of true Christians. They are the obedient children in a disobedient family: they are the loyal subjects among a rebellious people: *Faithful found among the faithless.*

But if we would really comply with the exhortations of the Bible to glorify God, we must make it our first care to imbibe the genuine religion of that inspired volume. If our religion be a mere system of formal observances, or of doctrinal opinions, or of barren impressions, the term, glorifying God, will, in no degree, belong to us. Be it our concern then, as we would answer to the high calling of the Gospel, to be reconciled to God; to be indeed of the number of those who are returned to the shepherd and bishop of their souls. Be it our care to possess, and exercise towards our God, all those dispositions of mind which are his just tribute from his rational creatures. And as we would lead others, our fellow-creatures, to glorify their Creator also, let us make it our diligent endeavour that the light of our good example, of our holy conversation, may steadily shine before them.

M. R.

To the Editor of the Christian Observer.

SIR,

You have done me the favour to insert in your Miscellany three communications, on rendering Sermons intelligible and interesting to the Lower Classes. In those communications I insisted on the peculiar disadvantages under which the clergy labour, in adapting their discourses to the poor; and on their being little conscious in how great a degree they fail to attain that object. I also endeavoured to enumerate the circumstances which, in order to remedy this defect, demand attention in their compositions. It is my present intention to point out the *qualifications* and *habits* which may best enable them, under the divine blessing, to adapt their sermons to an illiterate congregation.

But before I proceed to my immediate object, I must premise, that if a clergyman, presuming on his superiority in literary attainments, should look upon himself as qualified to address a common country congregation without taking much pains in preparing a sermon, I should have no hope that he would succeed as a preacher. That superiority, instead of releasing him from the necessity of regular and sedulous preparation, makes such preparation a more imperious duty. The extent of his knowledge, the quickness of his perception, his ability to grasp a wide, and to unravel the intricacies of a complex subject, at once to appreciate the force of arguments, and to keep up his attention without fatigue during a long and arduous investigation: these advantages place him at such a distance from uncultivated minds, as to render it very difficult for him to accommodate himself to their ignorance and dullness. But when, in addition to the difficulties he must encounter from the preceding causes, he speaks a language widely differing from that of the mass of his hearers, in its copiousness, its arrangement, its images, and its very terms, he will evidently be in great danger of being generally obscure, and frequently almost unintelligible to them. This picture may appear highly coloured to those who have never given their attention to the subject to which it relates. But is it too highly coloured when applied to the case of a young man, laden with school and academic honours, who suddenly finds himself a village curate? Is this, however, the strongest case that can be stated? What if this young man had continued ten or fifteen years longer in college; had

acquired the habits of a combination room; and had added to his literary knowledge, matured his abilities, and established his reputation, by filling important offices in the university, or by his successful labours as an author? When a gentleman of this description takes a college living, situated in the country, without having previously bent his mind to the spiritual instruction of the lower classes, he may almost be considered as an inhabitant of another planet dropt into a village. Though the difference between a well-educated clergyman and his poor parishioners will be less in most cases than in the instances which have been stated, and often much less, yet it will always be very considerable.

And let it not be thought, that it is an easy matter for any one to lower his ideas, his arguments, and his language, to the level of those who are very far his inferiors in intellectual attainments. To do this with effect he must have acquired an accurate knowledge of the difference between himself and them. He must, moreover, have learnt, not only what are the means by which he may accommodate his discourses to the state of persons so far removed from him, but must also have acquired the art of handling his tools with ease and dexterity, and of introducing a very great, if not also a very irksome, change in the current of his thoughts, and in his established habits of composition, without losing the vigour and animation necessary to give interest to his discourses. These are no slight acquirements, and will by no means drop into his hand like ripe fruit, or be attained at once. If his conceptions of the nature of the work before him are in any degree adequate, he will find himself, in the commencement of his labours among the poor, so cramped and fettered, by being suddenly forced into a new, and to him uncouth, species of composition, as to be in danger of being disgusted with his employment. He will find, that before he can succeed as a teacher, he must become a scholar among his people. He will find, that, like a Missionary lately arrived in a new region, he is under the necessity of studying the habits of mind and the language of those among whom he is placed, before he can prosecute his ministerial labours with effect. Happy will it be, if his love of God and man burns with so bright a flame; if pride is so far expelled from its strongest fortresses in the bosom of a gentleman and a scholar; and if a warm and steady zeal to perform all the duties of his sacred office has gained such an ascendency over the love of ease, as to prevent his shrinking from a task, which to the natural man will too probably appear burthensome and degrading! Happy will it be if he sees through the delusions by which Satan and his own heart would bar his entrance on a course, which is, in fact, the reverse of their representations: a course, in which he will exchange the low objects wherewith they would dazzle for the highest at which man can aim; and worldly vanities, and final disappointment and misery, for the peace which passeth understanding, and that unfading honour which cometh from God only!

But, supposing a clergyman to be fully impressed with the necessity of adapting his sermons to the lower classes, how must he qualify himself to attain this object?

1. Let him prepare, by cultivating humility, simplicity, and affection, for encountering whatever may be disagreeable in the new study on which he is to enter. Humility will teach him to condescend to what, in a worldly view, is low and mean, and enable him willingly to stoop to learn of rustics how to address rustics. Simplicity will find such representations, and arguments, and language, as are best suited to the poor not uncongenial to itself, and will therefore readily adopt them. And affection will smooth every difficulty, and sweeten every toil, and reconcile to every disappointment which is to be encountered by a young clergyman endeavouring to qualify himself to be a spiritual guide of the poor.

2. Let the pastoral visits of a clergyman to his poor parishioners be frequent, and so conducted as to lead them to join with him pretty freely in conversation. It is absolutely necessary for him to learn what degree of knowledge they possess, what opinions they entertain, what are their mental powers, and what language they understand. Without being well-informed on these points, how can a preacher hope that his discourses will be suited to his congregation? In giving them advice in their worldly

concerns the necessity of similar information would be immediately seen. What rational man would set about persuading a yeoman to adopt a particular mode of culture in his field, without first conversing with him to discover his opinions and the state of his mind, for the purpose of accommodating his arguments to existing circumstances? A lecture on husbandry very able perhaps but not suited to his auditor, would probably be thrown away. And I fear, that very slender hopes can be entertained of the success of a like discourse in divinity.

If then it is absolutely necessary, that a clergyman, who would lead his flock to Christ, should be intimately acquainted with their state, how can he possibly obtain the requisite information but by much intercourse with them? This is a branch of knowledge which he cannot derive from books, nor even from the accounts of clergymen who have had personal experience. It must consist of such a variety of details as can be learnt only from a habit of friendly conversation with the poor. While this intercourse is so managed as to be useful and not unpleasant to them, it must be considered by a clergyman, during the early periods of his ministry, as *a study* for the purpose of qualifying himself for greater usefulness. How often, when in conversation with a labourer or mechanic, will he find to his surprise an ignorance of facts and principles, which he never would have suspected! He therefore would have been satisfied with briefly asserting them, or perhaps with barely alluding to them in his discourses, instead of bringing forwards full explanations and regular proofs. How often will he find, that an argument, which appears to him perfectly clear and decisive, is too concise, or too refined, for his companion, and shoots over his head without making any impression! Had he not made this discovery, he would have used it in the pulpit in full confidence of the effect it would produce on his congregation, and never have thought of altering it in the way which he now sees to be requisite. How often will he find, that words and phrases, quite familiar to him, are not understood! But he will also find, that it soon becomes easy to substitute others for them, which, if more homely, have generally the advantage of being more simple, while they are equally expressive; and that the only disadvantage incurred by the change is, that they are less agreeable to a classical ear! These discoveries will, as I can venture to affirm, far exceed the expectations of almost any young man who has lately left college, and will cause a striking change in his sermons.

Supposing, however, that it were possible for a clergyman to be aware, without the personal intercourse which has been recommended, what arguments and what language would be suited to the poor, still he would be extremely awkward in employing them, if he had not habitually exercised himself in this way in conversations with his parishioners. I know what ought to be the form of letters, and am sensible of faults in writing, but yet I should write with great difficulty and very ill with my left hand. And why? Merely from want of practice. A similar illustration may be found in the difficulty we often experience in writing and speaking languages which we can read with perfect facility. By conversing with the lower orders, a dexterity in accommodating thoughts, arguments, and language, to their state of intellect, to their degree of knowledge, their habits, and their feelings, is obtained; and the duties of the pulpit are performed ably and impressively, which would otherwise be ill executed and without effect.

There are various irresistible arguments for regular and frequent pastoral visits among the poor, which my subject does not lead me to press. Without them how will a minister of Christ raise in his bosom the warm affection for his flock, with which he ought to be animated? Or how can he expect that his flock will give him credit for that affection, and for genuine solicitude to lead them to Christ? Without such visits how can he obtain a real insight into the characters of his people, in a moral and religious point of view, with which it is even more necessary that he should be intimately acquainted than with their intellectual state? These are points of the utmost importance, and it would give me pleasure to see them elucidated, and enforced, by the pen of one of your experienced clerical correspondents.

3. Study the character of Christ and his method of teaching. Where shall we find such models of amiable simplicity as in the discourses of our Saviour? Amidst true oratory, what an absence of oratorical artifice or pomp; and amidst a profusion of illustration and imagery, how simple are both the argument and the language! In proportion as a Christian Minister imbibes the spirit of the discourses addressed by the blessed Jesus to his Disciples, and transfuses it into his conversation and his sermons, he may hope to enlighten the minds and reach the hearts of the poor. For his doctrines indeed he must not confine his view to the truths delivered by Christ, but draw largely from those recorded in the writings of the Apostles, after the Comforter had led them, agreeably to the promise of their Lord, into *all* truth. The Saviour of mankind, during his whole ministry accommodating his instructions to the great ignorance and national prejudices of his hearers, and knowing that they were unable to behold with open face the full glories of his Gospel, veiled the brightness of some of its leading doctrines in a cloud. Even just before his crucifixion he told the Apostles, that he had yet many things to say to them which they could not then bear, and he referred them to the coming of the Holy Spirit for full information.—John xvi. 12, 13. Though, however, a clergyman would fall into a great error, if he limited the *matter* of his sermons to what he met with in Christ's discourses, yet with respect to *manner* he will find them, I think, a far better guide than the epistolary writings of the Apostles at a later period. Those discourses not only present him with an inestimable example of divine wisdom and holy dispositions, in their purity and perfection, employed in the instruction of the poor, but they are discourses to persons in a situation far more similar to that of his own congregation, than those Christians were to whom the Apostles addressed their Epistles. The supernatural gifts of knowledge and wisdom and prophecy, widely diffused through the Churches to which the Epistles were written, would open the understandings of numbers, and enable them to comprehend what would have been far above their capacities before their minds were illumined: and the individuals who were not endued with such gifts would meet, in those who were, with ready and able interpreters. It is, therefore, by no means a matter of surprise, that the Epistles should be extremely different, both in argument and style, from the discourses of Christ; and it is evident which of these species of composition affords the best model for the general texture and colour of modern addresses to the poor.

B. T.

To the Editor of the Christian Observer.

As your valuable work is particularly calculated to raise the character, and to promote the usefulness, of the clergy, I beg leave to send you an extract from the celebrated Mr. George Herbert's "Country Parson." It describes the clergyman in the exercise of one of the most important branches of his duty, viz. *preaching*. And making due allowance for the peculiarity of the style, and for one or two suggestions, which were better adapted to the age in which he lived than to our own, his directions will be found highly useful to every Country Clergyman, who is desirous of preaching with effect to his rustic congregation. Herbert's little work is now somewhat scarce*; and if my extract should not be entirely correct, I can only say, that it was made some years since for my own use, and is now sent to you from my Common Place Book without being compared with the original; which has, I believe, in one part, one or two additional sentences. The substance, however, of the chapter is as follows:

"The Country Parson when he preacheth *procures attention*, by all possible art, both by *earnestness of speech*, it being natural to men to think that where there is much earnestness there is somewhat worth hearing; and by a diligent and busy cast of his eye on his auditors, with letting them know that he observes who marks and who not; and with particularising of his speech, now to the younger sort, then to the elder, now to the poor, and now to the rich: This is for you, and this is for you: for *particulars* ever touch, and awake,

* It might, perhaps, be worth while to reprint it.

more than *generals*. Herein also he serves himself of God's judgments, ancient*, modern, parochial. Sometimes tells stories † and sayings of others: for them often men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon, especially with country people, which are thick and heavy and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them: but stories and sayings they will remember. He often tells them that sermons are dangerous things, that none goes out of Church as he came in, but either better or worse; that no one is careless before his judge, and that the Word of God shall judge us. By these and other means, the Parson procures attention: *but the character of his sermon is holiness*. He is not witty or learned, or eloquent, *but holy*. This quality "is gained, 1st. By choosing texts of devotion, not controversy,—moving and ravishing texts, whereof the Scriptures are full. 2ndly. By dipping, and *seasoning all our words and sentences in our hearts*, before they come into our mouths, truly affecting and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep.—3rd. By turning often, and making many apostrophes to God, as, 'Oh Lord, bless my people, and teach them this point! or, Oh my Master, on whose errand I come, let me hold my peace, and do thou speak thyself! for thou art love, and when thou teachest all are scholars. Some such irradiations scatteringly in the sermon, carry great holiness in them. The prophets are admirable in this. So Isaiah lxiv. "Oh that thou wouldst rend the heavens, that thou wouldst come down," &c. And Jer. ch. x. after he had complained of the desolation of Israel, turns to God suddenly, "Oh, Lord! I know that the way of man is not in himself," &c.—4th. By frequent wishes of the people's good, and joying therein, though he himself were with St. Paul even sacrificed upon the service of their faith. For there is no greater sign of holiness, than the procuring and rejoicing in another's good: and herein St. Paul excelled in all his Epistles. How did he put the Romans in all his prayers, Rom. i. 9. And ceased not to give thanks for the Ephesians, Eph. i. 16. And for the Philippians made request with joy, chap. i. 9. And is in contention for them whether to live or die; be with them, or Christ, ver. 23, which setting aside the care of his flock, were a madness to doubt of. What an admirable Epistle is the Second to the Corinthians: how full of affections! He joys and he is sorry, he grieves and he glories: never was there such a care of a flock expressed, save in the Great Shepherd of the fold, who first shed tears over Jerusalem, and afterwards blood. Therefore this care may be learned there, and afterwards woven into sermons, which will make them appear exceeding reverend and holy.

"Lastly.—By an often urging of the presence and majesty of God by these and such like speeches, 'Oh let us take heed what we do: God sees us, he sees whether I speak as I ought, or you hear as you ought: he sees hearts as we see faces: he is among us; for if we be here, he must be here, since we are here by him, and without him could not be here.' Then turning the discourse to his Majesty, 'And he is a great God and terrible; as great in mercy, so great in judgment.' Such discourses shew very holy. *The Parson's method* in handling of a text consists of two parts; 1st. a plain and evident declaration of the meaning of the text; and 2ndly, some choice observations drawn out of the whole text, *as it lies entire and unbroken in the Scripture itself*. This, he thinks, natural, and sweet, and grave; whereas, the other way of crumbling a text into small parts, as, the person speaking or spoken to, the subject and object, and the like, hath neither in it sweetness, nor gravity, nor variety; since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture. The Parson *exceeds not an hour* in preaching, because all ages have thought that a

* Here a sentence or two is omitted.

† It is obvious from the whole strain of Herbert's observations, that he did not mean, by this expression, to recommend the telling of stories or anecdotes, which have any thing in them either *low or ludicrous*; but merely the occasional introduction of remarkable facts or sayings, of a grave and affecting nature, by way of illustrating or confirming the subject in hand.

competence, and he that profits not in that time will less afterwards. The same affections which made him not profit before, making him then weary, and so he grows from not relishing to loathing."—*Herbert's Country Parson*, chap. vii.

Thus far, Sir, writes the divine Herbert. It is to the *general spirit* of his observations that I beg to direct the attention of your clerical readers. This they will readily perceive, tends chiefly to that most important point, *the effect* of preaching, which is justly made to depend principally on the *devotional* character of sermons. Let a clergyman avail himself, then, of learning, argument, and eloquence; but let him withal remember, that the *practical effect* of his discourses will greatly depend on what Herbert calls their *character of holiness*; and that this must for the most part proceed from an experimental acquaintance with the truths of the Gospel, and an apostolic fervour and zeal in the conversion of souls. I cannot better illustrate my meaning upon this subject than by adding the following brief account of Dr. Manton, as a preacher, by Dr. Bates.

"He spake," says the latter eminent divine, "as one that had a *living faith within him* of divine truth. From this union of zeal with his knowledge, he was excellently qualified to convince and convert souls. *The sound of words* only strikes the ear, but *the mind* reasons with the mind, and *the heart*," (according to the celebrated observation of Lord Bacon), "*speaks to the heart.*"

May I not justly address to every one of your clerical readers the emphatic direction of our Lord, on a different occasion—"*Go, and do thou likewise!*"

C.

For the Christian Observer.

THE following inquiries are of a miscellaneous kind, and have been suggested chiefly by reading several of the annual reports of different public societies. A desire of information has not been *the only* motive with the writer in sending them to the Christian Observer. It is his wish to draw the attention of mankind to these subjects; and to excite and keep alive among Christians, a sense of the obligations they are under, to propagate the knowledge of that Gospel which has long been the glory of our land.

1. Has any progress been made in printing the *Arabic* Bible since the death of *Professor Carlisle?* In what state of forwardness is this work? and when may it be expected to appear?

2. In several of the Annual Reports of the Society for promoting Christian Knowledge, mention is made of *Arabic* Testaments, printed by that society for the purpose of sending abroad. Are there any of these Testaments remaining upon hand? If there be, it may be necessary to add, that the Consul General from the *British* Court to the State of *Algiers*, who now resides in *Africa*, would be very glad to receive any number that can be spared, and would dispose of them, in the most advantageous manner.

3. Some years ago several religious tracts were printed in the *Soosoo* language, a language never before written. Has any attempt been made to translate the Holy Scriptures into this language? The efforts of Missionaries must be very limited and inadequate, without a Bible in the vulgar tongue.

4. Has the Mohawk Chief received proper encouragement to proceed in translating the other parts of the New Testament into his native language? The two Gospels of St. Mark and St. John are extremely valuable; but much yet remains to be done for that people. Has the chief succeeded in his attempts to engage a pious clergyman of our Church to go and reside in his country? Few stations that have been proposed for Missionaries are more promising of success, than that among the Mohawk nations. A clergyman would find the advantage of being near to the wing of Dr. Mountain, the Bishop of *Quebec*. He might receive much advice and encouragement from that quarter, and would have a comfortable place of retreat, and comparatively nigh at hand, if his labours should not be acceptable to the people of his charge. Or if his endeavours should prove successful, he might procure from the Bishop of *Quebec* the regular ordination of assistants, without the trouble and ex-

pence of sending to England. Is there no pious young clergyman in our united Church, who would wish to be the founder of Christianity in a distant nation?

5. Are the *British* and *Irish* inhabitants of *New Holland* sufficiently supplied with *English* Bibles? An additional chaplain has long been wanted for that situation. A man of steady active piety might not only be very useful, but would also be likely to obtain wealth and honour, by a residence in those distant regions. Where are the spirit and courage of our young clergymen?

6. Not long ago the Bishop of London advertised for pious young clergymen to go out to the *West Indian* Islands, to labour among the negroes: have any been sent out in consequence of this advertisement?

7. Can nothing be done towards a Chinese translation of the Holy Scriptures? Is that vast empire always to continue in darkness, and in the shadow of death? Could not the College of *Bengal* assist in so important a work? In Sir George Staunton's account of Lord Macartney's embassy, mention is made of a youth who made a very rapid progress in acquiring the language. He was presented to the Emperor, and addressed him in Chinese. Could not this youth (if he be yet alive) assist in such an undertaking? Suppose the printing was deferred to a future occasion, if the translation was made it would be a considerable progress; and even an imperfect translation would be a great blessing. Why should the *British* nation shrink back from such a work, on account of the expence? The attention of mankind has been drawn to this subject of late years, and if the matter should again be suffered to rest, without having made any progress, it may not be easy to revive the consideration of it on any future occasion.

R. Y.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. II.

(Continued from p. 473.)

Oh, popular applause! what heart of man
Is proof against thy sweet seducing charms?
The wisest and the best feel urgent need
Of all their caution in thy gentlest gales;
But, swell'd into a gust—who then, alas!
With all his canvass set, and inexpert,
And therefore heedless, can withstand thy pow'r?

COWPER.

It is an observation less common than correct, that human nature poisons whatever it touches: and it may be equally true, that a subject's liability to abuse bears an exact proportion to its intrinsic excellence. What wonder then that the pure and undefiled religion of Jesus Christ should have become the perverted source of errors, the most absurd and extravagant that ever insulted the common sense of mankind: or that the history of the Christian Church should in every æra illustrate its founder's prophetic declaration, *I came not to bring peace, but a sword!*

In the person of *Lorenco* we recognize those speculative divines, who, if they approach within sight of truth, yet, when warned by interest and apprehension to avoid a nearer survey, not merely shrink back to their original position, but retreat into grosser darkness, bewilder themselves in the mazes of uncertainty and debate, and finally wander on the confines of eternal death.

But if the Gospel may be theoretically embraced, and even defended, while practically rejected: if the understanding may assent to its veracity, the affections still adhering to the world: it is also possible, on the other hand, to receive divine truth with a certain degree of sincerity, yet to cloud its purity by an unnatural admixture of human passion and infirmity. The convert may haply drink at the well of life, but the water,

——— pure as the fountain is,
Is sullied in the stream, taking a taint
From touch of human lips.

Introducing in the present sketch, a second character to the reader's acquaintance, I beg leave to solicit his attention to the preceding observa-

tions, lest he should suspect the writer of resisting right principles, instead of merely exposing their depravation when incorporated with foreign ingredients.

Isidore has for several years enjoyed an unusual share of popularity as a preacher.

If by popularity we are compelled to understand the talent of collecting large assemblies, it certainly involves neither the ability nor moral worth of its possessor: for were this the case, the demagogue, who allures a crowd, might identify patriotism with factious and impotent declamation. Nor can it be admitted, that every proprietor of this boon must, by retaining it, forego his claim to the estimation of the wise, for then, the bard who supplies the introductory lines to this paper, would no longer merit the honourable appellation of a Christian Poet. Simply considered, it is a grant vouchsafed by parties to their leaders: and its value will of course result from the qualifications of those by whom it is bestowed.

To ascertain therefore the specific character of the popularity acquired by Isidore, it is necessary to analyze the mass of his patrons and admirers. These may be classed under three divisions; the first of which comprizes the decided friends of Religion, who respect his excellencies, but are not blind to his failings, and tolerate defects which they lament and condemn, on account of the supposed counterbalance in his zeal and general integrity. Under the second, and far most numerous class, are comprehended those, whose creed in a great measure accords with that of the preceding division, but does not produce the same regular effects: who value pure doctrine principally when loaded with fanciful incumbrances; and occasionally appear eager to sacrifice practical utility for the sake of a quaint phraseology, and opinions of inferior moment. It may be added, that they also uphold that system of religious *favouritism* which so early corroded the peace of the Church*. The third consists of all who seek amusement wherever they imagine it may be found, indiscriminately at the Church and Theatre. The reader will conclude from this descriptive classification, that the three parties find something in the public ministration of Isidore which suits their several tastes; and the conclusion is perfectly just.

It is allowed, that Isidore's doctrinal system is, in the main, *built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone*; and so far, it is grateful to those whose faith and conduct are formed on the model of the Gospel. By such he is esteemed, because they discern, or think they discern, in him, the genuine characteristics of the Christian Pastor. But they are not unable to distinguish between the essence of religion and the superinduced appendages: and mark the point where the imagination interferes with the dignity and simplicity of scriptural truth. They select the unalloyed gold, and willingly consign the remainder to those who confound the royal coin with its incorrect imitations.

These sober-minded friends observe with regret, that he is deeply tainted with that pestilent heresy of the times, (and it is not confined to one party), which elevates one religious ordinance by the depression of another. As *Lorenzo* disregards, or performs in a perfunctory manner, the duties of the pulpit, so Isidore rambles into the other extreme, by slighting the prayers, and concentrating all his powers in the sermon.

It may be premised here, that *Lorenzo* and Isidore reciprocally regard each other as spiritual antipodes. Yet are their characters, in many points, strictly analogous. They certainly think, and speak, and act, like the inhabitants of opposite hemispheres: and an unwary observer may easily be deluded by the apparent opposition. The mystery is solved by this consideration, that the very same principle may operate variously, accommodate itself to time and circumstance, and assuming a specious appearance, conceal, for a season, its native character, even from the most sagacious enquirer.

There is an offensive and slovenly negligence in Isidore's manner of conducting the devotional services of the Church. He reads her offices with the semblance of a rude and irreligious contempt. The reader's eye perpetually wanders from the book to glance over the pews, and watch every opening of the doors. He

* 1 Cor. i. 12, &c.

lounges over the sides of the desk; and his whole deportment, while imprisoned there, manifests a certain uneasiness and sense of constraint highly indecorous; calculated to disgust the serious and devout, and to encourage the idle and unthinking. The congregation, as might be expected, catches the contagion: and the majority seem utterly insensible that they are in the courts of the House of God, till awakened from their torpidity by the choral efforts of the singers.

Isidore indirectly overlooks the Liturgy also, by prefacing his discourse with an extemporaneous prayer, in which he offers up the same petitions in substance that occurred in the service, but debases and obscures their meaning by inferiority of expression. —Then commences the sermon: and the expectation of the audience is on tip-toe.

Lorenzo delivers his sermons with the apathy of one who feels no personal interest in his subject. Isidore is the impassioned declaimer who oversteps the modesty of nature, and mistakes an irregular clamour for animation. His language and action frequently border upon the ludicrous, so that the dignity and authority of the pulpit are supplanted by the histrionic gesture and ill-timed fantasies of the humourist.

> ——'Tis pitiful
> To court a grin, when you should woo a soul;
> To break a jest, when pity would inspire
> Pathetic exhortation: and t' address
> The skittish fancy with facetious tales,
> When sent with God's commission to the heart!

Can Isidore persuade himself, that the serious topics of death and judgment, of heaven and hell, of the lost estate of man, of the mystery of redemption, and of the spiritual renovation of the soul, when connected with levity and laughter, are *then* likely to sink deep into the hearts of his hearers! Surely eternal concerns are far remote from gaiety, and when associated in the mind with whim and frolic, become desecrated by the strange coalition, and are lowered from their original elevation. Is a sinner to be warned, is a penitent to be encouraged, is a believer to be edified, by a sermon which panders to a freakish imagination? And are the million capable of separating truth from its excrescences?

It will readily be conceded, that no practice indirectly condemned in Scripture is defensible. Now it is remarkable, that St. Paul, in his pastoral charges to Timothy and Titus, enumerates *gravity* among the ministerial qualifications; and exhorts the latter to use *sound speech that cannot be condemned*. Does not the Apostle here obliquely censure acts of irreverent ministration? And if it be alleged, that his advice originally refers to his spiritual children's private conduct, the allegation, even if this restricted sense be allowed, by no means authorizes a minister to indulge those caprices in public, which are prohibited in domestic life. To be grave and sober-minded at home, and yet frothy and preposterous in the temple is a palpable absurdity.

"But," whispers some well meaning apologist, "do not the irregularities of Isidore allure many to follow him, who otherwise might waste their Sundays in idleness and vice, and never come within reach of instruction? His eccentricities are unquestionably wrong in themselves, but they may instrumentally do much good." To urge this plea in extenuation of acknowledged evil, is to admit the miserable and pernicious maxim, that the end sanctifies the means. It is that short-sighted policy which ultimately recoils upon its employers. But what if the stragglers, who occasionally slink into Isidore's Church, are *confirmed* in their contempt of religion! What, if instead of being awakened to the realities of the life to come, by an affectionate and solemn appeal to the conscience, they listen to some unseasonable conceit,—and think, as they thought before, that religion is a *jest!*

Certain adherents of Isidore insist, with a strange pertinacity, that the good effected by his ministry results chiefly from his peculiarities of manner and expression. That his peculiarities attract throngs of auditors cannot be denied: but these logicians, by a mischievous inversion, attribute to such deviations from sobriety, a consequence which arises from an adverse cause. For if his sermons have a beneficial tendency, that tendency springs exclusively from the portion of sound doctrine which he manages to introduce: and which would be

tenfold more useful, were it severed from its degrading connections. His discourses may, indeed, possess one negative excellence, that they inculcate no radical error. Still they cause truth to assume a sordid and repelling character. Its native beauty is impaired, and we are tempted to lose sight of its importance by contemplating its obtrusive accompaniments.

Let us now examine the state of ISIDORE's parish; which contains a considerable number of inhabitants, and is situated in the midst of a populous district. The incumbent is chargeable, though confessedly in a less culpable degree, with that inattention to his people which characterizes *Lorenzo*, whose habits rivet him to his library and portfolio. ISIDORE's professional employments refer chiefly to the pulpit. He is seldom observed in the exercise of what Burnet calls *the painful duties* of his office,—those which require the renunciation of ease, self-denial, and unwearied constancy. He is remiss in scrutinizing the domestic religion of his parishioners, in recommending family devotion; and in pastoral inquiries respecting such as evidently live *without God in the world*. He is rather dilatory in attending the sick; and will sometimes procrastinate his visits till they are useless. He is too easily satisfied concerning an individual's pretensions to the Christian character; and a person's appearance at Church, especially on the lecture night in the week, is principally ISIDORE's spiritual thermometer; the height of the mercury in the tube corresponding with frequency of attendance.

ISIDORE little suspects, that he is all this while encouraging a most treacherous species of formality. He may smile at the ceremonious Pharisees (as he terms them) who frequent the Wednesday and Friday Prayers at *Lorenzo's* Church; but there are those who pity *his* Pharisees, who in the very spirit of the former throng the preaching of ISIDORE, and secretly exult in the supposed distinction existing between the two parties. The fact is, *both* are formalists.—By such contradictory fallacies is the human mind deluded!

ISIDORE spends a considerable portion of the year at a distance from his parish. How is this desertion reconcileable with his ordination vows? He pleads, indeed, that though absent from his own flock, he yet pursues the object of his profession by diffusing instruction elsewhere. It is impossible to be too severe in sifting *motives*. May not he be infected with a prurient ambition to insure also *his* minimum of publicity? That which impels the pen of *Lorenzo* may act in another direction: and preaching divide with polemics the glittering spoil of human estimation!

The mistaken indulgence of ISIDORE's parents, (we may generally track inconsistency and error to their source), neglected to counteract the natural defects of his character, love of ease, and impatience of reproof. He manifested in early life an indolence of disposition, and an irritability that spurned at contradiction. The first rendered him superficial, and the second rejected advice. Unfortunately these blemishes (to use the softest term) have grown with his growth; and the boy's lineaments are discernible in the man. He has wandered over the surface of knowledge, and never explored its depth; and thence undervalues learning, as the deaf underrate harmony. Yet his estimate is marked with incongruity: for he occasionally meddles with the more entertaining departments of science, and on making supposed discoveries, contrives on the following Sunday, to display them in his sermon. But he will not tolerate any scientific ebullition in another. If a friend question the propriety of any mode adopted, and sanctioned, by his own usage;—then starts up the yet unextinguished passion which frowns at reprehension: and the luckless friend becomes not merely the foe of ISIDORE, but the foe of ISIDORE's principles, and he returns the assault in the assumed character of a champion for truth; while in reality he vindicates *himself*. We recognize *Lorenzo* again!

He is also a smatterer in polemics. He runs through some ephemeral treatise of the day, deciding at a glance the merits of the most complicated question; and his oral fluency entitles him to rank with a celebrated female disputant in the Wakefield family, of whom the worthy Vicar's wife declared, "The girl has a great deal to say upon every subject, and to my knowledge is very well skilled in controversy." The husband, however, was cruelly sceptical, by sug-

gesting Olivia's inacquaintance with argumentative works. "Indeed, Papa," replied the daughter, "I have read a great deal of controversy. I have read the controversy between Robinson Crusoe and Friday the savage, and I am now employed in reading the controversy in Religious Courtship."

Isidore betrays a dishonourable ignorance of the standard divines of his country, and is content to glean a scanty information from the writings of his contemporaries. From these, however, he selects, with inquisitorial severity, those whose sentiments are judged precisely to accord with his own, and have also received the *imprimatur* of his patrons. And this is an exact counterpart to the management of *Lorenzo*. The controvertist and the preacher evidence singular dexterity in the art of exclusion, and dread the perusal of any writer who assails their respective tenets. They shrink at the shadow of opposition: and their horror of heresy, where no heresy can be found, assimilates them to the superstitious rustic, whose fearful fancy, as he traverses the midnight heath, transforms a shrub into a monster, and hears ominous wailings in every blast. Their refusal to examine any position that menaces any pre-conceived opinion, each dignifies with the name of the inflexibility of truth.—But we all know, that a sciolist's obstinacy invariably operates in a direct ratio to his ignorance.

It may seem strange to assert, that Isidore entertains defective notions of *the world*. He declaims, indeed, against the world of theatres, cards, races, and balls; but is not sufficiently aware of the enemy's perfidy and malignity, when he approaches in a less suspicious shape. There is a Microcosm whence theatres, cards, races, and balls, are banished; but their places are supplied by habits and practices, such as too evidently take their colour from that great world, which the other professes to have deserted. In the little circle may perhaps be detected, what some would denominate, a specious selfishness, a covert secularity, a decent vanity, a sober sensuality. Here are party and faction; here is passion indulged beyond its allowed limit, and appetite pampered by superfluous gratification. *Is the picture correct?*

Now what is the determinate distinction between the Microcosm where Isidore is caressed, and that wider world where *Lorenzo* sometimes roves for pleasure? It is not intended to resolve this inquiry by stating, that one has its theatres, the other its evenings of listless and unprofitable indolence; that one engrosses the card-tables, the other assembles its gossips. Must it be added, that the one has its *Young Roscius*, the other—its *Isidore!*

Is it practically forgotten among tiresome disputes about doctrine, that the Scripture compares the spiritual life to a conflict and a crucifixion, to a renovation and a resurrection?

Isidore utterly mistakes the current follies of the times. He vociferates against the guilt of formality, and dependance upon the external observances of religion. But surely the age is not chargeable with these crimes! The world, whatever it once did, no longer, generally speaking, expects salvation from the diurnal repetition of a ritual. It neither thumbs its breviary, nor tells its beads; neither does it compound for heaven by reciting a Protestant Liturgy. Forms themselves are growing gradually into disuse; and the triumphant sins of the present generation are, a contempt of God, and a cold, infidel, indifference to religion; to its rites as well as to its practical requisitions. Mankind are not now contriving to win eternal life by stratagem; but they evince no concern whatever respecting that life: they do not mistake the way, for they enquire not about it. Their state is not delusion, but insensibility, a death *in trespasses and sins*. It is a ministers's object to apply the axe to the root: to awaken men to the consideration of an eternal state, and convince them that *whatsoever a man soweth, that shall he also reap*; that the soul's condition in a future life will infallibly correspond with its spiritual condition in this day of salvation. And his message, as the Messiah's ambassador, is comprized in that emphatic address, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!*

Isidore perpetually accuses *Lorenzo* of concealing or depreciating the more important doctrines of the Gospel, because he dreads the disapprobation of his patrons. The accusation is

just: but it may be retorted. *The fear of man bringeth a snare,* which, in the case before us, entraps alike him who alleges the charge, and him who may return it. ISIDORE also has his partisans, from whom he gathers encouragement and support. *He* also needs to be reminded that the prime excellence of a steward is fidelity. The sacred treasure is entrusted to the ministers of the sanctuary, in order to be righteously distributed. They are pledged to rebuke and exhort with an uncorrupt impartiality. Now if *Lorenzo* publish what he knows will coincide with the opinions of those whom he is interested to soothe and blandish: cannot ISIDORE render his pulpit subservient to his own popularity? Several of his admirers are placed in situations of power and influence. Let us suppose (the supposition borders upon possibility, at least,) that their power and influence are misemployed: and that their favourite observes this abuse, and the discrepancy which then obviously exists between the profession and conduct of his friends:—if at such a crisis he is treacherously silent, where is the shepherd, the steward, the watchman! What avails that mode of preaching which unfolds the scheme of redemption, while it reaches not a heart secularized by business carried on beyond its necessary extent; nor enforces the plain practical duties of those who profess to know Christ and *the power of his resurrection,* speak of an incroporation with him, and disclaim any attachment to the vanities of time, and describe themselves as pilgrims and strangers, seeking *a better country?* But it is too frequently visible, that an auricular and oral religion attempts to usurp the divine prerogatives of the Gospel.

ISIDORE'S scheme of doctrine and conduct is a practical commentary on that portion of St. Paul's First Epistle to the Corinthians, where the Apostle incidentally reproves such spiritual architects as erect a fantastic and perishable superstructure upon a solid and durable foundation. He compares himself (chap. iii. 10.) to *a wise master-builder,* having previously described the Corinthian Church under the figure of a building; and reminds those whom he addresses, that he laid *the foundation* of the sacred edifice; declaring this in reference to his first pastoral instructions among them. He proceeds to observe, *another buildeth thereon,* alluding to such teachers as had since ministered to, or then presided over, their spiritual community. But he adds an impressive caution, *let every man take heed how he buildeth thereupon.* He next intimates the impossibility of laying other foundation than that himself laid, even Jesus Christ: and then proceeds, *Now if any man build upon this foundation, gold, silver, precious stones; wood, hay, stubble: every man's work shall be made manifest.* He warns the builder to look well to his work, that the upper parts of the edifice may not disgrace the basis, but *fitly framed together* endure examination. And he accordingly anticipates the inevitable period of trial, by continuing, *For the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is.* Then the Apostle adverts to each builder's personal interest in the nature of his work, *If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire.*

It is generally allowed, in a former paragraph, that ISIDORE'S system is erected on the just foundation. So far he imitates the Apostle: but in finishing the structure, he disregards his master's cautionary direction, *take heed.* To complete the celestial design, he collects not the costly materials, *gold, silver,* and *precious stones:* elevates no stately and magnificent temple, its columns and dome resplendent with beauty, and exhibiting a chaste and harmonious symmetry;—but constructs an unsightly fabric of *wood, hay,* and *stubble*: and the deformed superstructure characterises and reproaches the architect.—Its fate *iste dies indicabit!*

And here, for the present, I take leave of ISIDORE, recommending to his meditation, when he retires to his closet to commune with his own heart, the following impressive citation from a work whose author, did he always write and borrow thus, it would be "vain to censure, and useless to praise."—"When we consider our great and manifold miscarriage in this weighty undertaking," (the care of souls), "in the strong language of pious Bishop BULL, we should 'weep tears of blood (if it

were possible) for the blood of souls, which we have reason to fear may stick upon our garments.' For when it is considered 'how many ways there be, whereby a man may involve himself in that guilt; as not only by an openly vicious example, but even by a less severe, prudent, and wary conversation: not only by actions directly criminal, but by lawful actions when offensive to weak brethren: not only by a gross negligence and supine carelessness, but by every lesser remission of these degrees of zeal and diligence, which are requisite in so important an affair: in a word, by not doing all that lies within our power to save the souls committed to our charge: when I consider this, (for mine own part I cannot), I dare not justify myself, or plead *not guilty* before the Great Judge of heaven and earth: but do on the bended knees of my soul bewail my sin, and implore his pardoning grace and mercy, crying mightily unto him, 'Deliver me from this blood-guiltiness, O my God, thou God of my salvation: and my tongue shall sing of thy righteousness'." *(Vindiciæ Eccles. Ang. &c. &c. p. 467.)*

(To be continued.)

To the Editor of the Christian Observer.

SIR,

No one can read the elaborate Essay of Mr. Malthus on the Principle of Population, without admiring the extraordinary talent and laborious research which that work discovers; nor, I may add, without feeling the force of many of its general arguments. There can be little doubt that its effect will be widely felt, and that some growing evils will in future be materially repressed by its operation.

But there is hardly any work of which a sentiment perfectly uniform can be entertained; and although the present undoubtedly ranks high among the publications which have appeared on the subject of political economy, yet there are in it defects which ought not to be over-looked. Truth, and important truth, requires this exercise of impartiality. It is true, indeed, that in the larger edition of this Essay some passages are omitted which held a conspicuous place in the original outline. In the quarto volume we read no reflections upon the Christian doctrine of the everlasting punishment of the impenitent; nor are entertained by the theory of the grand operation of nature for exciting mind out of matter. The omission was just and prudent; but some rigid censors would be apt to insinuate that it was the duty of Mr. Malthus to retract as well as omit, unless he is still determined to afford to the world an example of the most acute intellectual powers joined with the imbecility of a visionary: an union of strength and weakness, which, for the mortification of the learned and the consolation of the million, has frequently been exhibited by men of unquestionable pre-eminence in literature.

There is no fault in this work with which I feel myself to have more right to quarrel, than the author's evident adoption of the principle of Expediency; a principle, which, under favour of the fertility of human corruption, threatens to make far more extravagant advances, and to be attended with far more terrible consequences, in the moral world, than the principle of population in the natural. Expediency or utility, as the foundation of morals, is as old a system as atheism, and its natural produce. It has been revived in modern times by a work of Mr. Hume, as inane and self-destructive in its whole texture, as any book which ever pretended to the character of a philosophical discussion; although, probably, not undeserving of the eulogium, bestowed upon it by himself, of being of all his performances incomparably the best. This system has likewise been adopted, much improved, and rendered far more popular, by Dr. Paley, although that able writer has friends who deny that he makes General Expediency the supreme rule of human duty, and contend, that he assigns it only a collateral or subordinate place. Certain, however, it is, at least as far as can be judged by the present work, that the principle, in its genuine sense, has Mr. Malthus for a patron.

In a note, pp. 11, 12, Mr. Malthus asserts, that the circumstances of the general consequence of vice being misery, "is the precise reason why an action is termed vicious." In p. 493, he says, respecting moral restraint, that "our obligation to practise it will evidently rest exactly upon

the same foundation, as our obligation to practise any of the other virtues,—the foundation of utility." But it will be said, that, in these and other passages to the same purpose, Mr. Malthus speaks only of morality as discoverable by the light of nature. This is true. He quotes a passage from Dr. Paley, p. 501, which speaks this language; and in p. 560, we meet with the following passage: "Though utility, therefore, can never be the immediate excitement to the gratification of any passion, it is the test by which alone we can know, whether it ought, or ought not, to be indulged; and is, therefore, the surest foundation of all morality which can be collected from the light of nature. All the moral codes which have inculcated the subjection of the passions to reason, have been, as I conceive, really built upon this foundation, whether the promulgators were aware of it or not." But with some writers the light of nature is the only acknowledged guide in these matters, at least the supreme guide. That Mr. Malthus is of this class I would not directly affirm. In speaking, however, of certain duties, he says, that they "are pointed out to us by the light of nature and reason, and are confirmed and sanctioned by revelation." p. 491. It should appear from this mode of expression, to which, as far as my recollection reaches, I can find nothing which is opposed, that, however honourable a station this author may assign to revelation, here, and in many other parts of his work, she is brought forward rather as a handmaid than a mistress, rather as a witness than a judge. If this be the case, utility is still the ultimate foundation of morality; it is the supreme rule of right and wrong. Now by utility, or general utility, I understand that system which brings the greatest possible happiness to man. The duty of which God is immediately the object is left entirely out of question. But what is the happiness of man, which is the professed end of this system? Is it his temporal or his eternal happiness? With respect to most advocates of the system of utility this is a question easily settled. Nothing can be more evident than that the happiness, to which they have respect, is the happiness of this world alone. But is this the true, is it the whole happiness of man? And can any system, which does not embrace the future as well as present, the spiritual as well as sensitive happiness of spiritual and immortal beings, be considered as a system of general utility, or as promoting the happiness of man in the greatest possible degree? It has been ably demonstrated, that the rule, to which this system refers, as the guide of human actions and the test of their moral character, is absolutely beyond the reach of our known limited faculties. According to the different progress of men in knowledge, some understand the happiness of man on a smaller, some on a larger scale; but on the most extended scale it falls almost infinitely below what we have reason to believe the general happiness of the human species. This indeed is certain that, in our present state, our views of utility must be particular: if they coincide with general or universal ones, this must be pure matter of accident. Not to urge, therefore, that this system is directly opposed even to the light of nature, there is a considerable degree of presumption in proposing such a view of things as belongs to God alone, as the rule of our conduct, to the exclusion of his declared will. This Jesuitical method of obtaining a dispensation from the divine commands is, indeed, peculiarly suited to the present relaxed sentiments concerning religion. Man is now strictly and literally considered as a *double animal*, denominated, from his better part, the animal: the spiritual, as the inferior part, obtains but little attention; it is well if its very existence is acknowledged. Religion, therefore, becomes irksome: it becomes hateful. And when the only true foundation of morality is discarded, it is no wonder that morality itself becomes radically defective and corrupt. It is certainly with a very ill grace, that the present age exclaims against the pious frauds of antiquity, or the preference of utility to truth, which is charged upon those, who, in moral worth, far exceeded their accusers. If an adequate temptation will justify a lie, it remains to be decided, whether the supposed advancement of religion, or the temporal convenience of an individual, has the best claim to that character.

Moral obligation can have no foundation but the will of an intelligent superior possessing supreme authority. If

such a will has been declared, it is the duty of man to obey it, in the face of consequences apparently the most inexpedient, in the face of any consequences whatever. The rule of the greatest possible utility, however, is not superseded in its proper subordinate province; that is, as falling under the general obligation to do good, and when it interferes with no cases of duty already prescribed.

I rejoice, Sir, that your valuable publication has taken so decided a part on this important question; and I trust, that in conjunction with other publications of similar views, it will open the eyes of Christians in general to an evil, which is so much the more formidable as it approaches under the disguise of moral excellence and moral obligation.

UNUS.

To the Editor of the Christian Observer.

THE letter from your correspondent *George* (Christian Observer, August, p. 473) has led me to doubt, whether the writer had any other view in transmitting it, or you in inserting it, than that of inviting arguments against the practice of killing birds as an amusement. I am, therefore, not without apprehension that you may be prepared with a reply that may more effectually refute what bears the semblance of argument in that letter, than the few hints which my scanty leisure admits me to suggest. In this case, the suppression of them will not excite my concern: but as every thing practical must have some degree of importance, and as September is already begun, I hazard my thoughts on this paper, lest no answer equally *seasonable* should be at hand.

No reference being made, in George's letter, to the place in your valuable Miscellany where that of S. F. N. is to be found, and having in vain examined the covers of your numbers for July, June, and April (that for May being mislaid*), I cannot avail myself of what has already been introduced on the subject, or judge of the points in dispute between your two correspondents. The questions, however, between George and *Christian Morality*, are, 1st. whether shooting and coursing are in themselves unlawful; 2dly. whether they are expedient for a serious clergyman in England.

1st. That there is nothing unlawful in pursuing and killing animals that are either destructive or proper for food, intrinsically considered, must, I apprehend, be evident on reflection to every person. It is well known to be the principal means of support to almost every savage nation; and there are few civilized countries, if any, where it is not necessary for the preservation of grain. This question may, therefore, very briefly be dismissed; and the reasoning of George, so far as this alone is concerned, may readily be admitted.

The second question is of a very different kind, and requires a different treatment. In England, no plea of *necessity*, either for the acquisition of animal food, or for the preservation of vegetable support, will avail your correspondent. He, indeed, considers "the Almighty as having given us the animal creation," not merely "for the support," but "even for the *luxury*, of life:" but in whatever degree that luxury, which requires not only wholesome food, but a great variety of it, may be considered as sanctioned by the bounty of Divine Providence, I presume that George, if not biassed by his "fondness" for shooting, will not vindicate the enjoyment of that luxury in violation of any moral principle. That to deprive animals of life *merely for amusement*, is such a violation, I hope will not need demonstration to any of your correspondents or of your readers.

But George is "advised to take much exercise; it is no pleasure to him to ride or walk to such a gate and back again. He finds a need of some *object*, of something to allure him, and to prevent a sensation of fatigue. He finds that shooting answers his purpose. The pursuit leads him from field to field, affords him strong exercise, beguiles what would otherwise be a tedious walk, &c. &c." I cannot but suspect that your correspondent was not serious in these arguments, and that he advanced them to expose the imbecility of mind which requires such a stimulus: but supposing this to be *his* design, and your's in inserting his paper, I am apprehensive that the irony is too much concealed to produce a salutary effect on people who

* It appeared in the Number for May.

are fond of the sport. I do not doubt that some persons will be encouraged, by George's mode of reasoning, to pursue their inclinations this very month.

Walking, or riding, is certainly conducive to the health of studious or sedentary persons: yet these are not usually of the class that delights in field sports. Disease only can render *strong* exercise necessary. The man is truly to be pitied who is necessitated to employ so much time in bodily exercise, as is consumed in field sports; and, above all men, the *clergyman!* But supposing that no needless exertion is made, no precious time lost, what shall we say of that Christian, to say nothing of the pious Minister, who pays so little regard to the aspect of the works of God, that he can find no amusement but in destroying them? If he walks to the same gate and back he may see numerous instances of the power, the wisdom, the justice, and the mercy of God, in at least *two* different points of view. But few, I apprehend (if there be any such) are the parts of Great Britain that do not admit of a *circuitous* walk; or afford subjects of pleasing and useful meditation, almost at every step. To make the destruction of animals the *object* of a walk or a ride, can, therefore, be for no other purpose than to dissipate a mind that is indisposed for more rational pleasure. It is, consequently, depriving them of life, *merely for amusement.* Grant, that it "never enters into your correspondent's mind to go out for the purpose of butchering as many unresisting creatures as possible;" yet he has no other apparent motive for butchering them but amusement; and it is evidently an amusement to him to butcher them.

"If," says he, "indeed I found that by following this *amusement* I should injure the minds of my hearers, and prevent my usefulness, &c., I would abstain from the pursuit as a matter of *expediency.*" I think the argument already advanced sufficient to convince any unbiassed mind of the impropriety of the practice for a clergyman in *our* country; but, doubtless, the supposition your correspondent has suggested, supplies an *additional* argument. On this subject I can speak with the strongest confidence; that, if *he* has been *duly careful* to ascertain the effects which his fondness for field sports produces on the minds of his hearers, and is *certain* that these are not injurious to his usefulness, his situation must be *very peculiar.* I am acquainted with no parish that would not be disgusted at hearing the great doctrines of salvation preached on the Sunday, by a clergyman who could find no better amusement, during the week, than shooting or coursing. Your correspondent cites two anonymous instances in behalf of his darling amusement; but he does not insist on the *usefulness* of the clergymen whom he exalts as patterns. For these *two*, it would be easy to refer to *two hundred* pious clergymen who *discountenance* the practice. Would it not be safer, in such a case, to be sanctioned by so vast a majority? Especially, as it is probable that scarcely any folly could be mentioned, that has not some great, nay, some *good* names, to plead in its favour.

But, says your correspondent, "how is *game* to be obtained?" If he *cannot live* without it, I imagine that, by dint of intreaty, or reciprocal civilities, he might obtain it from persons who have a legal right to shoot, and who (having no better employment) may as well be employed in that manner as be wholly idle. I repeat, that there is nothing unlawful in the *act.* I add, that it is necessary game should be killed, by *some* means. I regret, on many accounts, that any tenant should be hindered from killing game on his own grounds. But there are too many people in England who make it their chief employment, during the winter, to render it necessary for a Christian to amuse himself with the practice. The natural effect of amusements, is to make the mind insensible of the damage it receives from them: but if an Apostle would have abstained altogether from animal food, rather than disgust or ensnare the conscience of a weak brother, how much more should a pious clergyman satisfy himself with the abundance and variety of tame animals that serve for food in England, rather than expose himself to just censure, and to certain, though perhaps *silent*, disgust in the minds of his hearers, for the sake of indulging his palate, now and then, with a hare or a brace of partridges!

DECENS.

A fuller discussion of this subject will appear in our next.

FRAGMENTS.

NECESSITY OF PRACTICAL FAITH.

THE celebrated author of the Night Thoughts has the following striking remark *on the necessity of practical faith* in the great truths of Christianity. It occurs in his "Centaur not fabulous."—Letter I.

"I know, Sir," observes this brilliant writer, "you will tell me, that it is the business of our common piety to deplore; of our prayers to obstruct; and of *our lives*, rather than our harangues, to confute them, (that is, unbelievers). *True;* for if our Christianity is to be found no where but in our books, the Christian and the Infidel may drop their dispute. A Tillotson and a Bolingbroke are on the same side; *their contest is but verbal*; their *agreement* is *essential*; *and their association will prove eternal.*"

EPITAPH ON TWO SISTERS, WHO DIED LATELY ABOUT THE AGE OF TWENTY, AFTER HAVING GIVEN THE FAIREST PROMISE OF USEFULNESS, AND THE MOST SATISFACTORY PROOFS OF THEIR DEVOTEDNESS TO GOD.

Sweet pair! from life, love, friendship snatch'd away,
When your fair dawn announc'd so bright a day;
Where now the hopes your blooming virtues rais'd?
Where now each grace parental fondness prais'd?
Friends to the friendless poor! Where now are fled,
The tongue that taught them, and the hand that fed?
Yet not *untimely* snatch'd. That pow'r which saw
His promise was your trust, *His* word your law;
Whose eye the future as the present sees,
For service unperform'd your meed decrees;
Cuts off from life its sorrows, sins, and cares,
Its toil abridges, and its suffering spares;
In mercy views the deed design'd as done,
And gives the prize before the race is run.

LINES ADDRESSED TO LORD AND LADY G——, ON THEIR MARRIAGE.

Blest voyagers! ye sail on summer seas.
The face all smiles, and all the heart at ease;
While round your bark the balmy zephyr floats,
And hov'ring Halcyons pour their joyous notes.
Ah! dare you think the billows ne'er shall rise,
And stormy clouds o'ercast these azure skies?
They may—but then may *truth* divine preside
And steer you safe through ev'ry adverse tide;
Faith's anchor keep you through the keenest gale,
The stay of heav'n, and never known to fail.
Full fraught with stores, be your's the joy to bless,
And cheer the suppliant eye of pale distress.
And when the fleeting waves of time are pass'd,
The Christian's far seen port be your's at last;
Where Earth's short sunshine, with its storms, are o'er,
And heav'n's own glories rise to set no more.

REVIEW OF NEW PUBLICATIONS.

A World without Souls. London, Hatchard. 1805. pp. 135. 18mo. Price 2s. 6d.

In our Number for last September we recommended strongly to the notice of our readers, an account of "The Fashionable World." To those who profited by that recommendation, a book, however well written, which bears a title, in our mind, *strictly synonimous* to the former, must, in some degree, lose the charm of novelty. Yet, with this disadvantage, we are of opinion, that the little work before us can scarcely fail to please; and, as far as it is in the power of the serio-comic, to instruct. Some passages, indeed, are of so grave a cast as to be exempt from this limitation. They are addressed more to the heart than to the fancy: and it is no small tribute of praise to the author, if we affirm that the assumption of the comic mask, as an allurement, is in him the reverse of what it might be in others,

a proof that he prefers usefulness to display.

Before we proceed in our remarks on the execution, we shall make our readers acquainted with the design, of the work. 'Gustavus, an ingenuous youth of seventeen, is found disputing with his friend of sixty, amongst the rocks of St. Foy in Switzerland. The assertion of a Spanish historian, that the Americans have no souls, had given rise to the contention. Gustavus doubts: but his tutor, eccentric in his method of doing good, overpowers him with authorities. As one instance, however, is better than a thousand theories, he engages to make a complete convert of Gustavus, by carrying him to a city where the inhabitants have no souls. "His ignorance," said M— to an amiable widow in an adjoining valley, "so favours the deceit, and O— is so fair a theatre for it, that I cannot deny myself the pleasure of forcing him to acknowledge how ill the situation and conduct of mankind accord." Gustavus meanwhile was engaged in conversation with her daughter Emily. "The dialogue of this young couple," says our author, "may be conceived. Such sayings are like the vines of the south, delicious in their proper soil, but they will not bear transporting. 'I will write to my Emily whether this people have souls.'— 'May heaven,' she answered, 'take the charge of your own'."

Our readers will guess which way it is hinted that the travellers journeyed. "It was on the morning of Sunday that Gustavus first opened his eyes on O—. He had some difficulty in convincing himself that the elements were not convulsed. The darkness, to him who had never quitted Switzerland, was almost supernatural; and the sound of the coaches seemed like subterraneous thunder."—"It was some consolation to him to hear the note of a distant bell, which hailed the dawning of the sabbath." Inclination and habit forced him and his companion into a Church. The pulpit was occupied by a shadow, who "preached languidly for eleven minutes, prayed more languidly for two, and then dismissed his audience with a cold eye and whispered benediction. 'The Sermons of St. Foy,' said Gustavus, 'are longer.'—'Eleven minutes,' answered M—, 'would ill satisfy ears, greedy of intelligence from heaven'." After Church a conversation ensues between the Mentor and the Divine. The latter, by a fearless declaration of pernicious doctrines, and a perversion of Scripture as foolish as it was wicked, convinces Gustavus that he can have no soul. M— nobly vindicates the injured character of charity. You affirm that in its rigid and fullest sense it is almsgiving: "Paul, on the contrary, declares, 'though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.' He took the portrait of charity warm from a divine original, and therefore made philanthropy one of her features: but at the same time bade the canvass glow with many others. Unlike the clumsy limners of the schools of men, he does not chain her to this world; but displays her touching heaven while she stands upon earth, and bowing down to practice among men that good-will she has learned above. Study this portrait, and you will say that charity is love to man founded upon love to God,' &c. The heart of Gustavus burned within him as he heard M— speak. 'Ten such men,' he said, 'and Sodom would have stood.' The harangue, however, had scarcely reached the preacher; for he and 'the deaf adder had a property in common which rendered the head and the heart equally impregnable."

After some further discourse, the parties separate; and the next scene in which we find our travellers is a mad-house. Think not reader, though our author has read, that he has copied Mackenzie. He is no plagiarist. His bedlam is *his own*. A madman, he observes with Locke, is one who acts reasonably upon an unreasonable idea. His lunatics, Gustavus is persuaded, have falsely assumed that they have souls. Concede them their weak point; and they act more consistently than half the world which have sound understandings. As they entered the building in which these pitiable objects were assembled, "Gustavus was almost electrified by the shouts, as it were, of a thousand voices lifting praises to the Most High. 'This surely,' said he, 'is the rehearsing of the scenes of heaven. It is the *madness* of angels'." The preacher, whose gravity was sadly *indicative of his delusion, addresses his fellow-sufferers from the apostolic injunction*, "Add to your faith vir-

tue." We Christian Observers have souls: we shall not, therefore, be suspected of lunacy, if we find in this address some opinions consonant with our own. Let our readers judge how far the sane divines of London, agree with the insane ones of O— in their notions of faith.

"The great end of revelation, said the preacher, as it respected man, was to give a Redeemer to a ruined world. The great end of religion, therefore, being accomplished in Jesus Christ, every thing in it must have a reference to him; must be excellent in proportion as it makes him its fountain head and very element: And such is faith." By it "we are called to see the past as the present, to realize occurrences that are gone; and as patriarchs and prophets, before the coming of Christ, could hurry over intervening ages, and make futurity past: so we are required to summon past ages in review before us, to crowd years into moments, to transmute memory into sight, to feel that 'in him, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory.' This is not all, continued the man of God; faith secures the two important ends of humbling man and elevating God. Of man it records his fall and his punishment. When it looks to God, it reads his *holiness* in his hatred of sin; his *justice* in his chastisement. It ascribes salvation to his *mercy*, it discovers his *wisdom* in the design of redemption, and his *power* in its accomplishment. 'Christ the wisdom of God and the power of God'."

We could with pleasure lengthen our extract from this description of faith, but our limits forbid us, and we may have occasion to visit this chapter again.

Hitherto our author has confined himself to the theology of O—. He now acquaints us with the state of their politics and morals. Of these the conduct of their deliberative assembly is supposed to afford a fair specimen, and to it therefore Gustavus is conducted by his friend. Having "squeezed each an ear within the door," the first words that met them were these—"'What grounds of complaint are there, when twenty inches are allowed for the stowage of each?'—'This must mean bales of goods,' said Gustavus. 'They are driven to a fair market,' continued the orator, 'and sell according to the condition in which they are.'—'They must be live stock,' thought our hero. 'The colour of their skin, the flatness of the forehead, the smallness of the underjaw, their malignity, and their dullness, create doubts as to the species with which they are to be classed.'—'Of what monsters does he speak?' asked Gustavus. 'Of men,' said the tutor; 'of men who by birth are Africans; and whom frequently the most complicated villany makes slaves.'—'Let me escape,' said Gustavus. 'I am your convert; I should almost undervalue my own soul if I thought this creature could have one'."

We are compelled to be concise, else we should gladly give the speech which the author has put into the mouth of one, whom he denominates heaven's vicegerent in this cause. Our readers need not be told that this person was insane according to the definitions of O—.

We shall give the conclusion of this chapter as a specimen of the dialogue of the work. The speech was at an end.

"There was that in Gustavus which vibrated to every chord that was swept. 'Such a man,' said he, 'almost redeems his countrymen from censure. Who is he?' 'An Enthusiast,' answered M—; 'one of our madmen. A man, as they of O— define it; who may, indeed, love God, but certainly hates his fellow.'—'Oh! for an atmosphere,' said Gustavus, 'which would make such madness epidemic.'—'Such an atmosphere,' answered M—, 'is the very breath of heaven.'—'The people of O—, then, possibly could not live in it?'—'Not as they *do live*,' said M—."

The next two chapters lead us to a different scene. The suns of sixty years had rolled over the head of M—. It was not to be supposed that they had brought no vicissitudes to his fortunes; nor that our author would withhold the knowledge of them from his readers. M— relates them to Gustavus.

"I had one sister, many years younger than myself; she inherited from her mother great personal endowments: but her mind was cast in a finer mould than that of her parent. That quickness, which is in some degree the property of her sex, was eminently hers. With an almost painful rapidity, her winged thoughts roved from topic to topic, ornamenting always where they lighted. Her gaiety was such as almost laughed me to sadness. I may also say that she was frank, constant, and affectionate. Qualities such as these, she had in common with others: but, alas! she had a sensibility which was all her own: it was diseased—it was her ruin."

We leave the sorrows of Emily to our readers; we may return to them

again: it is sufficient to observe, in our author's language, that "it was a tale which a dark-harp alone could tell."

Chapter eleven brings us back to O—: our heroes are discussing the ingenuity of its inhabitants.

"'Ingenuity consists,' said M—, 'in fitting means to ends. The people of O— think this *madness* (viz. religion) an evil; ingenuity will display itself in the means which are employed to banish it.'—'What are these means,' asked Gustavus. 'They are innumerable, but they have one hospital appropriated to it. As those who are already infected, in general,' (why did he not say *always?*) 'refuse to enter it, its governors employ it chiefly to ward off infection. It is not, therefore, so much medicinal as preventive'."

Our readers anticipate us in the name of this hospital, "they sometimes intitle it The School of Virtue." Anglice, the Playhouse.

Then follows a description of the Physicians, Medicine, Operations, &c. &c. which are employed in this lazaretto, illustrated by quotations from some of its principal supporters. The chief objects of the institution are represented as being to "desecrate the Most High," and to consecrate love; to make virtue ridiculous and vice attractive; to make the males ferocious, and the females immodest.

"'Will you,' asked M—, 'visit this hospital? You are perhaps eased in your principles from all danger'—'I may be so,' replied Gustavus; 'but because I can bare my bosom to the blast, shall I, by my example, do my utmost to tempt a thousand hectic wretches to the same experiment'?"

The next chapter contains an address to the reader, who, as he supposes, may have discovered "some drop of the blood of O— rolling in his veins," and is therefore "writhing for an additional proof that he has no soul;" and concludes with an imaginary compact between the bodies and the souls of O—: the body proposing terms to which the soul assents under certain limitations. Our limits will scarcely allow us to give any extracts either from this or the following chapter, which contains a dissertation on the fair sex, and a love letter from Emily. Will our female readers excuse the omission? If not, let them take the following:

"I know females in whom, if wisdom has lost any thing of her depth, she also wants all her harshness; in whom, if the lines of science are softened, yet the figure is by no means erased. More than this, if there be a something of vanity in their constitution, and if their thin fluids sometimes evaporate in a levity which is hostile to *religion*; still there is in them a meekness which the hand of heaven easily bows into humility, and a tenderness which forbids them to renew those crimes for which a Saviour bled."

We are now introduced into a room by the divine mentioned in the first adventures at O—, and abandoned to "some antiquated skin and bones, which disfigured a three cornered chair in it." To this person our travellers had been promised an introduction, in order to learn from him the modern system of morality, which his weaker friend had not yet been able to digest. Gustavus relates the conversation in a letter to the widow of the valley, and shews all the indignation of an honest mind at the system of expediency which their shrivelled oracle propounds. Objections may possibly be made to the manner in which the author has both impugned and defended this system; but the discussion of the question would lead us into details inconsistent with our limits.

This chapter exhibits few of the author's peculiarities. The next contains a disquisition on Gustavus's character, which we shall consider hereafter. The one which follows, closes his adventures in O—.

"Accident had early in the morning carried our travellers to the Park which we formerly mentioned. Gustavus was surprized to discover six well dressed men already in possession of one corner, which nature had, for fairer purposes, clothed with sod. Two of these appeared to have some kind of surgical apparatus in their hands. In their faces was painted all that anxiety with which he is familiar, who has watched a pointer suspended on the eye of a cook that is about to deal him out his portion of liver."—"Two others were obviously busy in adjusting the position of the remaining couple, and at length planted them vis-a-vis, in marble dignity, at the distance of fifteen paces. What was our hero's astonishment when he saw one of the two last, as he imagined, passive creatures, with unruffled nonchalance, level a huge pistol and discharge it at the breast of his companion! It missed; the other fired, and the first fell. Immediately one of the carrion birds of medicine, of whom we spoke, rushed upon him, and conveyed him in his talons to a carriage."

After some exclamations of Gusta-

vus, including the arguments against duelling on the supposition of a soul, they fall to arguing on the contrary hypothesis; and it is proved that a challenge is, in fact, no reparation for an injury: that the state suffers, by a heavy punishment for a light offence, by the punishment of two for the offence of one, and by the surrender of justice into the hands of individuals: that the courtesy of manners at O— is not produced by it: and that it does not diminish the number of offences.

Viewing this practice in the only light which *religion* permits, we have nevertheless been long anxious for some satisfactory statement of the arguments against it, which may convince those of its enormity who are unaffected by religious considerations. The question is two-fold. Is it lawful in England? Is it lawful in general? For the former of these it is decisive to say, it is against the law of the land—a law, by which, for years, every duellist is a murderer, and every jury, by whom a duellist has been tried, has been perjured. But the work before us considers it in the abstract as a legislative question. On this ground we agree in the opinion that it is no reparation, supposing that custom has not made it an *irreparable* injury to a man in some circumstances to refuse a challenge. The second argument, deduced from its disadvantage to the state, we also cordially assent to, and that has always seemed to us one of the strongest grounds to take in this interesting question. "Admit, says M—, (which is the principle of duelling), that every one may revenge his own wrongs, and the fair edifice of society heaves to its foundation, every man's hand would be raised against his brother, and the world would be too narrow for any two of its inhabitants." Some question might possibly arise respecting the soundness of the reasoning employed on the third and fourth head. But we are unwilling to appear in any way to defend a custom, from which every christian, and even manly, principle within us, revolts.

The two concluding chapters carry our travellers back to St. Foy, and present us with a picture, not of the marriage, but of the married state, of Emily and Gustavus. "I have seen," says the author, "this little circle; and if I had not known their merits, should have almost murmured at the lot which heaven had dealt them. Man is born to sorrow as the sparks fly upwards. True: but though nursed in clouds, and cradled in the storm, this *child* of woe may know a *man-hovel* of happiness." The work concludes as it began, in the language of sentiment; and it is among that species of writers, called the Sentimental, that our author, doubtless, claims his niche. He seems aware of the difficulty of his undertaking, by the labour with which he has worked up his piece. Indeed few species of writers run so many risks. The vulgar novelist is conversant only with the manners and circumstances of mankind. These it is not very difficult, with a little observation and experience, "to catch as they rise." He maintains the interest of his story by heaping incidents together, in all their possible and sometimes impossible varieties; by strange coincidences, fearful events, sad catastrophes, and unexpected deliverances. The sentimentalist must draw but very sparingly from this exhaustless source. His business is to watch the motions of the heart: his skill consists in accurately pourtraying them. He is contented with a few common circumstances, well selected and arranged, which, without assistance from ornament or machinery, he must write upon the feelings of his reader. If he fails in this, he is not allowed the privilege of dullness: he becomes ridiculous. To the *dosy* prattlings of a Pratt, a Coleridge, or a Karamsin, we must say with Horace

Spectatum admissi *risum* teneatis amici?

To avoid this, the writer in question must extract food from the most barren soil; he must call water from the rock. He must furnish out a dress for figures possessed of few native attractions; must grace the funeral of an ass with the tears destined for a hero. To use the expression of our author, he must be "a very alchemist in nature." Few of our countrymen have excelled in this species of writing. It requires an union of vivacity and solidity, of cool judgment and warm fancy, which rarely appears in an Englishman. Sterne has the merit of importing it, with some peculiar additions, from our neighbours. It was a commodity which, with their manners and their principles, might well have been spared;

since like them it has been too often the source, or channel, of licentiousness. There is scarcely a sentiment which can disgrace human nature, but, when gilded with the plausibility of feeling, will be greedily swallowed by the unwary. This is abundantly confirmed by the knowledge which too many of our readers possess of the above-mentioned writer. With a wit that could enliven the dullest truism, a plausibility that could colour the grossest falsehood; with a fancy that could summon up at will the most touching and most mischievous images, and an eccentricity which served to palliate every deviation from common modesty and virtue, he came forth as the champion of libertinism, under the most subtle disguise that ever masked hypocrisy. From behind this brazen shield the arrows of vice flew imperceptibly through each rank and sex, and every shaft deposited its poison in the *heart* of its victim.

It has long been desirable to find means of counteracting these baneful effects: and we cannot but hail the present little work as a happy attempt to enlist the same style under the banners of religion. While, however, we must suppose its author to have been a reader and an admirer of Sterne, we do not withhold from him the praise of *originality*, which in these days is the boast of very few performances. His use of his model has been judicious; his imitation without servility. He has, like Sterne, "fetched his metaphor from the coast of Guinea;" but he has not, like him, given the reins to fancy, and "written as his pen directed." Like Sterne he has clothed his sentiment in wit; but, unlike his original, he quits his subject before it degenerates into rhapsody and whim. He has followed him more in his finer touches than in his lengthened digressions; in his apothegms rather than his tale. But the most important distinction between them is the zeal and success with which the *pupil* has vindicated the cause of truth, virtue, and real religion. It has been the great defect even of our moral sentimentalists, that their standard of virtue is so low, and their maxims of morality so often false, as to make it doubtful by whom truth has suffered most, its friends, or its enemies:

Non tali auxilio—Tempus eget.

In fact, *they* have made religion, or rather morality, (the former name it does not deserve), the vehicle of sentiment: with them truth has been subsidiary to feeling. Our author has placed the cone on its right base: he has surmounted religion with sentiment, and made feeling the ornament of truth. And we do him only justice in saying, that he has made it an attractive ornament. It is a reproach to humanity, that its best feelings should have been so long, and so strangely, misused; and the effects of their misapplication have been in proportion to their strength. These ideas are well embodied in the work before us. In the character of Emily (chapter 10,) M— observes, "Religion is the natural guardian which heaven has given to sensibility; governed by this, if it sow in tears, it will reap in joy. When I saw, therefore, that in her education the last was cherished to the exclusion of the first, I saw, as it were, the fillets put on, in which this sweet victim was to be led to the slaughter." The succeeding passage may teach us, that our author is not unacquainted with some of the occasional effects of true religion. "I had early in life received the impressions of religion, and they had been the means of, in some degree, separating me from my family. My father, and his successor in my mother's love, overlooked me as one who had refused to climb those heights which made them giddy: my mother herself feared me as one who, in her career of dissipation, haunted her as a kind of external conscience." Indeed, were we to point out any chapter which has given us more pleasure than the rest, it would be this. Parts of it are exquisitely touching. Religion smiles in its fairest colours—smiles, indeed, though, as it were, through the tears which it sheds over the fall, and death bed of Emily. We allow the danger of teaching the probability of confident penitence, and holy joy, after crimes of the deepest dye; yet as we must allow their possibility, and the case before us is *extreme*, we with pleasure acquit this interesting passage of so weighty a charge *.

* We are forced to object to the application of the words, "Neither do I condemn thee," to the case of Emily as by no means judicious. They evidently imply no more than that our Saviour did not chuse to

We might quote many touches of genuine sentiment interspersed throughout the work, which, though sometimes too finely wrought, yet all prove the author to have successfully studied in the school of sensibility. We refer the reader to the second chapter for some proofs of our position. Our limits afford us no room to quote. The love-letter of the younger Emily also, (chap. xiii.) is an instance, rare we allow, of such a production being, if not useful (and who would expect that?), yet both innocent and interesting. We object strongly but to one sentence in it. "I see you walking among the bodies with whom you live, almost as calmly as I should see you caressing a sheet of canvass on which some unlucky hand had daubed a face." Young ladies, at least such as young men love, do not usually talk in the flippant manner of the last few words: besides if we had seen him caressing a sheet of canvass, so far from being calm, we should have thought him mad. There are such instances in history, but they were deservedly thought worse than foolish. In the same chapter there is something more strictly "*Shandean*" than any passage perhaps in the book. It is a digression to the tomb of M—. "I have been often a mourner at the grave of M—; and if the reason be asked of some tears which, on these occasions, have made my cheek their channel, I answer, I weep his piety in an age when a single tomb will bury more ashes than piety can spare; I weep his mild virtues; I weep his respect for women."

But our author has other weapons in the cause of *truth*. We admire the manly vigour with which he occasionally rises, or is carried forward, in his defence of what we are disposed to call by that sacred name. We have mentioned the *madhouse* of O—, and we must again observe, that we have seldom met with a juster statement, or nobler vindication, of christian doctrine, in so short a space, and under such delicate circumstances. His opening is light, and his description of the preacher too refined; but he soon forgets the novelist, and his mind rapidly advances to a firmer tone. In his description of the reference which our faith is to make to Christ, he catches eloquence from his subject, and like the giant of old gathers strength from the ground on which he treads. He connects faith and works in a style of *triumphant* argumentation, and makes the preacher, to whom he had secured our respect, attest its truth by his hallowed warmth. In the same breath he guards against enthusiasm, and ends with the short but pithy exhortation, "Refuse not to add your names to a catalogue, of whom it is declared 'the world is not worthy;' cultivate the same principles, pursue the same practice, and enter into the same glory."

While, however, we admire the vigour and ability with which the cause of religion is asserted, we must enter our solemn protest against a habit but too prevalent in the book, and of which this chapter affords some striking examples: we mean the habit of mixing sacred with profane things. Nothing so much interrupts the effect of a serious train of argument as a piece of misplaced merriment. It shews a levity in the author of it, which quickly spreads to his company. "Risu inepto nulla res est ineptior," might well be rendered, "nothing is so unseasonable as an unseasonable joke." We confess our surprise to have been extreme, after having composed our muscles and our mind for so grave a subject; after a well wrought climax, which made faith point to eternity as something different from "a vapour that appeareth for a little time and then vanisheth away;" after a pause which was to be followed by the reasons why faith was so valued in the Bible; to find a series of *comical* conceits on the nature of that patience which is exercised by a sermon, and closed by a full-length portrait of the venerable animal so noted for this virtue! We had not well recovered from the fit of laughter into which this was intended to throw us, when, having been carried by the wings of eloquence to the throne of the Great Eternal, to see the radiant crowns cast down before it, our author hurries us back to the workshop of Apelles to fetch a simile from the pallet and canvass of the painter. We sustained this shock with more steadiness than the former, from *habit*; but still we could not foresee at the end of the sermon an allusion still more incongruous than the last,

pronounce a sentence of *judicial* condemnation on the person who was brought before him.

and more ludicrous than the first, brought in as a sort of substitute for the blessing which usually follows. "I should call their madness religion, said Gustavus, and should define their madman the only man that never had a tail!!" Nearly on the same account we must object to the introduction of the "fat rector," in p. 121, to make sport for the reader. If a rector has grown fat in the discharge of his duty, he is no more ridiculous than any other fat man; and the joke arises from the sanctity of his character: if his fat arises from his indolence, he should be reproached but not caricatured. On either supposition the office suffers a loss of respect. There is the same levity observable in chapter three; where the author, moreover, is not sufficiently guarded. He describes a character, whose guilt (the blackest which can exist) should be spoken of, rather "weeping" than jesting. Besides, he seems almost to charge upon the profession the neglect of an individual. "It is the only profession where a man is privileged to be ignorant, because it is the only one in which his interest does not suffer by his ignorance." *We hope it does.* We refrain from more instances, leaving them rather to the discovery of the reader, and the future consideration of the author, should future editions (as we expect) be called for.

In general, however, when the author undertakes to expose vice and folly, we highly approve of his censures: they are just and pointed. In p. 33, he is defining an idiot and a madman. It was not to be expected, that the people of O—, or rather their counterparts, would escape without a sting: he thus inflicts it. "An inhabitant of O—, who, thinking he had a soul, should act as though he had none, would, you see, according to this rule, be neither pure madman nor pure idiot, but would in his own miserable person comprehend the qualities of both." We have some pleasant specimens of this vein in chapter eight, in which he describes the senate of O— debating on the Slave Trade. With us it is a favourite subject. We cannot but be pleased with the compliment paid to the noble vindicator of Negro Liberty: it is well conceived, and, which is much better, it is well deserved. We should recommend this chapter, both for its humour and argument, to the still obstinate defenders of that detestable traffic, but that obstinacy is a state of mind which it is hopeless either to banter or to argue out of its opinions. Satire is a delicate weapon when its inflictions are to be salutary; and though, as we have already observed, we admire in general that of our author, we fear there is sometimes a petulance in it which defeats its own purpose, and tends less to soften than exasperate. This our author owes, in great measure, to his style, of which we must rather say, *abundat dulcibus vitiis*, it abounds with pleasing faults, than that it possesses any high classical purity. There is a quaintness, sometimes an affectation, in it, for which we cannot account. Religion is too predominant in the design to suffer us to charge the author with vanity. He has certainly a love of singularity: we could scarcely lay our hand on a place expressed as any body else would do it. He is for trying a new path in literature, and it is therefore no wonder if he is at times entangled in brakes, and thickets, where his reader can scarcely follow him. A want of simplicity is generally accompanied by a want of variety. It is impossible to be at once unlike other people, and unlike one's-self. Sterne would have taught him another style in this particular. From him he might have learnt that it was not necessary to season every line and point every sentence. At least a tavern-waiter might be allowed to speak without *neatness*, unless he supposes the conceit of O— to have been caught even by their lacqueys and link-boys. "After a long search, Sir, said he, I have discovered a place of the kind you mentioned—the visiting books gave me no help.—I looked among the playhouses, concerts, menageries, public offices, museums, &c." (p. 32.) This is above the language even of a modern drawer.

The obscurity to which we have alluded, in many of the expressions, illustrations, and arguments, is much to be lamented in a work of this nature. His very sentiment, at times, seems to come from his head more than from his heart: and "far" must he have "roved and gathered much," for the variety of matter with which he has adorned his little tale. But he seems to have forgotten for whom he was writing; that the most vulgar

minds are to be sought for in the highest life; and that ignorance is the privilege of fashion. If he would write a book of instruction to such people, he must not expect to interest them with witty tropes and shining far fetched metaphors, but with a light and easy playfulness which shall flatter their understandings while it rectifies their hearts. His jokes make us rather frown than smile. It is rather *wit* than *humour*, if the former be that at which we never laugh. We should recommend to him the following character of a great wit.

Omne vafer vitium ridenti Flaccus amico
Tangit; et admissus circum præcordia, ludit,
Callidus excusso populum suspendere naso.

We had intended to have made some general remarks on the conduct of the piece, but our limits forbid it. One of our objections lies against the character of Gustavus. How far the end of M—'s contrivance would justify the means which he employed, we shall not stop at present to enquire: we think, however, that it was conducted so well, that M— might safely have been complimented with a wiser head than his pupil's to practise it upon. We cannot but conclude Gustavus to have been weak from his constant recurrence to one idea, with which he had been impressed by M—, without either enlargement or enquiry. From a youth of seventeen some speculations might have been expected, however crude, upon this extraordinary phenomenon, a world of bodies like his own without the "vital spark" which animated it. But his mind seems to have been so occupied with the notion of men having once been monkies, and the bare possibility of finding one who might still possess a tail, that he had no time for other reflections. The first fifty pages, as they concern Gustavus, are, with few exceptions, devoted to this fruitless search: every character is measured by the probability of his having a tail concealed in his skirts. The argument against the [illegible] drawn from the text, "Old things are past away," he applies immediately to tails, "tails have past away;" and the religious man is defined to be "a man who never had a tail." We much wish the tails had been dropt in an early stage of the work: they make a blot in it. In the next edition, we trust, they will be entirely "rubbed away," or at least much shortened. The other remarks made by Gustavus seem to be rather put into his mouth by the author to redeem his credit, being as much beyond his years as the former are below them. This is peculiarly striking in the letters which he sends to Emily and Madame de N—. Though the author tells us, that he only "copies," we cannot but shrewdly conjecture that he has taken strange liberties with them. The internal evidence is irresistible: they are in his best style, and we will never so far compliment Gustavus as to suppose him capable of that.

With much regret we quit this little volume, which, in spite of lesser faults, has highly gratified us. We have no doubt that it will become popular as it becomes known. For truth, novelty, vivacity, and feeling, it will rank high among the productions of the day. Time must determine whether its ideas are sufficiently abstracted from localities to give it a lasting existence.

The poetry in this work consists of a Sonnet on Nature, two Epitaphs, and a Sonnet on Emily by Gustavus, (much above him again, we fear!). We leave them to the *judgment* of the reader: we say not *mercy*; for we esteem them above mediocrity. We shall conclude with a stanza from the first sonnet:

"See yon blue arch the surface span,
Mark how yon coward mists are driv'n;
Oh! heaven is still the friend of man,
Though man is still the foe of heav'n."

And the first Epitaph, which is on a child of M—, and which we think highly creditable to its author.

"Yes, thou art fled, and saints a welcome sing;
Thine infant spirit soars on angel wing.
One dark affection might have hop'd thy stay,
The voice of God has call'd his child away.
Like Samuel early in the temple found,
Sweet rose of Sharon, plant of holy ground;
Oh! more than Samuel bless'd, to thee 'tis giv'n,
The God he serv'd on earth to serve in heav'n."

The Manners of the Antient Israelites; containing an Account of their peculiar Customs, Ceremonies, Laws,

Polity, Religion, Sects, Arts, and Trades, Division of Time, Wars, Captivities, &c. &c. In Three Parts. Written originally in French by Claude Fleury, Abbe of Argenteuil, and one of the Forty Members of the Royal Academy, Paris. *With a Short Account of the Ancient and Modern Samaritans. The whole much enlarged from the principal Writers on Jewish Antiquities.* By A. CLARKE. The Second Edition, with many Additions and Improvements. Manchester, S. Russell; and Baynes, London. 1805. pp. xii, and 398, 12mo. Price 4s. 6d.

THE copious title page of this little work will, in a great degree, inform the reader what he is to expect in the perusal of it; and he will find that no scanty entertainment is provided for him. The plan, according to which the materials there specified are arranged, is chronological, and thus described by the author:

"We ought, therefore," in consideration of the effect of revolutions in the state of nations, "to distinguish in every people, their *beginning*, their *greatest prosperity*, and their *declension*. In this manner I shall consider the Israelites, during all that space of time that they were a people, from the calling of Abraham to the last destruction of Jerusalem. It contains more than two thousand years, which I shall divide into *three periods*, according to the *three* different states of this people. The *first* of the *Patriarchs*; the *second* of the *Israelites*, from their going out of Egypt to the Babylonish captivity; and the *third*, of the *Jews*, after they returned from captivity, to the promulgation of the Gospel." (pp. 18, 19.)

Although there are many works coincident in subject with the present, we know of none which contain an equal quantity of information in so small a compass, nor any which convey that information in so lively, interesting, and impressive a manner. Those passages of Scripture which, incidentally and obscurely, as well as those which, clearly and at length, describe the manners and customs of the Israelites, are carefully collected and thrown under their respective heads in a very luminous order. The character of the work did not admit critical discussion, to any considerable extent at least; and there are consequently some applications and interpretations of Scripture which will bear dispute. But these are few in proportion to the body of the work. We think, however, that it would not have been amiss to have adopted the representations of rabbinical tradition with more caution and qualification. The pious author of this work has been particularly successful, in counteracting modern prejudices respecting the manners of antiquity in general, especially those of the people with whom he is concerned.

Mr. Clarke is entitled to the thanks of his countrymen, for bringing this little popular performance again into notice, and for supplying them with a new edition, not only much improved in appearance, but enriched with large and valuable additions; among which the life of the author will not be least acceptable. If he had relied less upon a writer of Lamy's credulity, his readers probably would not have had less obligation to him. It might have been an improvement to the work likewise, and not have increased its bulk to any alarming degree, had Mr. Clarke occasionally illustrated the remarks of the Abbe by the representations of modern travellers. The valuable collections of Harmer and others would have rendered this no very formidable undertaking. As, however, there is danger of every thing which is coming into fashion, we cannot refrain from expressing our apprehensions, lest an anxiety to illustrate the antient manners of a nation by those which are modern, should, in the case of the Jewish nation, lead to conclusions which not only obscure what was before plain, but tend to establish error, and error of such a nature as sometimes to bring discredit upon the revelation of God. The obstinate permanency of oriental nations in their manners and customs is a principle perhaps too readily assumed, certainly applied with too little consideration and reserve.

Our good opinion of the present work is sufficiently evident from what we have already said: but we cannot dismiss it without some remarks upon particular parts of its contents. The third chapter of the second part, pp. 50 & seq. on the nature of the soil of the Holy Land, its fruitfulness, and population, is curious and interesting: if the calculation can be depended upon it conveys important information. No notice is taken in it of the modern scepticism relative to the antient fertility of this portion of the

globe, and indeed it deserved none, if it existed in the time of the original writer. Mr. Clarke has added a very curious, though somewhat fanciful, supplement to this chapter, consisting of various calculations of the population of antient nations; and the number ascribed to them is wonderful. The most extraordinary is that of Gaul, which is estimated at 200,000,000; a population, which amounts to nearly two-thirds of what has been lately assumed as the population of modern China, and which could not exist within the limits of Gaul, without such an immense importation of the means of subsistence as could scarcely be carried on by a barbarous nation. The conclusion of the writer before us, is, "that population decreases daily, and if this should continue," he adds, "the world must become a desert in the course of ten centuries. This is the most terrible catastrophe that has ever taken place in the world." (p. 60.) How different are the apprehensions of Mr. Malthus, and we believe of the greater part of his readers, upon this subject!

In describing the temple, pp. 161—164, the Abbe seems to have united the accounts of the different temples, of Solomon, Zorobabel, and Herod, to say nothing of Ezekiel's: and he is certainly mistaken in referring to Josephus for the measures which he gives to the temple itself, making that to be sixty cubits long, exclusive of the Holy of Holies; whereas Josephus has been generally, and we think justly, understood to include the latter in the extent of sixty cubits, and to give it one-third, twenty cubits, out of them.

In p. 248, an account is given of the contributions made to the temple of Jerusalem by Jews resident in foreign parts.

"These collections continued many years after the destruction of the temple. The chief of the nation sent out senators at certain times, who commonly resided near him, and were called *Apostles*, that is to say, Envoys. They went through the provinces to visit the synagogues, and had [illegible] such as presided there, and over the elders and ministers, and at the same time carried back the collections to the patriarch. But the Christian Emperors forbad the continuance of it. The patriarchs came to this dignity by succession; so that they were often infants. But before Jerusalem was destroyed, some of the heads of their nation resided in every province, who were called in Greek *Ethnarchs*, and judged them by their own law. Those of Egypt are famous, among others."

Mosheim, in his larger account of the ecclesiastical history of the three first centuries, has illustrated the apostolic office from this circumstance.

Fleury has fallen into the common error, p. 253, of supposing, that the Sadducees acknowledged only the five books of Moses as divine. This opinion received currency from a mistaken passage of Josephus, and the authority of the Fathers. It has been supported by many modern names, Serarius, Prideaux, &c. &c. Gibbon likewise found it most suitable to his purpose, and therefore adopted it. A confutation of it may be seen in Drusius's and Scaliger's treatises on the Jewish Sects, published together with that of Serarius, by Triglandius.

In the first chapter of the fourth part, of which Mr. Clarke avows himself the author, and which, among other subjects, treats of the admission of proselytes into the Jewish Church, the expression of new born infants is brought forward, as applied to those persons by the Jews. "Whence it is evident," adds our author from Lamy, whom he follows, "that nothing could be more just than Jesus Christ's reproaching Nicodemus with his being *a master in Israel*, and yet being, at the same time, ignorant how a man could be born a second time." (p. 268.) This is a very common representation, but, we believe, totally unfounded. Those, with whom the illustration of Scripture is an object, are too apt to apply their reading to that purpose, without sufficient ground. Whoever reads the discourse of our Lord with Nicodemus, with any attention, will perceive, that it is not to the expression of being born again, but to the explanation of that expression, the being born of the Spirit, the operations of which resembles those of the wind, that Nicodemus answers, "How can these things be?" and it is to this reply of Nicodemus that our Lord rejoins, "Art thou a master in Israel and knowest not these things?" It was for his ignorance of a scriptural doctrine, not of a rabbinical phrase, that our Lord reproved the Jewish ruler. We are happy to have our view of this affair confirmed by so respectable

a writer as the late Professor Campbell, who, with relation to the opinion here combated, writes: "I think, however, that our Lord's censure rather relates to his being so entirely unacquainted with that effusion of the spirit which would take place under the Messiah, and which had been so clearly foretold by the prophets." See note on John iii. 10.

The important subject of the Jewish sacrifices is treated with considerable ability. In pp. 300 and 301 is included a striking quotation from the first book of Eusebius's Demonstratio Evangelica, which decisively represents the sacrifice as the substitute of the guilty offerer, and as typifying the great sacrifice to be made by the Son of God for the salvation of the world. The chief objection to this part of the work is, that it disguises the difficulty to be found in Scripture, the original source of all the information upon this subject, respecting the different kinds of sacrifice. The first seven chapters of Leviticus contain the fullest account of this matter; but the distinction between the sin-offering and the trespass-offering has never been settled by any commentator. Josephus only brings greater confusion to the subject.

The attentive reader will perceive at once, that by these strictures we have detracted but little from the general merits of the work under consideration. We have no doubt, that it will be read with information and profit by most, and that they will find much light thrown by it upon that volume, which is the foundation of all religious knowledge, and all religious hope, and should be the constant study of those who profess to be the disciples of Christ.

We cannot conclude our review of this interesting performance, without presenting to our readers an anecdote which discovers, that it is not among professing Christians alone that infidels exist; and that, if Protestants and Papists have their Eichhorns and their Geddeses, the Jews of modern times have their illuminized and apostate Rabbis.

"There is some reason," says Mr. Clarke, "to fear that many Jews in the present day have drank deeply into the infidel spirit of the times, and no longer receive the writings of the Old Testament as *divinely inspired*. A Jewish Rabbi, a man of extensive information and considerable learning, lately observed to me, that as Moses had to do with a grossly ignorant, stupid, and headstrong people, he was obliged to have recourse to a pious fraud, and pretend that the laws he gave them, were sent to him by the Creator of all things; and that all the antient legislators and formers of new states, who had a barbarous people to govern, were obliged to act in the same way, such as Menu, Numa, Lycurgus, Mohammed, &c. and that the time was *very near at hand* when all the inhabitants of the civilized world would be of *one religion*, viz. DEISM, which he said was a system of *truth*, compounded from Judaism, Mahommedanism, Christianity, and the writings of the antient heathen philosophers. When I expressed my surprise at hearing a *Jew* talk thus, and asked him if any of his brethren were of the same mind, he answered, with considerable emotion, 'Yes, every intelligent Jew in Europe, who reflects on the subject, is of the same mind.' If this Rabbi's testimony be true, the children of Jacob are deplorably fallen indeed! And from the manner in which they conduct what they call, *the worship of God*, who would suppose they either credit his word, or believe his existence? It cannot be called even a *solemn mockery*; the *irreligion* of it is too barefaced to have any pretensions to *solemnity*, or indeed even to *decorum*." (pp. 365, 366.)

The author subjoins a note, confirming his account of the irreligion and indecorum of their public worship: and any one who has visited the synagogues in the metropolis will readily admit the truth of his representation. We cannot forbear remarking on the subject of the extract just made, that it appears to be partly a natural and partly a judicial consequence of practical irreligion, to renounce the very principles and fundamental doctrines of revelation; and that this circumstance, so far from being derogatory to the credit of the Bible, is one of the triumphant confirmations of its truth and sanctity.

Mr. Clarke, who has the merit of being the editor, and, in a considerable degree, the author, of this instructive and pleasing volume, has subjoined to his preface the recommendation of the work, previously to its present improvements, by the late excellent Bishop of Norwich, Dr. Horne. And we will subjoin it to our review.

"'This little book contains a *concise, pleasing*, and just account of the *manners, customs, laws, polity*, and *religion* of the Israelites. It is an excellent introduction to the reading of the Old Testament, and

should be put into the hands of every young person'."

"This recommendation," adds the Editor, "will have its due weight both with the *learned* and the *pious*."

Religious Enthusiasm considered; in Eight Sermons; preached before the University of Oxford, in the Year 1802, at the Lecture founded by John Bampton, A. M. By GEORGE FREDERICK NOTT, B. D. Fellow of All-Souls College. Oxford, Hanwell, Parker, and Cooke; London, Rivingtons. pp. 502.

THE task, which the respectable author of these Sermons has undertaken, of developing the nature, and ascertaining the limits, of enthusiasm, is highly difficult and delicate. To separate with precision truth from error in an abstract question, which scarcely falls under the immediate cognizance of our senses, requires a penetration directed by the soundest judgment. In distinguishing the nature of religious zeal, it is also no easy task to determine the precise boundaries by which the affections ought to be circumscribed; and there is great danger lest in our anxiety to avoid Enthusiasm, our religious fervour should degenerate into indifference and languor.

Fully aware of this danger, our author, with commendable zeal, guards against a mis-construction of his sentiments in the following pointed terms, which display a just solicitude for the interests of real religion.

"It would prove a circumstance of the deepest regret, could it be imagined that any thing here advanced reflects, even in the slightest degree, on that fervour in the contemplation of heavenly objects, and in the performance of religious duties, which is necessary to the perfection of Christian piety. It was to guard against this perversion that our terms were at the first so studiously defined, and have since been so cautiously applied; yet for fear the distinction may not have been so clearly understood, in the sacredness of truth I once more declare, that never was designed to hold up to censure the fervour of the [illegible] or expose to the sneer of reason that [illegible] which marks the devotion of the pure heart. God forbid! There are situations under which the soul of man cannot remain unmoved. If an investigation of the laws, by which the economy of the natural world is regulated, is said to have impressed with such awe, the mind of one of our greatest philosophers, that he could never mention the name of its Almighty Author without religious dread; the contemplation of a far more stupendous system, the love of God manifested in Jesus Christ, cannot but affect the heart when it is the subject of our meditation, cannot but animate the tongue when it is the theme of our praise. And yet further. If a mere abstract contemplation of the wonders of the Christian dispensation can produce these effects upon the soul, are we not reasonably to conclude that their impression will become still more lively, when its efficacy is feelingly applied to our wants, and when amidst all our fears and trembling, it has given us the consolatory assurance that it is the power of God unto salvation. This it was that raised so high the devotion of our great reformers. For when, awakening from the slumber of papal delusion, they found the pure beam of Gospel Truth, bright as the sun at noon-day, break suddenly upon them, amazed to think that they should obtain such favour whilst others were suffered to remain in darkness, how could they do less than employ a language fervent as the gratitude they felt? This too was the cause which, in a still more eminent degree, infused into the bosom of St. Paul such sentiments of love and adoration; for reflecting that he, who was once a *vessel of wrath*, had been selected of free grace to become a vessel of honour, and moreover that he had been even admitted to a nearer contemplation of that glory *which was laid up in store for him when his course shall be finished*, was it not natural that he should break forth into those rapturous expressions which characterize his sacred page, labouring, as it were, for words to describe the *unsearchable riches* of the mercy of Christ, in whom, through his blood, he had obtained forgiveness of sin? If then, these distinguished personages were thus affected with the knowledge of divine goodness; if a conviction of God's never-failing providence made Daniel *pray, and give thanks as aforetime*, though this exercise of piety involved the loss of life; if David declared that his soul *thirsted for God*; if they, who surround his throne in heaven, cease not day and night from saying, 'Holy, holy, holy, Lord God Almighty,' we, who experience his love in the means of present grace, and hope to derive from it the enjoyment of future glory, may well be expected to feel a holy warmth in the exercise of our devotions."

In the 134th page, we read with pleasure another testimony of our author's jealous regard to the interests of real religion.

"It would excite a sentiment of a far different nature, were it found that any thing here advanced was capable of being

perverted to the prejudice of true religion. For should occasion be taken from those arguments which have been urged against Enthusiasm to indulge a spirit of indifference, and to discountenance the exercise of that piety, which, when well regulated, can never be too fervent, I then should have but too much cause to say in the words of the expiring martyr, 'Would that this unworthy hand had perished' ere it had done ought that could have been made a cause of offence to the least among my Christian brethren." (p. 135.)

The plan on which the author proposes to proceed in his investigation is as follows. First to define the precise meaning in which we should understand the spirit of Enthusiasm; then to shew that Enthusiasm uniformly tends to create Schism, the danger and guilt of which will be particularly considered; to examine, in the next place, the conduct of some schismatics who seem to have been under the influence of Enthusiasm, and to expose the fallacy of their pretensions, in the hope of discovering a method of combating the principle of the evil more successfully; and, lastly, to prove that the injurious effects of a spirit of Enthusiasm are so extensive and alarming, as to render it not an arbitrary imposition, but an urgent duty, to employ means for carefully repressing it. (p. 7, 8.)

Conformably to this plan the First Sermon describes *the Nature and Origin of Enthusiasm.*

"The word Enthusiasm is no where to be found in Scripture. To ascertain its precise meaning therefore, we must enquire in what sense it was employed by those, with whom its use has been familiar.

"To Enthusiasm the Gentile world attributed two distinct significations. In its primary sense they believed it to be an actual and a violent possession of the mind, by some supernatural power; a possession, which suspended for the time the operation both of the reason and of the will; rendering the person thus affected, a mere passive instrument to announce whatever was suggested. Effects of this nature can now be referred to no other cause than to the power of dæmons: yet as these were then considered to be gods, the Enthusiasm produced was consequently called divine; and was applied properly, perhaps exclusively, in a religious light, to sibyls, oracular priests, and those who exercised the art of divination.

"In a secondary sense it was distinguished by the name of Natural Enthusiasm. It then admitted of a more extensive application; and was attributed indiscriminately to poets, orators, and men of genius." (p. 10—12.)

"Whenever therefore the word Enthusiasm occurs in these Lectures, I could wish that it might be understood in reference to one of these definitions; and then it will either signify an effect wrought irresistibly upon the mind by supernatural agency; or else, a delusion produced by the vehement action of the imagination." (p. 14.)

Of the first of these kinds of Enthusiasm the author then briefly speaks. He asserts the possibility of the actual interference, in some instances, of the Evil Spirit, explains the limitations of his influence, and distinguishes between diabolical possession and the influence of the Holy Spirit, as it was vouchsafed to the Apostles.

"Their inspiration was evidently no more than what was perfectly consistent with the natural freedom of the human will. It superseded not, it rather promoted the calm and the impartial exercise of reason. It required not that the strength of their bodies should be impaired by gloomy austerities; or that their minds should be previously heated by the force of imagination. It rather pre-supposed the entire possession, and preserved to them the free exercise of every rational faculty. It is true, that in these moments divine truths were so clearly conveyed to their apprehensions, that they could not but see the propriety of assenting to them. Their assent however appears to have resulted uniformly from the joint operation of the understanding, and of the will; for they were at liberty in the first instance to have withholden their assent to the truths proposed, and afterwards might have even refused to teach them to others. Which facts are of themselves sufficient to establish, that the influence of the Holy Spirit bears no affinity to that of the Spirit of Enthusiasm: for of Enthusiasm these are the characteristic properties. It overpowers the will; it destroys all consciousness; it suspends the very functions of nature, and compels the utterance of the things inspired." (p. 24—26.)

From this account of diabolical influence we might be ready to conclude, that it was *invariably* distinguished by these characteristics. But from what our author says in another place, we are disposed to think that he does not suppose such overpowering of the will, destruction of consciousness, and suspension of the functions of nature, to be the *necessary* concomitants of Satanic influence. With

much more justice, we conceive, he asserts, that

"If our negligence, our wilfulness, or our presumption, nay, if even the very infirmities of our nature afford the slightest opportunity, our spiritual enemy will improve it as the means whereby to operate the most fatal delusions. Thus when our imagination is active and fervent, and our apprehension susceptible, may he not so heighten those impressions which are made by external objects, as that we may be finally persuaded to refer them to supernatural causes? In the same manner too, when we have formed to ourselves some particular system, and have engaged every passion in its support, may he not so work upon our feelings as that we shall be led insensibly to believe that these favourite opinions were suggested by divine inspiration?" (p. 22.)

The ordinary influence of Satan, we apprehend, resembles, in *some* respects, the ordinary influence of the Spirit of God. They both operate upon the understanding, the affections, and the will, exerting upon these a powerful influence, though in what precise mode we cannot explain, unless we knew better than we ever shall do in this life the nature of the action of spirits upon corporeal beings. The ordinary action of both agrees, probably, in this circumstance also, that at the moment it is not to be distinguished from the natural workings of the mind. The influence of both may be powerful, producing the most important effects on the respective subjects of their influence. The difference lies chiefly, we conceive, in the objects and effects of their agency. These correspond with the general nature and disposition of the two spirits. The effects produced by the Holy Spirit are invariably good; those produced by Satan universally evil.

Our author, however, does not propose to make the influence of Satan the immediate object of his enquiry. Waving all further reference to this species of Enthusiasm,

"He proposes to consider that Enthusiasm alone which results from an heated imagination"—"which depends absolutely on the will, *deliberately* adopting the suggestions of fancy as the inspirations of God. For we have only to reflect that reason has been given to man exclusively, that he might decide on the nature of all those impressions which are conveyed to his apprehension. It is then the office of that reason to consider attentively each appearance as it occurs, ascertaining, by certain rules, what things are real, and consequently to be believed; what things are illusion, and consequently to be rejected. If, therefore, we receive as true things which are established by no proof, or what amounts to the same, by such proof as is merely imaginary; it follows that every consequent delusion must be of our own deliberate creation, that is, must arise either from the supine neglect, or from the wilful abuse of our reason." (p. 37.)

Such is our author's account of the nature of Enthusiasm, and we confess we are much disappointed by its scantiness and imperfection. We might justly object to the accuracy of the terms which he uses in his definition, when he represents the *deliberate* adoption of the suggestions of fancy as the inspirations of God, to be characteristic of enthusiasm. The term *deliberate* seems to imply either a degree of reflection, or of wilful perversion of reason, which, we apprehend, is by no means *necessary* to constitute an enthusiast. Ignorance, native imbecility of mind, or the adoption of speculative errors, are most generally the immediate causes of the production of Enthusiasm in the mind. But to wave this for the present, we would remark, that in an inquiry, introduced with so much circumspection, we were naturally led to expect a much more full and accurate account of the *nature* of Enthusiasm, than we have here found. We should have been glad to have seen the discriminating marks of its influence distinctly stated, and such rules laid down as might serve to put the unwary upon their guard against its first introduction; but this part of his subject our author has slightly passed over. Since, however, Enthusiasm is confessedly an evil of very great magnitude; since it generally, as we believe, owes its origin, in a great degree, to an ignorance of its real nature and character, we shall endeavour to supply our author's defect on this point by stating, as they occur upon a somewhat hasty consideration of the subject, the characteristic properties of Enthusiasm.

Enthusiasm, in the bad sense in which the word is generally used, as it respects Religion, is the abuse of the doctrine of divine interference. There is a degree of divine influence exerted on man, which both reason and Scripture lead us to expect. There are also certain laws, according to which this divine influence is inva-

riably exerted in the spiritual as well as in the natural world, certain objects to which it is ever directed, and certain modes in which only it is displayed. The pretension, therefore, to that influence, when not exerted according to those laws, limited to those objects, or displayed in those modes, is enthusiastic. What those laws, objects, and modes are, we must learn, in the first place, from Scripture, and, where Scripture is silent or obscure, endeavour to collect them from analogical reasoning, or from the observations of experience. It may be objected indeed, that the Divine Spirit, being a free agent, cannot be expected to limit and restrain his actions by any certain rules: but why should he not? If the rules be originally prescribed with that wisdom, foresight, and comprehension, with which we know they would be laid down, no cases could ever occur which would not be provided for. It is the weakness of man that his plans are so injudiciously laid, his foresight so limited, his powers of thought so scanty, that his actions can be reduced to no certain rule: they are inconsistent, capricious, variable. But in the works of God there is a consistency and perfect order which bespeak the divine intelligence, and mark the perfection of their character. God could undoubtedly, if he chose it, suspend the laws of gravity; but then we never do see them suspended. The exertion of his influence in the moral world, indeed, may not be so strictly limited as in the natural; but allowing this, the difference would lie in the original constitution of the plan which might permit greater latitude, not in any more frequent deviation from that plan.

Enthusiasm then may be defined to be *an unwarranted pretension to divine influence*: and to determine what is unwarranted we may, perhaps, lay down the following rules.

If a revelation of future events is pretended to be communicated, we may lay it down as a rule, that God has never communicated such a revelation but for some special purpose of great importance; that in particular he has never done it to gratify curiosity or to cherish pride; that he has also accompanied it with sufficient evidence of *other kinds* to establish its authority. Unless therefore a person, who pretends to such a revelation, should be able to justify his pretensions, we should be fully authorized in considering him as an Enthusiast. This rule sufficiently exposes the false pretences of the French Prophets, Brothers, Southgate, and other such visionaries.

Let a *doctrine* however be the subject of the pretended revelation. If that doctrine coincides with the doctrines already published in the Scriptures with such convincing evidence, it is plain that a new revelation of it would be useless, and therefore contrary to the usual method of the divine procedure. If it contradicts the Gospel, it proves its own falshood. If it simply makes an addition of some new truth, we have a right to expect the same evidence of its divine authority which God was pleased to grant in his former revelations. The doctrines of Behmen and Swedenberg will not stand the test of this rule.

But the common and principal source of unwarranted pretensions to divine influence, respects the *mode* in which the operation of the Holy Spirit, promised in the Gospel, is exerted. The rules we may justly lay down here are, that this influence is only exerted in the use of certain prescribed means, and particularly through the medium of a rational faith in the truths which the Spirit has already delivered in the Scriptures, and through the appointed ordinances of grace; that this rule has been so strictly observed, that, even in the abundant supply of the Spirit at the first promulgation of the Gospel, his sanctifying influence was communicated only by the preaching of the truth; that the Spirit, therefore, operates only by applying the truths already revealed in Scripture, presenting them clearly to the understanding, impressing them forcibly upon the conscience, fixing them deeply in the heart.

In a word, the influence of the Spirit must be proved by its effects, producing only good and holy affections. It can sanction the neglect of duties, violate no justly appointed order, countenance no absurdities or extravagance, gratify no corrupt passion. It will be exerted about nothing low, mean, or trifling: it will not supersede unnecessarily the ordinary powers of acting, or disturb the regular course of nature. It will ever bear

the stamp of its own majesty and purity, and evidence its genuineness by a perfect correspondence with the nature and mode of operation described in the sacred pages.

But to return to our author. Having explained the sense in which Enthusiasm is to be understood, Mr. Nott then proceeds to determine its *origin*. This, he asserts, is to be found in the unworthy, but powerful motives of pride, of vanity, and of ambition.

"The first conceit of divine illumination in the mind of the Enthusiast is owing to the inordinate action of his imagination, which, when vehemently excited, is known to represent ideal objects so vividly to the apprehension, that they are mistaken for material ones." (p. 37.)

"To suppose that the imagination, without any external cause, can excite itself, and determine itself to one particular object, is altogether contrary to the nature of things. Some external principle of action then must exist; and as it is observable that the Enthusiast is uniformly occupied in procuring his own exaltation, often by asserting his individual excellence, and always by contriving some system of which he is to be honoured as the father, and feared as the governor; we cannot but argue, that the love of distinction, and the hope of pre-eminence, were the causes which first called forth the powers of his imagination. To the unworthy but powerful passions therefore of pride, of vanity, and of ambition, all Enthusiasm perhaps should be, in strict propriety, referred *." (p. 37, 38.)

"We conclude then, upon reasonable grounds, that it is either an excessive pride and vanity, too curiously seeking to be *wise beyond what is written*; or else an unsanctified ambition, anxiously wishing for spiritual pre-eminence, which creates the first tendency towards Enthusiasm; and, when indulged, by gradually corrupting the will, matures it." (p. 42.)

But lest the cause assigned should be thought inadequate to the effect, our author remarks that certainly there is no passion that influences "human conduct more powerfully than pride," (p. 44), being, indeed, that passion which is not only the most universal, but the most deeply rooted in the mind of man. (p. 45.) He then endeavours to trace the progress of Enthusiam from its source in pride, till by a number of gradations it has reached that point, where every appeal to reason being excluded, and the wildest suggestions being admitted into the mind, the fatal delusion which it produces is perpetuated. (p. 51.)

The above account of the origin of Enthusiasm appears to us to be erroneous. Even if we should allow that it explains the process of Enthusiasm in the mind of a leader, it seems to account in a very inadequate manner for that of his deluded followers. Are they too ambitiously forming schemes of aggrandizement? Pride, we admit, is often a predominant feature in the character of Enthusiasts, and particularly of the enthusiastical founders of sects: but it is entirely contrary to experience to assign this affection of the mind as the generic cause of Enthusiasm. But let us attend to what our author farther advances in support of his hypothesis.

"Could it be shewn," he says (p. 51,) "as some have imagined, that Enthusiasm rushes suddenly upon us; in a single moment overpowering our faculties, and subjugating our reason; then the whole question would assume a different appearance. But when it can be established by a variety of examples, that it is the growth of many years, insomuch that it might be almost necessary to complete the definition of Enthusiasm, that it should be *slowly progressive*; what argument can be adduced to prove that it is not, as we have stated it to be, a delusion, which is to be referred to the inordinate action of the imagination, and to the perversity of the will?"

We cannot at all account for assertions so contrary to experience, as are contained in the above extract, but by supposing, that when the author penned this discourse, he had particularly in view certain leaders of note, who become afterwards the chief subject of his book, and that his ideas of Enthusiasm were suggested to him rather by his preconceived opinions of those persons than by the nature of the subject. For has not experience proved, that enthusiastical leaders have succeeded in increasing the number of their followers

* "Some persons are disposed to think that pride, vanity, and ambition, are rather the consequents than the antecedents of Enthusiasm: but we may earnestly request them to consider what difficulties must follow such a supposition. If Enthusiasm have no exciting cause, it must be altogether inspired; an idea which can be never admitted, without absolutely destroying the freedom of the human will, and placing us at the mercy of the Evil One. I feel persuaded therefore that the principle on which we argue, will be, after a little reflection, admitted."

with surprising rapidity? The vulgar herds of enthusiasts, so far from requiring years in forming, are, for the most part, the growth of a day; and surely, a course of years, if the mind be possessed of integrity, will tend rather to diminish than to increase the irregularities of the Enthusiast. But let us pursue our author's arguments.

"These passions," he observes, viz. pride and ambition, "have frequently excited, even in the ordinary pursuits of life, the very same effects which occur in religious Enthusiasm." (p. 38.) The only instance, however, which he has adduced in support of this position, that of Benevenuto Cellini, proves the man, indeed, to have been an enthusiast, but affords no ground for attributing his Enthusiasm to pride, rather than to ignorance, error, or weakness of mind. He observes further, that ambition has been the predominant character of some Enthusiasts. (p. 42.) But many Enthusiasts have been distinguished for their cruelty, licentiousness, and other evil propensities; yet these vices cannot be deemed, on that account, the parents of their delusion. No passion, observes our author again, has so powerful an influence on the human mind as pride: (p. 44.) Granted: but it does not, therefore, follow that pride necessarily generates Enthusiasm, more than it does lying, slander, dishonesty, or any other member of the body of sin.

That pride is a predominant vice of the corrupt heart of man, and that this restless principle assumes an endless variety of forms, operating often when we least suspect it, we readily admit. We admit too, that it is peculiarly engendered by enthusiastical delusions, while it contributes much to the confirmation of such delusions. But the question is, Do pride and ambition, *deliberately* aiming at aggrandizement, and forming schemes of self-exaltation, *necessarily* unite in generating Enthusiasm? We apprehend not. In some instances, indeed, they may have essentially contributed to the production of that evil: but when we contemplate the vast majority of individuals who are influenced by an enthusiastical spirit, we are of necessity directed to other sources of delusion. What those sources are, it is not always easy to ascertain. Doubtless we may, without fear of error, refer Enthusiasm in part to the corrupt constitution of our nature, and in part to the devices of our ever active enemy. There is no faculty of the soul more exposed to his attacks, or at least more liable to be injured by them, than the imagination. Its nature is so restless and ungovernable, that the utmost vigilance of a well regulated mind, and the most skilful and assiduous use of all the appointed weapons of our warfare, are scarcely sufficient to keep it in that degree of subordination which is necessary for repelling the enemy's assaults. And when, in addition to this disadvantage, which may be considered as common to all, the mind is unfurnished with knowledge, the judgment weak, the reasoning powers unexercised, and the temper sanguine, it is no wonder that the father of lies should rule in the imagination. In referring Enthusiasm therefore to the operation of this playful faculty in minds blinded by ignorance, misled by error, or deluded by false impressions, we have perhaps, done as much towards tracing its origin as can fairly be expected from us, until more shall be known of the constitution of the human mind, and of the mode in which it is operated upon by our spiritual enemy. Would we be delivered from his destructive delusions, we must judge of every feeling which arises in our minds, and of every opinion which is presented to our acceptance, by the plain declarations of Scripture: we must live under the influence of a reverential fear of God, and a regard to his glory. "If the eye be single, the whole body shall be full of light." He that simply aims at pleasing God and promoting his glory, and earnestly implores, and humbly relies on, the divine teaching and assistance, shall undoubtedly be preserved from a thousand dangerous errors into which they are betrayed, who either neglect to bring their notions to the test of divine revelation, who feel no want of divine aid, or who will not condescend to solicit the divine teaching.

We are sorry to be under the necessity of noticing in this first discourse some passages of a very exceptionable nature, which we are persuaded the Reverend Author would not have admitted, had he considered how much they tend to encourage

those defective views of Religion, which are now so lamentably prevalent.

In the 25th page, when speaking of the nature of the Apostle's inspiration, he justly observes, "that it did not supersede, but rather promoted, the calm and impartial exercise of reason; that it required not that the strength of their bodies should be impaired by gloomy austerities; or that their minds should be previously heated by the force of imagination." Then, in a note, he subjoins the following remarkable passage:

"This appears to have been the case, even in the instance of St. Paul. His conversion was miraculous, not because faith was infused supernaturally, but because the evidences of that faith were supernaturally placed before him. He believed that *Jesus of Nazareth* had suffered justly, as a false Prophet; and that he had not risen from the dead. But having once seen him in his glorified state, (Acts xxvi. 16.) and having conversed with him, his reason was fully satisfied that Christ was indeed the Lord. That his will co-operated with his reason, the subsequent fervour of his prayers attested. Acts ix. 11." (p. 25, 26.)

In the same strain are the observations which Mr. Nott has made on the conversion of the Eunuch.

"This conversion," he observes, "though marked with a more direct interference on the part of heaven than almost every other, was effected not by any enthusiastical illumination of the understanding on the one hand, or by an overpowering of the will on the other *, but by a calm appeal to dispassionate reason." (p. 32.)

Surely too much is attributed, in these passages, to the rectitude of the heart, and to the power of reason in spiritual things. Were not the evidences of Religion miraculously placed before thousands of the Jews, who yet "perished in their sins?" When St. Paul gratefully acknowledges the divine goodness, for having been pleased to *reveal Christ in him*, (Gal. i. 16.), must we suppose that nothing more was meant than a mere display of evidences? Do not multitudes of professing Christians hold the truth in unrighteousness? Do not the very devils believe and tremble? It is unquestionably our duty, (a duty, we may add, lamentably neglected) to examine the evidences of Religion. It is likewise our duty to search the Scriptures with diligence, and to compare its different parts together, in order that we may discover the divine will. But when all this has been done, when reason has been exerted to the utmost, and the evidences of the truth appear incontrovertible, we still maintain that in order to produce that faith which "purifieth the heart," and "worketh by love," a divine influence is indispensably necessary. How otherwise can it be affirmed, that "faith is the gift of God," and that no man "calleth Jesus Lord but by the Holy Ghost?" Or how can that Scripture be understood which teaches us, that "without Christ we can do nothing." Words, to which may be attributed, according to Mr. Nott's own admission, the most extensive meaning? Recollecting these and many similar passages of Scripture, we are surprised to read the following paragraph, with which the first sermon concludes.

"Did we build our faith upon no other ground than the vague impulse of feeling, no doubt we might at first receive the word with gladness: but there could be no reasonable hope that subsequent trials and temptations might not induce us to fall away. When, however, that faith which we profess is founded on evidences such as reason, the more it is consulted, so much the more approves: we must indulge an holy confidence, that there never can be wanting, even amid the severest trials, faithful witnesses, who both shall honour and advance the cause of truth. For the rational part of man once fully convinced, the examples will very seldom occur, in which even the extremity of human persecution will have power to make us waver in our profession: so that we may apply to ourselves, I hope without an improper confidence, the emphatic words of St. Paul, who declares, that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord?' A constancy of this exalted nature must extort from her very enemies

* The terms which Mr. Nott has used *contumacious* illumination, *overpowering* of the will—tend only to embarrass the question. We agree with him that the illumination, in this case, was not *enthusiastical*, but we contend that it was, nevertheless, *real*. The will was not *overpowered* it is true: but it was *influenced*. Without such divine illumination and influence the "calm appeal to dispassionate reason" would have been very unavailing.

this praise at least, in favour of Christianity, that her influence over the human mind is founded, not on the sandy basis of imaginary inspirations, but on that firm, that immoveable rock, the calm assent of an enlightened understanding." (p. 70.)

We have no hesitation in saying, that much more is ascribed to reason, and to the mere assent of the understanding, in the above quotation, than is warranted by Scripture or experience. Our faith, it is true, must be founded on reason, that is, on a rational assent to the truth of the Gospel; but, in order to be influencial, it must also be of the operation of the Spirit of God. Let us not, in our zeal for the rights of reason, overlook that all-essential point of true religion, the efficacious teaching of the Holy Spirit. Have not awful instances occurred of a profligate perseverance in sin, and of final apostacy from the truth, even after "the rational part of man" has been "fully convinced?" With how little propriety can it be affirmed, that we shall not even "waver in our Christian profession," when we recollect the histories of the intrepid Jerome and the venerable Cranmer? Were not they fully convinced of the truth of Christianity?

But it is not necessary to cite such remote examples in order to prove the inconsistency of Mr. Nott's sentiments with the common experience of mankind. We would make our appeal to the candour of that gentleman himself. Let him take a survey of the members of that very university before whom his sermons were preached. Will he be able to recollect no individuals of that numerous body, whose "rational part" is fully convinced, by the weight of evidence, of the truth of Christianity, and who yield to it the calm assent of their understandings, who nevertheless neither honour nor advance the cause of truth by their conduct, and who are so little likely to prove faithful witnesses amid the severest trials, that they are unable to resist even those temptations which the daily occurrences of life present for the trial of their faith? Is he acquainted with no individuals, who, though they *thus* believe, yet do not make it their supreme care to glorify God, and to attain that holiness of heart and life which he requires; who, instead of setting their affections on things above, love the world and the things of the world; who indulge unchristian tempers and engage in unlawful pursuits; who are not uniformly temperate in the use of the gifts of God; who are covetous, selfish, and slothful; who manifest no anxiety to relieve the distressed, to instruct the ignorant, to reclaim the vicious, to awaken the careless; in short, to save the souls of their brethren? Let him reconsider the question, and we think he will not fail to discover that the faith which he has described in the above passage, is not that faith which "overcometh the world," that divine ελεγχος which gives a reality to invisible objects, and produces that inseparable adherence to Christ, in all situations, of which St. Paul so eloquently speaks in the passage above quoted.

But not to rest a subject of this vast importance on the ground of experience alone, it may be proper to consider, whether the language of the above extracts accords with that fundamental article of the christian faith, the corruption of human nature? Does it not seem to imply, that the fall of man consists more in the loss of knowledge than of purity, more in the blindness of our understandings than in the depravity of our hearts? The plain doctrine of these passages appears to us to be this, "let but the evidences be so displayed, that the mind is convinced, and the heart will readily embrace the Word of God, and submit to its directions." This, we conceive, is not the language of Scripture. The faith of the Gospel consists, not merely in the assent of the understanding, but also in the *submission of the will to God's method of salvation.* Indeed, Mr. Nott himself partly admits, in another place, the very thing for which we here contend. He observes respecting the influences of the Holy Spirit: "It is only by strengthening our natural faculties to apprehend, and *our wills to embrace*, the truths proposed to us in Scripture, that the Holy Ghost now operates upon the human mind." (p. 31.) Here a *divine influence* is admitted both on the understanding and on the will; and we are at a loss to account for the inconsistency between such an admission, and the extracts on which we have commented. If the will needs to be strengthened, it

must be in itself weak, that is, it must be corrupt. The strengthening of the will, therefore, must consist in the removal of such corruption; consequently the conversion of a sinner must be effected by something more than a mere "display of evidences, or a calm appeal to dispassionate reason."

(To be continued.)

REVIEW OF REVIEWS, &c. &c.

To the Editors of the Christian Observer.

You have repeatedly shewn, Mr. Editor, that one of the objects of your useful work is to expose and rectify blunders and misrepresentations, advanced in other periodical performances respecting important topics in religion and morality. The benefits likely to result from such proceedings on your part are obvious and great. You will find therefore, I trust, the following remarks completely within your plan: and the subject to which they relate of such a nature, as to be intitled to the serious attention of your readers.

In the biographical account of Dr. Paley, contained in the Monthly Magazine for July last, Mr. Gisborne is sharply reprehended for a supposed misrepresentation of the principle of morals, adopted and improved from Mr. Hume by Dr. Paley. That the Monthly Magazine should applaud the principle of general expediency, as a criterion of moral duty, is as little surprising as that the Christian Observer should condemn it. The truth or the falsehood of the principle I do not intend to argue; but shall endeavour briefly to furnish your readers with the means of judging whether the Editors of the Monthly Magazine understand the principle or not. I have no concern to vindicate Mr. Gisborne, except so far as his vindication may necessarily result from proofs, that by him Dr. Paley has *not* been misrepresented.

The Monthly Magazine speaks as follows: "Mr. Gisborne is the most known opponent of Dr. Paley: but [illegible] is not owing to what he has written against him. He has endeavoured to shew that Dr. Paley intended to establish the principle of his philosophy in entire independence of the Christian rules, and deduces a frightful train of consequences from the supposition; though its application is expressly confined to those cases in which Christianity has left us without any rules to guide us: and it surely can never be at war with that to which it was formed to yield. That this important restriction, which is not only laid down in the plainest and most decisive terms, but is interwoven throughout the introductory chapters of the work, should have been overlooked by Mr. Gisborne, shews a degree of inattention not quite excusable in a writer, who undertook to confute Dr. Paley; but that the error growing out of the oversight should be insisted on in an edition published ten years after the first, is an inexplicable difficulty in the production of a man, whose moral character is highly respectable, and whose literary reputation is not contemptible." (p. 511.) Other observations, alluding to Mr. Gisborne, succeed; but as the drift of them, so far as I understand it, seems to be to defend the principle, not to charge Mr. Gisborne with misrepresenting it, they do not come within the scope of this paper.

It is undoubtedly true, that Dr. Paley, having observed that "there are two methods of coming at the will of God on any point," states that the "first" is, "by his express declarations, when they are to be had; and which must be sought for in Scripture;" and that general expediency, the second method, is the way of ascertaining that will by the light of nature. These passages are expressly quoted by Mr. Gisborne in his "Principles of Moral Philosophy," p. 16, 17, of the fourth edition now before me; and I remember it equally well in his first edition. But it is likewise indisputable, as Mr. Gisborne proceeds to shew, (p. 18), that Dr. Paley, "having established, to his own satisfaction, the principle of general

expediency in the manner which has been stated, applies it as the sole standard, not of those moral duties only concerning which the Scriptures do not furnish him with sufficient information, but of all moral duties universally, of whatever nature, and however ascertained." In proof of this fact, Mr. Gisborne produces quotations from Dr. Paley's work in the following paragraph—"'The *criterion* of right is utility.' (Paley, Vol. I. p. 71, edition 6.) 'Whatever is expedient is right. It is the *utility* of *any* moral *alone* which constitutes the obligation of it,' (ib. p. 70.) And shortly afterwards describing himself as called upon to prove assassination, robbery, and perjury, unlawful; instead of making, or leaving room for, a decisive appeal to Scripture on the subject, he replies, 'These actions are not *useful*; and for that reason, and *that alone*, are not right.' (Ibid. p. 72.) He further declares, that *every* moral rule is liable to be superseded in particular cases on the ground of expediency. 'Moral philosophy,' (says Dr. Paley) 'cannot pronounce that *any* rule of morality is so rigid as to bend to no exceptions; nor, on the other hand, can she comprise these exceptions within any previous description. She confesses that the obligation of every law depends upon its ultimate utility; that this utility, having a finite and determinate value, situations may be feigned, and consequently may possibly arise, in which the general tendency is outweighed by the enormity of the particular mischief,' (Ibid. Vol. II. p. 411.); and of course when ultimate utility, and consequently the will of God, render it" (according to Dr. Paley's Principles) "as much an act of duty to break the rule, as it is on other occasions to observe it. But who shall judge of the expediency? 'Every man, Dr. Paley replies,' (Vol. II. p. 142), 'for himself'." (Gisborne, p. 18—20.)

But Mr. Gisborne's proofs do not stop here. He shews by additional and decisive instances, that Dr. Paley practically applies his principle (as the principle from its very nature seems to require, and as its advocates are always, I believe, found to employ it) as the rule for interpreting the precepts of Scripture: and thus not only by the unequivocal positions already quoted, but by specific illustrations of them, authorizes every individual to decide for himself on grounds of general expediency, whether he shall obey the commands of God or not. Thus, with respect to the doctrine of doing evil that good may come, which St. Paul rejects totally and with marked abhorrence, Mr. Gisborne produces (p. 53, note) the following extract from Dr. Paley's chapter, entitled, "The Consideration of General Consequences pursued."—"From the principles delivered in this and the two preceding chapters a maxim may be explained, which is in every man's mouth, and in most men's without meaning, viz. *not to do evil that good may come*, that is, let us not violate a general rule for the sake of any *particular* good consequences we may expect, which is, *for the most part* a salutary *caution*, the advantage *seldom* compensating for the violation of the rule." (Paley, Vol. I. p. 81.) Again Mr. Gisborne refers (p. 39, note) to a passage in Dr. Paley's work, where that author "states, (Vol. II. p. 329), in perfect conformity to his principles, that it is lawful for the magistrate to interfere in the affairs of religion, *whenever* his interference *appears to him* to conduce, by its general tendency, to the public happiness."—"In the same place," (adds Mr. Gisborne) "and in the pages immediately preceding and following, Dr. Paley decides *on the subject in equal contradiction to those dictates of reason, which require every man to be permitted to worship God quietly in the way which his conscience prescribes, while he neither infringes the civil nor the religious* right of his neighbour; and to the general tenour of the Gospel, which reprobates persecution as being wrong and *unchristian in itself*, and not because, in the long run, it would prove unsuccessful. He authorizes the magistrate to employ any kind of persecution whatever, if persuaded that, on the whole, persecution is useful in establishing religious faith. And the only security which he affords to the subject against persecution is his declaration to the magistrate, that, if generally adopted, it would be pernicious, and *therefore* ought not to be employed by him. However, the magistrate, though he should fortunately adopt Dr. Paley's opinion on the latter point, will not fail to remember that the same instructor has

expressly forewarned him (Vol. II. p. 411) that *no* rule of morality is so rigid as not to bend to exceptions, &c. &c." As another example, Mr. Gisborne calls our thoughts to positions in Dr. Paley's book, which supersede the scriptural rights of Civil Government, and the scriptural duty of Civil Obedience, and place the governors and the governed under the exclusive jurisdiction of general expediency. "The reasoning which deduces the authority of Civil Government from the will of God, *and which collects that will from public expediency alone*, binds us to the unreserved conclusion that the jurisdiction of the magistrate is limited by no consideration but that of general utility; in plainer terms, that, *whatever* is the subject to be regulated, it is lawful for him to interfere, *whenever* his interference *appears* (to the magistrate himself, as it is expressly said Vol. II. p. 327) to be conducive to the common interest." (Paley, Vol. II. p. 324.) So much for the ruler. Now for the subject. "So long as the established government cannot be resisted or changed without public inconveniency, it is the will of God that the established government be obeyed; and no longer. The principle being admitted, the *justice* of *every* particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expence of redressing it on the other. But who shall judge of this? We answer, *Every man for himself.*" (Paley, Vol. II. p. 142.) "No usage, law, or authority whatever, is so binding, that it needs or ought to be continued, when it may be changed with advantage to the community. The family of the prince, the order of succession, the prerogative of the crown, the form and parts of the legislature, together with the respective powers, office, duration, and mutual dependency of the several parts, are all only so many laws, mutable, like all other laws, whenever expediency requires, either by the ordinary act of the legislature, or, if the occasion deserve it, by the interposition of the people." (Paley, Vol. II. p. 145, 146.)

Your readers, Mr. Editor, will now be able to decide for themselves, whether the phrases "a degree of inattention not quite excusable," and "an inexplicable difficulty in conduct," belong the more properly to Mr. Gisborne, or to the Biographer of Dr. Paley.

A FRIEND TO TRUTH.

To the Editor of the Christian Observer.

In some past numbers, your correspondent B. T. was pleased to make some strictures on a periodical work, entitled, "The Evangelical Magazine." It happened by mistake that the Supplement to that work for 1804 was but lately put into my hands. In the perusal of it, my attention was particularly arrested by a letter, signed W. R. (p. 533) on *Taking Stock*. A few extracts will, I think, convince you of the absurdity, not to say profaneness, of this production.

"MY DEAR FRIEND,

"I find you have been busy in taking of stock, a thing very needful to be done by all tradesmen. It occurred to me, that it would be profitable for me and you to take account of our stock also both in hand and hope. But it would require a deal of time to estimate its value: figures fail to enumerate the sum total. This you will easily perceive, when I enumerate some of the items: but I would observe that, looking over the debtor side of my ledger, though my debts were to an enormous amount, I find them all cancelled; and, according to the former way of book-keeping, all blotted out. An Almighty Friend has fully discharged them all, and paid the legal demand full twenty shillings to the pound, so that I am delivered from any just fear of bailiff, writ, or prison; and besides all this, I am put into possessions legally stamped, signed, and sealed, by which so large an estate is made over to me, and of such incalculable value, that it would puzzle all the lawyers in the several inns of court to describe its worth. Surely, you will say, I am under great obligations to so bounteous a benefactor. Besides all this, I was going to tell you of the stock I have been endeavouring to examine in this and the heavenly country."

Here follow a great number of items.

For my own part, Mr. Editor, I could not read this letter without very painful sensations. I sincerely pray that the author of it may be led to con-

ceive of Religion more soberly and devoutly. I can hardly think, that the Editor of any publication is justified in inserting a paper which has so unquestionably a tendency to lower and debase men's notions of Religion: and which, particularly with respect to the illiterate poor, may produce very pernicious effects. I am far from saying, that no allegorical representation of Religion may be made. Our Lord was pleased frequently to convey his instructions through the medium of parables, and that they were attended with the most beneficial consequences, no one who has read his Bible can deny. We have also the greatest reason to bless God for such valuable writers as Bunyan, and many others. But to put such productions, as that which I am censuring, in competition with the Pilgrim's Progress, were to betray the height of folly. There, nothing is flighty, nothing enthusiastic; but all is calculated to nourish in the mind vital and spiritual Religion, to stimulate our endeavours after real holiness of life, and devotion without cant.

Νεμια μεσαν.

ON "THE CRITICAL REVIEW" OF THE CHRISTIAN OBSERVER'S EXAMINATION OF MR. DAUBENY'S "VINDICIÆ ECCLESIÆ ANGLICANÆ."

In the Critical Review for June last, p. 154, is contained an account of a publication entitled, "A candid Examination of the Rev. C. Daubeny's Vindiciæ Ecclesiæ Anglicanæ." As this pamphlet professes to be nearly a transcript of the Review of Mr. Daubeny's work which appeared in our Volume for 1804, we shall not, we trust, be deemed unreasonably solicitous for our own reputation, if we venture to rectify some mistakes into which the Critical Reviewer, in the course of his observations, seems to us to have fallen. This measure is rendered the more requisite, in consequence of the *apparent* candour of the Reviewer, which might lead those, who have only a superficial knowledge of the subject, to attach more weight to his decisions than they deserve.

We think it due, indeed, to the author of the article, to which we now call the attention of our readers, to state, and we state it with much satisfaction, that he has written with a greater share of good temper, and with more knowledge of his subject, than we have been accustomed to observe in our polemical opponents. He compliments our Review of Mr. Daubeny's Vindiciæ, as "the most respectable" work "on that side of the controversy which has yet come before him."—"In delivering this opinion," he declares himself to have been "influenced by a regard, conjointly to the author's experience and learning on the matters in dispute, to the soundness of his principles, to his talents as a reasoner, and to the moderation and good temper with which he expresses himself."—"The Candid Examiner," (alias the Christian Observer,) he adds, "has manifested a considerable acquaintance with the writings of the reformers, and the history of the religious opinions of their day. Hence it is that he has successfully exposed some errors of Mr. Daubeny, and has thrown out several remarks which may well deserve the attention of that gentleman." The Critical Reviewer has likewise expressed his concurrence with us in believing, that "it was not the design of the Governors of our Church to exclude either Calvinists or Anti-calvinists from her Communion, or even from ministering at her altars:" nay, "he is well convinced that the documents of those times will bear him" (viz. the Christ. Observer) "out in this position."—"The distinction which he" (the Christian Observer) "has laid down between the Calvinist and Puritan," the Reviewer further observes, "is well founded. And his remark respecting the use of the term *second justification*, when applied to our final acceptance with God, viz. 'that in the age of the reformation no one instance occurs of any Protestant writer who either directly asserts, or can fairly be interpreted to imply such an use,' is," adds the Reviewer, "though not *strictly* true, yet *very nearly* so *: and the remarks adduced in support of the alleged necessary connexion between true justifying faith, according to the mind of our Church, and the works of the Spirit, are, upon the whole, wor-

* We wish that the writer had taken the trouble of specifying his exceptions; we know of none; and must therefore retain our former opinion.

thy of the consideration of Mr. Daubeny. In these points, we think, the labours of this writer," (*i. e.* of the Christian Observer), "commendable." Critical Review for June, 1805, p. 155—157.

We have quoted these passages, not for the purpose of ministering to our vanity, but with the view of recording the important concessions which they involve, at the same time that we do justice to the liberality of the Reviewer. Indeed the praise which he has bestowed on us, is afterwards so very much qualified, as to leave little room for the operation of vanity. Our Reviewer admits that we *shine*, but then it is only "amid the twinkling of lesser fires:" we can be accounted rich, only "because our brethren are poor." We should, however, be content to take a still lower place in the scale of literary excellence, than this writer has thought fit to allow us, if we could only indulge a hope that the cause of truth and charity might be promoted by our labours. And we should deem it an ample compensation for language of a still more derogatory kind, than the Reviewer, we believe, would think it his duty to employ in characterizing our work, that we had drawn from him, notwithstanding his manifest partiality to the opinions of Mr. Daubeny, a full admission of the accuracy of our representations, on the two points which appear to us the most materially to affect the peace and the purity of the Church, and for the sake of which, therefore, we have chiefly thought the present contest worth maintaining. He has admitted, that "it was not the design of the Governors of our Church to exclude either Calvinists or Anti-calvinists from her Communion, or even from ministering at her altars." He has likewise admitted, that the remarks which we have adduced, in support of the connexion between true justifying lively faith and the works of the Spirit, are commendable and worthy of Mr. Daubeny's consideration.

But though our Reviewer has thus conceded to us the substantial points in dispute, there are still some of his criticisms which appear to us to call for animadversion, and which, if silently acquiesced in, might produce a very unfair impression on the minds of his readers.

The Critical Reviewer commences his attack upon us by affirming, that the Christian Observer has "preserved more than a sufficient share of the old traditional mistakes and errors of his associates:"—"where his remarks are new, he has too frequently only given birth to new errors; where they are old, he has too much, in the way of his brethren, handed them forward to the next comer with all, or more than all, the load of original imperfection on their heads." This heavy charge is not accompanied, as it ought to have been, with any proof. The Reviewer, it is true, proceeds to specify several instances of error into which he conceives us to have fallen, but as they do not substantiate the above accusation, we must take the liberty of regarding it as unfounded.

The first error into which our Reviewer states us to have fallen is "the misapplication and misuse of terms." (p. 158.) Of this he pretends to give one instance; but he is certainly very unfortunate in his selection; for, in order to make good his charge, he assumes, without the shadow of a ground, that it was our intention to prove that Bishop Jewell was a Calvinist, and then he proceeds to combat this phantom of his own imagination. The case really stands thus. Mr. Daubeny had endeavoured to discredit Calvin with his readers, by stating, (p. 498), that though Luther and Zuingle were introduced by Jewell into his Apology, the name of Calvin did not once occur in it. In order to shew the futility and inconclusiveness of this remark, we stated that Bishop Jewell, in another of his publications, had represented Calvin as "a reverend father and worthy ornament of the Church of God." And we left it to our readers to infer, what was sufficiently obvious, that the impression which Mr. Daubeny meant to convey of Jewell's dislike to Calvin was unfounded. This is all we have done or intended to do: nor can we perceive how we have thereby become liable to the charge of misapplying and misusing terms.

The Reviewer endeavours to prove the Anti-calvinism of the Church of England from the omission, in Jewell's Apology, of any mention of "Election, Predestination, and Reprobation." He will admit, however, that the Seventeenth Article, which treats expressly "of Predestination and Election," forms a part of the religion

of the Church of England. The Bishop's omitting, therefore, to notice the doctrines of Predestination and Election, may be adduced as proving the inferior importance which he attached to them, but no more proves the Anti-calvinism, than it does the Anti-arminianism, of the Church. No man who has read the Article can think of denying, that Predestination and Election are doctrines of the Church of England: the only difference which can arise must respect the meaning of those words. Besides, if the absence of the words "Predestination," &c. from "the Apology," prove so much, what may not be inferred from their presence in the Articles?

The Reviewer finds fault also with our application of the names "Arminius and Arminian," (p. 160); but as he has not condescended to state the grounds of his censure, we are unable to obviate it.

Having thus disposed of his first charge, respecting "the misuse of phrases," our Reviewer next finds fault with our misinterpretation of *passages*. The only instance of this species of error which he brings forward is a reference made by us to a passage in Hooker's Ecclesiastical Polity, with the view of proving, that that admirable writer "did not consider grace as necessarily annexed to the reception of baptism." Our Reviewer affirms that we have misrepresented Hooker, but after carefully perusing the passage several times, we remain unconvinced by his reasoning. Indeed Hooker's words are so very plain and express as to leave no room for misconception. "All receive not the grace of God which receive the sacrament of his grace." The Reviewer, however, contends, that the rite of baptism is always accompanied by the grace of God. But surely he will admit, that a man may receive the sacrament of baptism *unworthily* as well as that of the Lord's Supper, and thus fail of obtaining its benefits. Indeed, he himself, with a commendable inconsistency, grants this in another place. (p. 164.) He thereafully expresses our sentiments on this point when he says, in the words of Hooker, that "where the signs and sacraments of God's grace are not, either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify." This is only a confirmation of the view which we ascribed to Hooker, that there may be cases in which the grace of God is not conveyed by baptism, viz. when that sacrament is improperly received.

Our Reviewer takes occasion to observe, that the passage of Hooker, from which the above quotations are made, viz. Eccl. Pol. Book V. § 60, is the most Anti-calvinistic in the Ecclesiastical Polity. We know not what he meant to insinuate by this remark, but one thing it is impossible not to infer from it, we mean the ignorance of the Reviewer as to what Calvinism really is. We can conceive nothing more strictly Calvinistic than the passage in question; there not being one expression in it, from beginning to end, to which every Calvinist, whom we have ever known, would not *ex animo* subscribe. The whole of the reasoning employed in it by Hooker is built on the assumption of "an eternal election," including "a subordination of means, without which we are not brought to enjoy what God *secretly did intend*." Therefore, he adds, as every Calvinist will add; "to build upon God's election, if we keep not ourselves to the ways which he hath appointed for men to walk in, is but a self-deceiving vanity." The rest of the passage is in the same strain.

The remark which follows on the subject of the reference made by the English divines at the Synod of Dort to Calvin in common with Augustine, Paræus, &c.; that it was only to "sundry places" in Calvin that the reference was made, is too trifling to require a formal answer. It could only have been to "sundry places," and not to the whole of Augustine's writings, that they referred, in order to establish the particular point in question.

Our Reviewer next attacks us for having endeavoured, as he says, on very inadequate grounds, to invalidate the authority of Collier and Heylin as historians. (p. 65.) We do not, however, as this writer would insinuate, object to their testimony *generally*. They were, as he himself seems to admit, party writers. Their evidence, therefore, is liable to suspicion when given in favour of their party, and ought not to have been referred to by Mr. Daubeny as deci-

sive of the points at issue in the present controversy. What the Reviewer means by "the foolish testimony of Bishop Burnett," and "its falsehood," (p. 166), we know not. We can only say, that such vague and unsupported assertions, respecting such a man as Burnet, ill become him at the very moment when he is gravely condemning us for questioning the historical accuracy of Collier and Heylin.

Although our Reviewer professes fully to admit, that where "the Erudition" differs from "the Institution," it seems mostly to lose ground; yet he expresses much displeasure at our branding the former work with the name of Popery. If any one doubts whether "the Erudition" be not much more of a Popish than a Protestant work, we beg to refer him to the abstract of it which is given in our number for June, p. 324.

We apprehend that our Reviewer cannot possibly be serious in attributing Mr. Daubeny's complete preterition of the eighth chapter of Mr. Overton's work*, to "a peaceable, unpretending, christian-like forbearance." (p. 167.) It is worthy of remark, that while this writer is rebuking the Candid Examiner for being so uncharitable, as to suppose it possible that Mr. Daubeny's reason for omitting to notice this chapter might have been his reluctance to exhibiting Mr. Overton as the strenuous defender of our established forms of doctrine and worship, he himself prefers against Mr. O. a very uncharitable and unsupported charge. "This chapter," he says, speaking of the eighth, "contains its share of that *controversial management and dexterity* which so exceedingly pervades and disgraces the whole volume." Does the Reviewer then assuredly know that Mr. Overton is not perfectly sincere in his defence of the establishment? If not, does he think that such vague charges are consistent with "a peaceable, unpretending, christian-like forbearance?"

Our Reviewer charges us with having produced no proof to substantiate our assertion, that a remarkable resemblance may be traced between the opinions of Harding the Jesuit, and those of Mr. Daubeny, on the subject of faith and works. He has here given us at least a satisfactory proof of his having executed the office of a Reviewer in a very careless and slovenly manner. For if he will take the trouble of turning to our Volume for 1804, p. 624, and also p. 625, or to the corresponding passages in the Candid Examination, p. 90, 91, and 95, he will find some of the particulars detailed on which we founded our assertion of the resemblance in question; and we think that they will appear even to him fully to warrant that assertion.

The remainder of our remarks on this article we must defer till next month.

(To be continued.)

* This chapter, which contains a statement of "the reasons of our adherence to the genuine doctrines of the Church of England, and a general apology for her doctrines," is not even alluded to by Mr. Daubeny.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, a work on the training and management of *British Timber Trees*, whether intended for Use, Ornament, or Shelter; by Mr. W. PONTEY.—*A complete System of Geography, Ancient and Modern*, in 6 vols. 4to.; each volume containing between 700 and 800 pages, and 8 or 10 ancient and modern Maps; by Dr. JAMES PLAYFAIR, Principal of the United College of St. Andrews.—*Letters to Dissenting Ministers and Students for the Ministry*, by the late Rev. JOB ORTON; to be printed from his original short-hand, uniformly with his *Letters to a Young Clergyman*, published by Mr. Stedman, by the Rev. Mr. PALMER, of Hackney, with *Memoirs of Mr. Orton's Life*.—A Poem, in blank verse, on the *Progress of Architecture*, consisting of Three Books, viz. Egypt, Greece, and Rome; tracing its progress through those three grand dynasties of art and classical architecture; illustrated by copious Notes.—*Elements of Intellectual Philosophy*; or, an Analysis of the Powers of the Human Understanding; tending to ascertain the Principles of a rational Logic; by Professor SCOTT, of Aberdeen.—A *Greek Grammar*, by Dr. VALPY, written on the Plan of his Latin Grammar.

In the press, A new edition of Johnson's *Works*, being the fourth since his death, with some Additions and illustrative Notes.—The *Universal Cambist*; or, a complete System of Exchanges, including the Monies, Coins, Weights, and Measures of all Trading Nations and their Colonies; founded on the celebrated German Publication, by Kruse, entitled the *Hamburgh Contorist*, which is here modernized, adapted to the English standard, and considerably enlarged from unquestionable authorities; in 1 large vol. 4to., price 3 guineas; by P. Kelly.—*A Compendium of Modern Husbandry*; principally written during a Survey, made at the Desire of the Board of Agriculture, of Surry; and illustrative also of the best Practice in the neighbouring Counties; in 3 vols. 8vo., with Plates; by James Malcolm.—*Biographical Memoirs of the late Rev. Dr. Joseph Warton*; with a *Selection from his Poetical Works*, and a very extensive *Literary Correspondence* between eminent Persons left by him for Publication; in 1 vol. 4to.; by Mr. Woodl.—*An Essay on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion in the Eastern World*; which obtained Mr. Buchanan's Prize at the University of Glasgow; by the Rev. John Mitchell.

Mr. Sutcliffe, of Halifax, is engaged in translating a *new* Volume of Saurin's Sermons, which is nearly completed, and will shortly appear, uniformly printed to correspond with the Six Volumes already published.

A new Edition of Dr. Johnson's *English Poets* is undertaken by the Booksellers; with the addition of Chaucer, Spenser, and other early Poets; as well as the most eminent of those Poets, who have died since the close of Dr. Johnson's series: the whole forming a complete body of English Poetry. The early poets will be collated, and the additional lives written, by Mr. Alexander Chalmers.

The new edition of Bruce's *Travels*, long promised, has just appeared. It is printed from a corrected copy intended for the press at the time of the author's death. The use of all his original journals and correspondence, the concurring testimonies of late travellers, with various other aids, have been the means of rendering it more complete and interesting than Mr. Bruce himself would have condescended to make it. To the account of his Life, which occupies a considerable part of the First Volume, is annexed a Selection of Letters from a valuable correspondence with many eminent literary characters. The copper-plates, which are all engraved by Heath, amount to upwards of 80, and include various specimens of Natural History, portraits of celebrated Abyssinians, and other interesting subjects.

Mr. Anderson, author of a Tour in Zealand, is preparing a Work on Danish Biography, entitled, *Good and Great Deeds of Danes, Norwegians, and Holsteniens*; selected by Ove Malling, and now first translated into English.

Mr. G. J. Wright is preparing for the Press an *Alphabetical Arrangement of the Facts contained in the Annales de Chimie*, from its commencement to the present time. A volume, comprizing an Analysis of the first twenty of the original, is in considerable forwardness. Mr. Wright proposes to extend the like plan to the Journal de Physique, and other periodical publications of eminence on the Continent; that the English reader may be presented, in one view, with the sentiments of foreign philosophers.

A machine has been invented by Mr. Thompson, one of the Peebleshire Volunteers, for cleaning gravel walks; which turns, rakes, and rolls the gravel by the same operation. A small poney will do as much in one hour, as could be performed by a dozen men in a day.

A new Society has been lately instituted, entitled, the *Medical and Chirurgical Society of London*; the leading object of which is, to promote a spirit of harmony among the members of the profession. The President is Dr. Saunders.

Dr. Jenner is at present engaged in collecting Reports from different states of Europe, and from other parts, respecting the efficacy of Vaccine Inoculation in decreasing the mortality occasioned by the Small Pox. In several of the largest cities on the Continent, he has already received the interesting intelligence of the Small Pox being nearly or totally subdued. Among them is Vienna. But how melancholy is the reflection, that, while the great and populous city of Vienna, which, from time immemorial, had been subjected to the incessant ravages of the Small Pox, exhibited two deaths only by that disease in 1804, the city of London should even at this moment have to deplore the untimely death of near fifty persons weekly by this horrid pestilence; a pestilence, which, it is obvious, from this and similar examples, might not only be speedily banished from the Metropolis, but from every part of the British Empire. So strongly are the members of the Royal Jennerian Society impressed with these facts, that they have resolved to petition the Legislature to subject Variolous Inoculation to severe restrictions.

It is one of the most remarkable circumstances on record, that the system of Naval Tactics, which has been acted on since the latter part of the American war, and which was the means of gaining the brilliant victories of the last war, was suggested by a gentleman not bred to the sea, and who had never even performed a single voyage, John Clerk, Esq. of Edin, in Scotland, observing, that, during the greater

part of the American War, and the whole of the two preceding wars, British Sailors, in the rencounter of single ships or of small squadrons, met with invariable success; but that, whenever large fleets met in line of battle, nothing memorable was achieved: concluded, that the French must have adopted a new system of Tactics, which we had not then discovered; and that the method pursued on our part, since it was always unsuccessful, must be radically wrong. By an accurate investigation of the principal naval engagements, from that of Byng in the Mediterranean in 1756 to that of Greaves off the Chesapeak in 1781, Mr. Clerk ascertained that the French had in reality adopted a new system of naval tactics, calculated to preserve their own ships while they disabled ours, which system the British either did not discover, or they did not avail themselves of the discovery of it, since they uniformly adhered to a mode of attack which favoured the new system of the enemy. The new system was this:—Always avoiding to make the attack, the French invariably courted a leeward position; where, extended in line of battle, with their broadsides bearing on the British ships as they came down abreast of one another, they raked their opponents from end to end; and, having thus disabled them from pursuing, made sail, and poured their fire into the van as they passed; forming a new line to leeward, and waiting there to repeat the same manœuvre with similar effect, if the British were not too much disabled to renew the attack. The main error, which Mr. Clerk was the first to detect, was that of bearing down when in fleets perpendicularly, or nearly so; whereas it was the practice of single vessels to windward, in pursuit of another to leeward, always to bear down astern of the other, and continue the pursuit till they got alongside, by which means they avoided being raked by the enemy's fire. During almost the whole of the American War, our fleets had been invariably baffled and disabled, without the loss of a single ship on either side. Our admirals adhered invariably to the established mode of attack, and endeavoured to obtain a windward position before they began to engage; each ship steering directly on her opponent in the adverse line, and bringing up in order to produce a general engagement from van to rear. In this situation, our admirals could not avail themselves of the superior skill and spirit of our seamen; nor, in bearing down, could our ships retaliate on the enemy with a single shot. Mr. Clerk has not only the merit of discovering this concealed system of French tactics, which, during three successive wars, had escaped the penetration of our naval commanders, but he has taught us how to counteract this system, and to bring the enemy, in every situation, to a close engagement, in which that superior skill and spirit of our seamen, which render them victorious in such engagements, may be successfully exerted: nor will this disclosure prove of any service to the enemy, till their seamen equal ours. In attacking from the windward, Mr. Clerk demonstrates that the pursuit should be continued, like that of a single ship, in nearly a parallel line of approach; and that the attack should be confined to as many vessels as can be reached and cut off in the centre or rear. In attacking from the leeward, the pursuing fleet, when it has worked up to the other, should continue close to the wind and then break the enemy's line. These are the leading principles of the two modes of attack which Mr. Clerk has laid down. His system was communicated to Rodney, and was first acted on by him, April 12th, 1782. In attacking from the leeward, he kept his own ship close to the wind, and broke the enemy's line. The rear of the French fleet was driven to leeward in the utmost confusion, and torn to pieces by a raking fire; while the van and centre fled under a press of sail. Since that period no engagement has proved indecisive; and the great victories of the last war, with the exception of that of the Nile where the French fleet was at anchor, were all achieved by breaking the enemy's line, and thus bringing the ships into that close action which displays the decided superiority of the British seamen.

FRANCE.

By a late decree of the French Government, it is ordered, that no Church Book, Psalm Book, Church Music, Catechism, or Prayer Book, shall, for the future, be printed without the express permission of the Bishop of the Diocese; and this permission shall be affixed to each copy. All books not licensed in this manner shall be considered as pirated, and shall be seized and confiscated. Every proprietor, publisher, and author of such copies, shall be liable to a fine amounting to the value of 3000 copies of the impression; and every purchaser of them, provided it be proved that he has no connection with the publishers, shall be liable to a fine amounting to the value of 500 copies.

A new cure has been proposed for the *Gout*, by M. CADET DE VAUX, in the Journal of Rural and Domestic Economy. The remedy is, to drink forty-eight glasses of warm water in twelve hours, a glass at the end of every quarter of an hour, taking nothing else during the time. It is said to be in pretty general use in France, and to have had great success. It is supposed, that the profuse perspiration, which this process generally occasions, is the cause of the cure.

A new Academy has been instituted at Paris. Its object is to collect and explain Celtic monuments, and to promote re-

searches into primitive languages, &c. It has taken the name of the *Celtic Academy*, and will publish Memoirs periodically, and propose Prize Essays. It is said to count amongst its members, some of the most celebrated literary names in Europe.

GERMANY.

Mr. JAMES HAMILTON, formerly a Bookseller in London, is about to commence an English Periodical Work at Hamburgh, and to open an establishment by means of which English literature may obtain readier access to the Continent. At present, few English books are circulated abroad, except through the expensive medium of the Post Office.

SWEDEN.

The King of Sweden has established a new Military Corps under the title of the *Royal Military Geometrical Corps.* The business of its members is, to make all military surveys, and prepare charts and descriptions of them; to collect, arrange, and preserve all documents relative to the military affairs of Sweden; and, in time of war, to attend the staff of the army. This corps, to which his Majesty has given precedence over the artillery, will be divided into a number of brigades; the whole to be under the command of Colonel Tibell, Vice-President of the Military College.

AMERICA.

Dr. MILLER, of New York, intends to publish *Lectures on Theology* by the Rev. CHARLES NISBETT, late President of Dickenson College, in Carlisle, Pennsylvania; with an *Account of the Life and Character of the Author.*

Mr. R. SNOWDEN has in the press a *History of America*, from its Discovery by Columbus to the present time.

Mr. WARREN is preparing a *History of the Rise, Progress, and Termination of the Revolutionary War between Great Britain and the American States*; interspersed with Biographical, Political, and Moral Observations.

Dr. ROBERT BURTON, of Bent, in Virginia, has succeeded, it is said, in curing *Hydrophobia* by copious bleeding and the use of mercury.

A recent census of the United States makes their population amount to about 6,000,000; merchant shipping above 100,000 tons; the value of yearly exports above 70,000,000 dollars; and the public revenue 15,000,000 dollars.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON on the Duty of the Relations of those who are in dangerous Illness, and the Hazard of hasty Interments; preached at Lancaster, July 17, 1805.

Practical Essays on Select Parts of the Liturgy of the Church of England; by the Rev. T. Biddulph, A. M. 6 vols. 12mo. £1. 8s.

The Clergyman's Assistant in the Discharge of Parochial Duties, especially those of a Private Nature; by the Rev. J. Robinson, M. A. 8vo. 5s.

Occasional Discourses on various Subjects, with copious Annotations; by R. Munkhouse, D. D. 3 vols. 8vo. £1. 4s.

The Doctrine of the Bible; briefly gathered through the whole Course of the Scripture, by Question and Answer; edited by Jas. T. Coulton; 8vo. 6s. 6d.

A Charge delivered to the Clergy of the Diocese of Oxford; by the Bishop of that Diocese, in 1805. 1s.

A Sermon preached at the Visitation of the Archdeacon of Northampton, at Dunchi, May 27, 1805; by the Rev. Samuel Heyrick, M. A. Rector of Brampton. 1s.

Remarks on the Duties of the Clerical Profession, with respect to the Cultivation of Learning; in a Charge delivered at St. Alban's, June 10, 1805; by J. H. Pott, A. M. Preb. of Lincoln, and Archdeacon of St. Albans. 2s.

Sermons sur les Points les plus Importans de la Doctrine Evangelique, par Rev. E. Gibert de Guernesey; 2 vols. 8vo. 12s.

Five Sermons, viz. 1. On Redemption. 2. Incorrect Views of Salvation exploded. 3. On Salvation by Grace through Faith. 4. On True Religion. 5. The True Christian's Conflict and Triumph; by the Rev. W. Pryce. 3s.

The Old Testament illustrated, being Explications of Remarkable Facts and Passages in the Jewish Scriptures, which have been objected to by Unbelievers, in a Series of Lectures to Young Persons; by S. Parker. 12mo. 6s.

A Second Warning to Christian Professors, occasioned by some Passages in the First, containing Injurious Reflections on Protestant Dissenters; in Five Letters to the Rev. R. Hill, A. M. 1s.

Sermons on Practical Subjects, for the Use of Families, with a Prayer added to each Sermon, and References to Lessons, Psalms, and Hymns, by the Rev. S. Girle, of Newcastle-upon-Tyne.

A Repetition Sermon on the Promises of God, containing the leading Heads of Forty-two Discourses, by the Rev. Matthew Henry; lately discovered in Manuscript, and never before published. 1s.

MISCELLANEOUS.

Memoirs of Maria Antoinetta, Archduchess of Austria, Queen of France and Navarre, including several important Periods of the French Revolution, from its Origin to the 16th of October, 1793, the Day of her Majesty's barbarous Execution; by Joseph Weber, foster Brother of the unfortunate Queen; translated from the French, by R. C. Dallas, Esq. vol. 1. royal 8vo.

The Life of the late John Elwes, Esq. corrected and enlarged with an Appendix entirely new; by Edward Topham, Esq. with a Head of the Author, and of Mr. Elwes. 4s. 6d.

Annals of Commerce, Manufactures, Fisheries, and Navigation, with brief Notices of the Arts and Sciences connected with them; by David Macpherson; 4 vols. 4to. £8. 8s.

European Commerce, or new and secure Channels of Trade with the Continent of Europe, particularly with Russia, Prussia, Sweden, Denmark, and Germany, including also the Trade of the Rivers Elbe, Weser, and Ems; by J. Jepson Oddy; 4to. £2. 12s. 6d.

An Introduction to Geography and Astronomy, by the Globes and Maps, by E. and J. Bruce. 12mo. 5s.

Domestic Recreation, or Dialogues Illustrative of Natural and Scientific Subjects; by Priscilla Wakefield. 2s. 6d.

Historical Fragments of the Mogul Empire; of the Morattous, and of the English Concerns in India, from the Year 1659; Origin of the English Establishment, and of the Company's Trade at Broach and Surat, and a General Idea of the Government and People of Indostan; by R. Orme, Esq. F. A. S. 4to. £1. 8s.

Historical Relation of the Plague at Marseilles, in 1726; by Anne Plumptre. 8vo. 7s. 6d.

An Historical Account of the Black Empire of Hayti, comprehending a View of the Principal Transactions of the Revolution of St. Domingo with its Ancient and Modern State; with fourteen Plates; by M. Rainsford, Esq. late Captain in the 3d W. I. Regiment. 4to. £2. 2s.

An Enquiry into the Nature and Action of Cancer, with a View to the Establishment of a regular Mode of Cure, by Natural Separation; by S. Young, Esq. Member of the Royal College of Surgeons, London; Post 8vo. 4s. 6d.

Mental Recreations; Four Danish and German Tales; by a Native of Denmark; small 8vo. 4s.

The Morality of Fiction; or, an Inquiry into the Tendency of Fictitious Narratives, with Observations on some of the most eminent; by H. Murray. 12mo. 4s.

Typographical Marks used in Correcting Proofs, Explained and Exemplified, for the Use of Authors; by C. Stower. 8vo. 1s.

Naufragia, or Historical Memoirs of Shipwrecks, and the Providential Deliverance of Vessels; by Jas. S. Clarke, F. A. S. 12mo. 6s. 6d.

Serious Thought on the Birth of a Child; by the Rev. T. Porter; with Alterations and Additions by his Son W. J. Porter, Esq. 18mo. 1s.

Scientific Dialogues, vol. v. and vi. p. 5, containing Complete Introductions to the Science of Optics, Magnetism, Electricity, and Galvanism.

The Poems of Ossian, &c. containing the Poetical Works of James Macpherson, Esq. in Prose and Rhyme; with Notes and Illustrations; by M. Laing, Esq. 2 vols. 8vo. £1. 10s.

Some of Ossian's lesser Poems, rendered into English Verse, with a Preliminary Discourse in Answer to Mr. Laing's Critical and Historical Dissertation on Ossian's Poems; by A. Macdonald. 8vo. 7s.

An Essay on the Principle and Origin of Sovereign Power; by a Dignitary of the Church; translated from the French. 8vo. 7s.

RELIGIOUS INTELLIGENCE.

EDINBURGH MISSIONARY SOCIETY.

SINCE we last noticed the state of the Mission established by this Society in Russian TARTARY, several letters have been received from the Missionaries, dated at Gheorghievsk, the place to which they repaired for protection on the breaking out of disturbances in the vicinity of Karass. From these letters we shall make a few extracts.

"*Jan. 1st*, 1805. We continue to be visited almost every week, both by Tartars and Circassians, and in our intercourse with them we endeavour to keep in view the great end of our mission. We should be happy to have it in our power to inform you, that some of them have been converted to the faith of Christ; but though we have not that satisfaction, we trust that

our labour has not been altogether in vain. As we mentioned in a former letter, the attention of many throughout Circassia and the neighbouring parts of Tartary, has, in consequence of our attempts, been turned to religion. Several of those who visit us, appear to be convinced of the falsehood and folly of Mahommedanism. Some of them have acquired a considerable knowledge of the leading facts, and doctrines of Christianity; and we hope that the way is preparing for greater and better things. Our chief encouragement hitherto is among the young natives whom we have ransomed from slavery, some of whom are very promising, and discover, we sometimes think, more than an outward regard for the Saviour of sinners.

"When they first came to us, not one of them seemed to have any idea of the evil of sin, and it was long before we could convince them that they were sinners. In this we did not succeed till we spoke to them of the love of Christ, and of what he behoved to suffer in order to expiate our guilt. We frequently examine them in a catechism which Mr. Brunton drew up, in order to lead them to an acquaintance with the principal facts in the Gospel history, particularly respecting the birth, life, death, resurrection, &c. of our blessed Lord. Most of them can repeat distinctly the answers to all the questions. We also often read to them a small history of Mahomet and his companions, which Mr. Brunton wrote for their use. It is about the length of an ordinary sermon, and is designed to give them just ideas of the character of that arch-impostor and his principal co-adjutors. Both it and the catechism are written in the Turkish language; but care has been taken to insert in them very few words, which are not common among the Tartars, so that all our boys understand them perfectly."

Mr. Brunton, in a letter of the same date, thus expresses himself:

"Owing to the sickness we have had amongst us, I have had much to do, and have met with many painful interruptions in my favourite work of translating the Scriptures. My mind however is much set upon it, and, if God spare my life, I hope to accomplish it. Had we a press, types, and a printer, I should have thought it proper to have had St. Matthew's Gospel printed immediately. But these necessary articles we have not*. I hope you will use your utmost endeavour to procure them for us, and also a Turkish dictionary, which I look for with the greatest anxiety, as till I receive it, I must remain uncertain with regard to the present orthography of many words†. In the orthography of the Turkish manuscripts that I have seen, there is very little uniformity.

"It is long since I translated the 53d chapter of Isaiah, which I have read to many Mahommedans, and some Jews. With the former, almost all my arguments turn upon the person, crucifixion, and atonement of Christ, the sinful condition of mankind, and the necessity of such a Saviour as the Scripture reveals; doctrines exceedingly abhorrent to most of them."

The latest accounts which have been received from the Missionaries are dated the 16th of June. Peace had been restored in Kabardia, by means of a Russian force sent thither for that purpose; and the Missionaries had returned in consequence to their old station at Karass, where they were busily employed in prosecuting the objects of their Mission.

In the month of May last, four Missionaries sailed from Leith to join their brethren in Tartary; two of whom had previously been taught the Russian language, and the art of printing. Of the others, one is a blacksmith and the other a weaver, who, it is hoped, by working at their trades and teaching them to some of the natives, will render a most important service both to the Mission and to the inhabitants in general. A printing press and font of Arabic types, 750 copies of an Arabic tract written by Mr. Brunton against Mahommedanism and printed in London, 25 copies of the Arabic New Testament, and of an Arabic abridgement of the Bible, obtained from the venerable Society for promoting Christian Knowledge, together with a great variety of necessary articles, were sent out about the same time.

These Missionaries arrived at Petersburgh on the 2nd of June, where they were graciously received by Count Kotzebue, the minister of the interior, who readily afforded them every facility for prosecuting their journey to Karass, which they commenced on the 17th of July, in company with some Moravians bound to Sarepta.

JEWS.

The following information respecting this people is taken from a weekly newspaper, and we hope is accurate.

"It is in contemplation to collect together the converted Jews from different parts of this kingdom, and of

* They have been sent out since.

† Any one who should furnish the Society with a Turkish Dictionary would essentially serve the Mission.

the Continent, (of whom upwards of twenty have already been heard of,) and to form them into a Christian Society. This measure might be the means of exciting a spirit of enquiry among the descendants of Abraham: it would afford an asylum to such as embraced the Gospel, and thereby became aliens to their own family: and it would probably kindle the zeal of many Christians."

One step seems already to have been taken for realizing this plan. A Mr. Frey, a converted Jew, has begun to preach a lecture every Saturday evening at seven o'clock, to his brethren, at a chapel in Jewry-street: and he has also established a prayer meeting for converted Jews, on the Friday evening, at his own house.

AMERICA.

In Charlestown, South Carolina, several gentlemen, anxious to counteract the growing spirit of infidelity and libertinism which pervades the United States, have instituted a periodical publication, which appears on the first day of every month, entitled, "the Christian Panoplist." The object of it is to exhibit, defend, and enforce the vital, practical, religion of the sacred Volume. May abundant success attend their labours!

INDIA.

Five Missionaries, from the *London Missionary Society*, had arrived at Tranquebar, where they had met with a very kind reception, and where three of them were diligently employed in learning the Tamulean language. The other two had departed from Tranquebar for Ceylon to commence their Mission in that island. A third, Mr. Palm, on his way to Ceylon, had arrived at the Cape of Good Hope. He thence writes, that Mr. Kicherer, with the converted Hottentots who accompanied him to this country some time ago, had arrived in safety at the Cape, and had found his Hottentot congregation in a better situation than he could have expected. Mr. Palm states, that he met at the Cape with six Hottentots of Dr. Vanderkemp's, congregation, with whom he had much edifying conversation. They sang very agreeably, and a young woman read a chapter in the Bible. Being asked whether she would adhere to Christ, she replied, "I will never leave him: he is my only Saviour."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

DURING the course of the present month the aspect of affairs on the Continent has undergone a very important change. The new Emperor of FRANCE, instead of embarking the numerous legions which he had collected on the opposite shore for the invasion and plunder of this country, has been obliged to abandon the sea coast with precipitation, and to carry his armies to the defence of his own frontier from the menaced attack of AUSTRIA. About the 1st instant, nearly all the troops which had been encamped in the vicinity of Calais and Boulogne, amounting, as is said, to 100,000 men, broke up their quarters and proceeded in different divisions to Strasburgh; that being the quarter in which the danger is most imminent. A large Austrian army of upwards of 60,000 men has already passed the Inn, and established itself in Bavaria, notwithstanding the explicit avowal of Bonaparte that he should consider such a step as a declaration of war. Another of considerable force has advanced to the Italian frontier. Besides those, camps are forming in different parts of the Austrian dominions, to be employed as occasion may require. The whole amount of the Austrian force already on foot, and capable of being brought into action, is rated at 250,000 men. Of these the Archduke Charles is to have the principal command.

The vigour of preparation manifested by RUSSIA appears not to be inferior to that of her ally. Two large armies are already said to have reached the Austrian part of Poland, and to be on their march to the scene of action. Their number is estimated at 100,000 men. A very considerable force has also appeared in the Baltic, and is said to be about to disembark in Swedish Pomerania, for the purpose of ridding the North of Germany of its French intruders, and perhaps of making a diversion on the side of Holland. The military preparations of SWEDEN are stated as very considerable, and a number of troops have assembled at Carlscrona for the purpose of being conveyed to Pomerania. The PORTE,

it is supposed, will enlist herself on the same side, though her alliance can be of little use to either party.

"In the present state of the Continent, much solicitude is naturally entertained as to the part which the King of PRUSSIA will take. A special mission sent from Bonaparte appears to have failed in the attempt to persuade him to forsake, in favour of France, that system of neutrality which he has hitherto so strictly maintained; and in a note addressed to the French minister, he has plainly intimated an opinion, that Bonaparte had acted unwarrantably in annexing Genoa to France. In the mean while his armies are augmenting, with the professed view of causing his neutrality to be respected; and he is said to have invited DENMARK, SAXONY, HESSE, and some other of the German powers, to join together in maintaining their neutral rights.

A note which Bonaparte has caused his minister to present at the Diet of Ratisbon, is filled with complaints against the Emperor, particularly for disturbing him in his projects against England, and it formally announces that he will direct his efforts to every quarter in which France shall be menaced; as "he has sufficient strength to contend against England with one hand, and with the other to defend the honour of his standards, and the rights of his allies."

By a late decree of the French Senate, the Republican Calendar will be abolished, and the Gregorian restored, on the 1st of January next.

An earthquake which took place in the kingdom of NAPLES on the 26th of July has been attended with terrible devastation, particularly in the City of Naples, where a number of houses have been destroyed, and a great many more damaged.

ALGIERS.

A dreadful massacre of the Jews is stated to have lately taken place in this city. The perpetrators of it were the Moorish soldiery. The object seems to have been the rich booty to be obtained by the plunder of the Jewish houses. That booty is said to have been immense.

AMERICA.

The crops in this country are represented as the most abundant and excellent in quality known for many years.

A Treaty concluded lately with the Indian Tribes, is stated to have added 12,000,000 acres to the territory of the United States in return for a trifling annuity.

We are concerned to state, that the Yellow Fever has again appeared in the United States.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

ON the 25th of August, after a long illness, His Majesty's brother, His Royal Highness the Duke of GLOUCESTER, departed this life. In consequence of this afflictive event a general mourning has taken place throughout the kingdom. His Royal Highness is succeeded in his titles by his son Prince WILLIAM of GLOUCESTER.

An expedition has lately sailed from Cork under the command of Sir David Baird, the object of which is supposed to be the reduction of the Cape of Good Hope, and afterwards of the Isle of France. The number of troops embarked on this service is estimated at upwards of 7000 men.

Another expedition of considerably greater magnitude, which is now in a state of forward preparation, has naturally excited a very lively interest in the country. The troops to be engaged in it are said to amount to 50,000 men, the command of which, it is supposed, will devolve on General Moore. Nothing has transpired with respect to the destination of this armament, though various rumours are of course in circulation. The destruction of the combined fleets in the harbour of Cadiz; the causing a diversion of the French force by real or pretended attempts on Boulogne; the co-operation with Austria in delivering Italy from the dominion of France, or with Russia in emancipating Hanover and Holland from the same yoke; have all been mentioned as probable objects of the expedition.

NAVAL INTELLIGENCE.

The combined French and Spanish fleets have at length taken refuge in the Port of Cadiz, where they are now blockaded by the united squadrons of Admirals Collingwood and Calder, amounting to twenty-six sail of the line. Admiral Lord Nelson has sailed from Portsmouth, with several line of battle ships, to take the command of the whole.

On the evening of the 21st of August, the Brest Fleet, consisting of twenty-one sail of the line and four frigates, appeared outside of the harbour. Admiral Cornwallis in the morning endeavoured to bring the enemy, who were then under weigh, to action; but when their headmost ship was within gunshot she fired a broadside and tacked: the rest did the same and took up their anchorage between the points of the harbour. An attempt was then made

to cut off the sternmost ships; but a heavy fire from the batteries of shot and shells prevented success.

His Majesty's frigate Phœnix has captured and brought into port La Didon, said to be the fastest sailing frigate in the French service, of 44 guns and 330 men. The battle was obstinately contested for three hours, and our victory was attended with considerable loss.

Two of the French ships engaged in the capture of his Majesty's frigate Blanche have fallen into our hands. A third narrowly escaped.

The homeward bound Jamaica Fleet arrived the beginning of this month. Five out of 156 sail were captured by the enemy.

The homeward bound East India Fleet has also arrived, and without the loss of a single ship. The cargoes brought in it to this country are valued at between nine and ten millions sterling, exclusive of the duties.

The Sheerness, of 44 guns, was lost in a gale of wind at Trinconalee; the crew saved. The Psyche, which sustained so much damage previous to her capture by the St. Fiorenzo frigate, has been run on shore to prevent her sinking.

A large fleet of 300 sail of merchantmen is daily expected from the Leeward Islands.

ECCLESIASTICAL PREFERMENTS.

Rev. Peter Lathbury, LL. B. Livermere Magna and Livermere Parva RR. both co. Suffolk.

Rev Peter Elers, M. A. Addington R. co. Kent, *vice* Hill, dec.

Rev. Joshua Stopford, East Mardon V. co. Sussex.

Rev. Barre Phipps, Nuthurst R. Sussex.

Rev. R. Wright, D. D. rector of Wold, co. Northampton, Whitechapel R. London,

Rev. Philip Novill Jodrell, B. A. vicar of Portchester, Yelling living, co. Huntingdon.

Rev Hugh Rogers, B. A. St. Ewny R. near Redruth, co. Cornwall.

Rev. W. T. Stanes, B. A. Shorne V. co. Kent, *vice* Foote, dec.

Rev. T. Butt, M. A. Talgarth living, co. Brecon.

Rev. E. Bowles, Bradford V. Wilts, *vice* Randolph.

Rev Thomas Henry Whorwood, Headington V. co. Cambridge, *vice* Wilkes, resigned.

Rev. Robert Burnes, Gorlestone with South Town V. otherwise Little Yarmouth, and West Town annexed, Norfolk

Rev. Nicholas Bull, Saffron-Walden V. Essex, *vice* Gretton, resigned.

Rev. Richard Birch, North Fambridge R. Essex, *vice* Rev. Henry Bate Dudley, promoted to the chancellorship of the diocese of Ferns, with the rectory of Kilscoran, co. Wexford, in Ireland, *vice* Dr. Butson, promoted to the bishoprick of Clonfert; and the Rev. Thomas Griffinhoofe, Mayland V. co. Essex, *vice* Birch.

Rev. Edward Hodgson, Rickmansworth V. Herts.

Rev. Thomas Mills, M. A. alternate morning-preacher at Portman Chapel, and lecturer of St. Olave, Hart-street, Crutched-friar, Dembleby R. co. Lincoln, *vice* his father, dec.

Rev. Joseph Walls, M. A. East Kirkby V. co. Lincoln.

Rev. Temple Fiske Chevallier, M. A. licensed to the perpetual curacy of Aspall, co. Suffolk.

Rev. William Greenwood, B. D. Hellesdon cum Drayton R. Norfolk.

Rev. Thomas Bland, Toftrees V. Norfolk.

Rev. John Chapman, Imber donative, Wilts, *vice* Rev. F. Skurray, promoted to the living of Lullington, co. Somerset.

Rev. Mr. Hume, Brixton-Deverel R. Wilts, *vice* Dobson, dec.

Rev. D. Williams, Tilshead living, Wilts.

Rev. William Boldero, rector of Woodford, Essex, Carleton R. co. Cambridge.

Rev. Dr. Waddington, prebendary of Ely, Northwold R. Norfolk, *vice* Hinton, deceased.

Rev. Brownlow York, M. A. Downham R. in the Isle of Ely, *vice* Waddington, resigned.

Rev. R. Foster, Marsden V. in the diocese of Bristol.

Rev. John George Griffinhouse, B. D. Catherington V. Hants.

Rev. Walter Brown, M. A. rector of Woodstock, to a prebend of Canterbury Cathedral, *vice* Dr. Vyner, dec.

Rev. Charles Baker, Telsford R. Somerset.

Rev. Thomas Raddish, M. A. Treeton, R. near Sheffield, in exchange for Storring R. co. Sussex

Rev. Thomas Jack, B. D. Forncett St. Mary and St. Peter R Norfolk.

Rev. Walter Johnson, of Spalding, co. Lincoln, Weston V. near that place.

Rev. Thomas Zouch, of Sandall, near Wakefield, to a prebend of Durham Cathedral, *vice* Dr. Bathurst, Bishop of Norwich.

Rev. Thomas Sutton. M. A. Sheffield V. co. York.

Rev. Sir T. H. Coles, Bart. Honington V. co. Lincoln.

Rev. E. Latter, B. D. Warley Magna R. Essex, *vice* Foster dec.

Rev. William Yates, of Sidney-Sussex College, Cambridge, and Fulham Park, Middlesex, appointed (by the Prince of Wales) one of his chaplains in ordinary.

Rev. David Berouer, B. D. Everley R. co. Wilts.

Rev. Thomas Carr, of Thorner, near Leeds, Thorner V. of which he had been curate 24 years, *vice* Carne, dec.

Rev. James Stuart Mackenzie, M. A. perpetual curate of Thetford St. Mary, Bracon-Ash R. co. Norfolk.

Rev. Thomas Chivers, M. A. Harlington R. co. Middlesex.

Rev. George Henry Watkins. M. A. St. Swithin, London Stone, Cannon-street, and St. Mary Bothaw, RR. *vice* Palmer, dec.

Rev. George Rogers, M. A. Market-Lavington V. Wilts.

Rev. L. K. Pitt, Hinton-on-the-Green, R. in the diocese of Gloucester, *vice* Grésley, resigned.

Rev. H. St. John Bullen, head-master of Leicester Grammar School, Tuddenham V. co. Suffolk.

Rev. Mr. Watson, elected to Costessey Curacy, near Norwich.

Rev. Wm. Talbot, M. A. Clifton Reynes R. Bucks, *vice* Cathcart, resigned.

Rev. George Pawson, Mettingham V. co. Suffolk, *vice* Safford, dec.

Rev. James Burgess, M. A. Hanworth R. co. Middlesex.

Rev. William Denison, B. D. Cublington R. Bucks.

Rev. R. Morres, of Britford, to a prebend of Salisbury Cathedral.

Rev. H. J. Randolph, Newington-Bagpath R. in the diocese of Gloucester.

Rev. Charles Lethbridge, M. A. Stoke-Climsland R. Cornwall, *vice* Radcliffe, dec.

Rev. Henry Hodgkinson, M. A. rector of Arborfield, Berks, Shadingfield R. Suffolk, *vice* Sharpe, dec.

Rev. Jn. Brewster, M. A. vicar of Greatham, co. Durham, Redmarshall R. in the same county, *vice* Tidy, dec.

Rev. Townley Clarkson, M. A. Hinxton V. in the diocese of Ely.

Rev. George Stanley Faber, M. A. Stockton-upon-Tees V. co. Durham.

Rev. George Cuthbert, rector of Shaw, Berks, to the sub-deanry of York Cathedral, *vice* Skynner, dec.

Rev. Luke Booker, LL. D. Tedston-de-la-Mer R. co. Hereford, *vice* Tomkyns, resigned.

Rev. Thomas Leigh, rector of Wickham-Bishops, Pattiswick R. co. Essex, *vice* Shephard, dec.

Rev. Dr. Ridley, Kirby-Underdale R. co. York, *vice* Bourne, dec.

Rev. William Browne, Charsfield perpetual curacy, co. Suffolk.

Rev. Duke Yonge, B. A. Willoughton otherwise Willorton V. co. Lincoln, *vice* Bassett, dec.

Rev. J. Morgan, B. D. Ludwaidine V. with its appendant chapelries, co. Hereford; and appointed master of St. Ethelbert's Hospital in Hereford.

Rev. Daniel Packard, B. A. Fordley R. and Westleton V. both co. Suffolk.

Rev. R. Halke, Baddlesmere with Leveland RR. Kent, *vice* Thompson, dec.

Rev. M. Rotton, Selling V. Kent, *vice* Halke, resigned.

Rev. Mr. Fothergill, Gainsborough V. co. Lincoln, *vice* the Rev. Mr. Urquhart, resigned, on being presented to Broadmayne R. co. Dorset, *vice* Fothergill.

Rev. John Mansfield, B. D. rector of Patrington, co. York, Rowner R. Hants.

Rev. Leigh Richmond, M. A. Turvey R. co. Bedford, *vice* Middleton, dec.

Rev. R. Lingen, M. A. rector of Castle-Froome, co. Hereford, Rock R. co. Worcester, *vice* Watkins, dec.

Rev. Morgan Graves, grand-nephew of the late venerable incumbent, Claverton R. near Bath.

Rev. John Custance Leak, West Beckham curacy, Norfolk.

Rev. W. Carwardine, jun. Cavenham V. *vice* his father, resigned.

Rev. Mr. Ray, of Boreham, co. Essex, Pakenham V.

Rev. William Harding, Sulgrave V. co. Northampton.

Rev. H. Phillpotts, Bishop-Middleham V. co. Durham.

Rev. Richard Burnett, B. A. St. Andrew's Curacy, near Bungay, Suffolk, and to the mastership of that free grammar school.

Rev. Ralph Churton, archdeaconry of St David's, *vice* Moss, dec.

Rev. Warre Squire Bradley, M. A. Chard V. co. Somerset.

Rev. James Dalton, M. A. Croft R. co. York, *vice* Bowerbank, dec.

Rev. William Michell, M. A. Cotleigh R. Devon, *vice* James Michell, dec.

DEATHS.

JULY 4. In Guy's Hospital, Southwark, in consequence of a fall from his horse, in a fit, on the Greenwich Road, a few days before, —— COPPINDALL, Esq.

July 6. WILLIAM BARNES, Butcher, of Stanwix, went to bathe in the River Eden, near the Sorceries, where he amused himself for a considerable time by swimming.

He was at last observed to fall upon his back in the water, and never rose more.

July 7. Aged 76, Mr. NORTON, sen. of Wansford. He was unfortunately overturned, a few days before, in the Nelson Coach, and received so much hurt as to cause his death.

July 11. Rev. JOHN SALT LOVAT, 27 years rector of Loughton, Essex.

July 14. At Copenhagen, aged six weeks, the Princess MARIA, daughter of the Hereditary Prince of Denmark.

July 18. Suddenly, at Dublin, the Rev. Dr. TRAVERS HUME, Rector of Ardee and Glassnevin, eldest son of Surgeon Hume, of Dublin, and brother of Dr. Hume, of Lower Grosvenor-street, London. He appeared in excellent health and good spirits at dinner. Mrs. Hume, Miss Herne, a visitor, and the governess and children, had not retired many minutes to the drawing-room when Miss Georgina Hume, his second daughter, returned to the dining-room, and, on opening the door, found her father extended on the floor. Her shrieks alarmed the rest of the family, who flew to the spot. Mrs. Hume threw herself upon the floor, and endeavoured to raise him, but to no purpose. He has left nine children by his wife, now a disconsolate widow. Within a few months he had lost two sons, and an amiable daughter-in-law.

July 18. Killed by a cannon-ball, at the moment he was encouraging his men, and ordering them to cheer, Lieut. JAMES MARSHALL, commanding the Watchful Gunbrig, off the coast of Boulogne. The shot entered his right side, just above the hip-bone, carrying away his bowels and some of the lower ribs. He just exclaimed, "O my God!" and fell lifeless on the deck.

July 18. Mr. THOMAS COOK, an Exciseman, went to wash himself off the Customhouse-quay, and; not being a swimmer, laid hold of the end of a rope fastened to a ring on the wharf; whilst he employed one hand in washing himself, the rope slipped through the other hand, and, sinking under some barges, he was drowned.

July 20. At his house in Oxford, the Rev. WILLIAM FOTHERGILL, D. D. rector of Charlton-upon-Otmore, vicar of Steventon, Berks, and formerly fellow of Queen's College, Oxford.

July 20. At Sykes, near Keswick, in Cumberland, the Rev. THOMAS ROBINSON, curate of St. John's Chapel in Keswick. He was found dead in his room on the morning of the 21st. He had expired in the act of winding-up his watch, having the case hanging upon the thumb of his left hand, and the key in his right. He is supposed to have been about 44 years of age.

July 21. Aged 57, the Rev. RICHARD WILLIAMS, Vicar of Oakham cum capellis de Edgeton, Langham, Barleythorpe, and Brook, and formerly of St. John's College, Cambridge; the Rev. Richard Williams, his son, has succeeded to the living.

July 25. Rev. Mr. MORSE, vicar of Marton, near Coventry.

July 27. In his 76th year, the Rev. THOMAS WELSH, of Wasperton, co. Warwick.

July 27. At Shilvoden, near Antrim, Ireland, in his 27th year, the Rev. JAMES KENNEDY.

July 31. In an apoplectic fit, at Mr. Jackson's house at Guildford, aged 54, Mr. JONAS MALDEN, surgeon, of Putney, Surry.

July 31. Rev. PHILIP HENVILLE, many years curate of Damerham, Wilts.

August 6. Rev. WILLIAM STEVENSON, Rector of Borley and Langenhoe, Essex.

July 18. Mr. JOSEPH JAMESON, blacksmith, of the Close, Newcastle. Being employed in the Soap-house of Messrs. Doubleday and Ebsterby, while reaching over the cauldron, his foot slipped, and he was instantly precipitated among the boiling liquor. The vessel was soon emptied, and the body taken out; but life was gone.

July 21. At Ulverstone, co Lancaster, Major JOHN PERRYN, formerly captain of the 12th regiment of foot, and third son of the late Sir Richard Perryn, Knt. one of the Barons of the Exchequer. His death was occasioned by being thrown out of his chaise two days before, by which his leg was fractured, and a mortification ensued.

July 21. In the prime of Life, Mr. HENRY FINCH, of East Hanningfield, Essex, farmer. On the 18th he went into a field, where he received a sting in the thigh, which he at first imagined to be caused by a nettle. The wound, however, was soon attended with those symptoms which proved it to be the bite of an adder, and caused death.

July 21. At Twerton, in consequence of an injury received by falling under a cart, Mr. GEORGE POCOCK, son of Mr. Pocock, baker, of that village. He was a young man about 18 years of age.

July 22. In his 21st year, of an inflammation in his bowels, FRANCIS WILLIAM EDWARDS, scholar of Trinity College, Cambridge, and eldest son of John Edwards, Esq. of Blackheath.

July 24. WILLIAM GARNET, a young man, aged 22, residing at Stanwix, went to bathe in the Eden, near to the foot of Potterill; but the water at that place being of a very unequal depth, he was suddenly precipitated into a place many feet deep. His companion, observing the accident, immediately reached out to him a stick, which was lying at the water's edge; Garnet laid hold of the stick, which, being rotten, broke in his grasp, and the unfortu-

nate youth, after uttering an ejaculation to the Almighty, was drowned.

July 25. At his house at Bishopstone, near Salisbury, while speaking to a friend, Mr. JOHN HEWETT.

July 25. In consequence of an injury received by being thrown from a gig on the 16th, Mrs. GLEDHILL, wife of John Gledhill, Esq. of Chapeltown, near Leeds.

July 25. Found dead in the turnpike-road at Pontonville, Mrs. F. Standish, a widow lady. She had paid a visit to a neighbour, where she drank tea, and supped. Her abode being very near, she refused to be escorted home, and it is supposed fell down in an apoplectic fit, as it was evident she had not been ill-treated or robbed.

July 27. Fell down in a fit, while serving behind his counter, and instantly expired, Mr. PAYNE, cheesemonger, at Holborn-bridge.

July 29. The only son of Charles Lilly, Esq. of Coventry, observing a poor man who had been fishing near that city in great danger of being lost, plunged into the water to his assistance, and both were unfortunately drowned. The bodies were found in about 20 minutes, and every means used to restore life, but without effect.

July 30. Suddenly, as he was entering Astley's theatre, THOMAS MONTOLIEU, Esq. of Brompton.

July 31. At the house of her brother, Mr. Taylor, of Hull, aged 20, Miss SARAH TAYLOR, of Snaith. She came over the Humber that evening, ate a hearty supper, and went to bed in perfect health. On awaking in the night, she complained of a pain in her ear, and died immediately.

July 31. At his father's house in Cursitor-street, Chancery-lane, in his 17th year, of an inflammation in the bowels, with which he was seized on the 29th, SAMUEL RICHARD GAY.

August 1. Of a fit, in his bed, at Sandgate, Kent, in his 60th year, WILLIAM COLEMAN, Esq. of Enfield, in the commission of the peace for the County of Middlesex.

August 8. At the great age of 109, Mrs. PRUDENCE BOOTH, of Park-lane.

August 8. About 9 o'clock this evening, as FRANCIS HAYES, Esq. Mayor of Northampton, apparently in good health and spirits, was going down a country-dance at his own ball at the George Inn, he suddenly fell, and instantaneously expired, without moving a limb or uttering a groan.

August 10. At Faversham, Kent, aged 68, the Rev. ATHELSTAN STEPHENS, many years vicar of Graveney, and rector of Goodneston, near Faversham.

August 15. At her house in Stanhope-street, Mayfair, aged 69, the Dowager Marchioness of STAFFORD.

August 17. Mr. BRYAN DEAN, of Burley, in Rutland. He was returning from Oakham Market, much intoxicated, and it is supposed fell from his horse, as he was found dead, with one foot in the stirrup.

August 19. At his seat at Forthfield, near Rathfarnham, county of Dublin, the Right Hon. Barry Lord Viscount AVONMORE, Lord Chief Baron of his Majesty's Court of Irish Exchequer, and Registrar of the High Court of Chancery in that Kingdom.

ANSWERS TO CORRESPONDENTS.

WE request our readers to correct an error of the press, which occurred in the Account of Miss Pearson's Death in our last number, p. 515, col. 2, line 11, where *a few* WEEKS ought to have been printed instead of *a few* MINUTES.

We have been favoured with a sight of Four Letters, addressed (not sent) to the Editor of the Christian Observer, by the Rev. JOHN OVERTON, which, whatever may be their merit in other respects, contain, we doubt not, a very faithful representation of the feelings of that gentleman with regard to our criticisms on his "True Churchmen ascertained." Had we not been afraid of appearing to be deficient in the respect which is due to him, we should have inserted, in this place, a few remarks intended to obviate such of the misconceptions into which he seems to us to have fallen, as are of any importance. They will appear, however, in a future number.

We are sorry that the insertion of HARDWICKE's Paper has been so long delayed. We hope to find room for it in our next.

Two Correspondents have thought proper to be mightily displeased with the Christian Observer, because the Newsman or Bookseller, who sends them the work, chose to put a printed bill, advertising a Collection of Farces, within the leaves of their copy for last month. The wrath of our correspondents, however, is certainly misplaced; as we are no more answerable for the provoking intrusion of the hand-bill in question, than we should be for their being interrupted in passing along the streets by a distributor of lottery advertisements.

B. T.; T. R.; FELIX; P. H.; DEFENSOR; J. F.; R. J. N.; BOETHOS; and UBULUS; will appear the first convenient opportunity.

AMICUS; JACOBUS; and FIDES, are received.

; R. K. L.; TIMOTHEUS; C. H.; G. J. V.; JULIA; J. F. H. have been received, and are under consideration.

The objections which PET makes to Doddridge's form of self-dedication to God, would apply with equal, nay, with greater force, to the baptismal engagement.

THE

CHRISTIAN OBSERVER.

No. 46.] *OCTOBER*, 1805. [No. 10. Vol. IV.

Religious Communications.

SKETCHES OF THE REFORMATION, NO. VII.

IN my last I laid before your readers a short view of the opinions expressed on the subject of Predestination, in the publicly authorized writings of the reign of Edward VI. The next document to which, in pursuing this inquiry, I would direct their attention is the Bible, commonly called "the Bishop's Bible," which appeared in the reign of Queen Elizabeth. It will, however, be proper, before I proceed, to give some account of the circumstances which attended its publication.

"Among the noble designs of Archbishop Parker," observes the indefatigable Strype, "must be reckoned his resolution to have the Holy Bible set forth well translated into the vulgar tongue."—"And he had about this time (1565) distributed the Bible, divided into parts, to divers his learned fellow Bishops, and to some other divines that were about him, who cheerfully undertook the work." The Archbishop sent "withal his instructions for the method they should observe; and they to add some short marginal notes for the illustration or correction of the text. And all these portions of the Bible being finished, and sent back to the Archbishop, he was to add the last hand to them, and so take care for printing and publishing the whole." *Strype's Parker*, p. 207, 208.

This Bible was first published with the royal sanction in 1568, and was called *the Bishop's Bible*, "because the Archbishop and the Bishops had the chief hand in correcting, reviewing, and publishing it."—*Strype's Parker*, p. 272. Of this Bible a second edition, corrected, amended, and improved, was printed in folio in the year 1572, a copy of which is now before me. Prefixed to it is a preface written by Archbishop Parker, the same which is inserted in the Appendix to Strype's Life of that Prelate, No. 83. Before the New Testament is another preface written by the same hand, and of which a correct copy will be found No. 84 of the same Appendix. From these Prefaces I shall give a few extracts.

"They," the Scriptures, "concern all of what nation, of what tongue, of what profession soever any man be. For to all belongeth it to be called unto eternal life, so many as by the witness of the Scripture desire to find eternal life. No man, woman, or child, is excluded from this salvation; and, therefore, to every of them is this spoken," "*search ye the Scriptures*, whereby ye may find eternal life."—"For he that hath care of all, he accepteth no man's person: his will is that all men should be saved; his will is that all should come to the way of truth."—"Only search with an humble spirit, ask in continual prayer, seek with purity of life, knock with perpetual perseverance, and cry to that good spirit of Christ the comforter. And surely to every such asker it will be given, such searchers must needs find, to them it will be opened. Christ himself will open the sense of the Scriptures, not to the proud, or to the wise of the world, but to the lowly and contrite in heart."—"To find Christ as their Saviour; to cleave to his salvation and merits; to be brought to the low repentance of their lives, and to amend themselves; to raise up their faith to our Saviour Christ; so to think of him as the Scriptures do testify of him: these be the principal causes why Christ did send the Jews to search the Scriptures." Archbishop Parker's Preface to the Old Testament.

"The law was given by Moses, but grace and verity came by Jesus Christ, which grace this book of the New Testament doth most evidently commend and set out. In this is discovered the whole mystery of our

salvation and redemption purchased by our Saviour Christ."—"These be the mysteries of our faith, these be the grounds of our salvation: these be thus written, that we should believe them, and by our belief should enjoy life everlasting."—"This is the last prophet to be looked for to speak unto us. In him be universally inclosed the riches and treasures of the wisdom and knowledge of God his Father. By him hath he decreed finally to judge the whole world, the living and the dead. By him hath he decreed to give to his elect the life everlasting; and to the reprobate, who hath contemned his life and doctrine, death everlasting."—"Here may we behold the eternal legacies of the New Testament, bequeathed from God the Father in Christ his Son to all his electes."—"Let us now, good Christian people, rejoice in these glad tidings, expressed unto us by the name of the Gospel of our Saviour Christ: and let it never fall out of our remembrance, that we were sometime overwhelmed in darkness and set in the shadow of death. Let us consider that we were sometime, by our natural birth, the children of God's wrath, and wholly estranged from the houshold of God."—"If we be now the children of light, let us walk in this our light in all holiness and godliness of life, approving that which is pleasing to the Lord. Let us have no fellowship with the unfruitful works of darkness."—"Let us follow the truth in love and charity, and in all things grow up unto him which is the head, that is, Christ our Saviour. If we be now the children of grace, and made lively members of his body, though sometime strangers and foreigners far off, and made near by the blood of Christ, and made citizens with the saints and of the houshold of God: let us direct our hearts thither, where our head is, delighting ourselves in all heavenly cogitations, walking in all spiritual works, and fruits of the spirit, as God's dear elect. God grant that Christ may so dwell in our hearts by faith, that we may be able to comprehend with all saints the unspeakable love of Christ, which passeth all men's knowledge." Archbishop Parker's Preface to the New Testament.

Having thus given a view of the circumstances which attended the publication of *the Bishop's Bible*, and exemplified, by extracts from the Prefaces, the spirit and sentiments of the chief promoter of that work, it is time that I should return, to what is the main purpose of the present paper, the illustrating, by a reference to this Bible, the opinions of our Reformers respecting Predestination and Election. The extracts already given from the Prefaces will serve to throw some light on this subject. But, besides these, the Bible in question contains a number of notes added by the translators, and revised by the Archbishop. Of these I have selected such as seem to have any relation to the point in hand, which I submit entirely to the judgment of the reader, without presuming to interpose any comment of my own. The extracts which follow are all taken verbatim from the Bishop's Bible, the sacred text being distinguished from the remarks of the annotators, by being printed in the italic character.

Genes. xii. 1. "*I am the Almighty God, &c.*"—"God freely chooseth his, that they should be holy and without hypocrisy before him."

Genes. xxviii. 15. "*I will not leave thee.*"—"God taketh all the charge of his elect, and never forsaketh them."

Exod. vii. 3. "*I will harden Pharaoh's heart.*"—"God was no cause of Pharaoh's sin, though he executed this just judgment upon him."

Exod. xxxii. 32. "*Wipe me, I pray thee, out of thy book.*"—"Out of the number of them that be elect and predestinate to life everlasting."

Ver. 33. "*I will put him out of my book that hath sinned against me,*" (i. e.) "I will make it known that he was never any of the elect."

Deut. xxx. 19. "*Therefore chuse life.*"—"That is to say, shew thy love and obedience to God, which is not performed by our own strength, but by God's grace working in his elect."

2 Kings iii. 14. "*And it were not that I regard the presence of Jehosaphat, I would not look towards thee nor see thee.*"—"God suffereth his word to be declared to the wicked because of the godly that are among them."

Psalm cx. 3. "*Thy people will be very willing, &c.*"—"Christ and his holy word shall be received of his elect most willingly."

Malachi i. 2. "*Was not Esau Jacob's brother, yet loved I Jacob.*"—"In our election is God's great love to us ward declared."

Luke xix. 9. "*Because that he is also the child of Abraham.*"—"To be the child of Abraham is to be freely elect, Rom. xi.; and to continue in the steps of Abraham's faith, Rom. iv.; and to do the works of Abraham, John viii."

John xvii. 9. "*I pray not for the world,*"—"That is, the reprobate that seek the world and not Christ."

Rom. ix. Contents ver. 11. "Paul treateth of election and reprobation."

Rom. ix. 11. "*That the purpose of God by election might stand.*"—"The will and purpose of God is the cause of the election and reprobation: for his mercy and calling through Christ are the means of salvation, and the withdrawing of his mercy is the cause of damnation."

Rom. xi. 35. "*Either who hath given unto him first, and he shall be recompensed again.*"—"By this the Apostle declareth, that God by his free-will and election doth give salvation unto men without any desert of their own."

1 Cor. ix. 27. "*But I tame my body, and bring it into subjection; lest by any means that when I have preached to others I myself should be a castaway,*" (i. e.) "lest he should be reproved of men, when they should see him do contrary or contemn that thing which he taught others to do."

Ephes. i. Contents ver. 4. "St. Paul sheweth that the chief cause of their salvation standeth in the free election of God through Christ."

Ephes. i. 5. "*Who hath predestinated us into the adoption of children.*"—"Whereas we were not the natural children, he received us by grace and made us his children."

Coloss. i. 26. "*But now is opened to his saints,*" viz. "whom he hath elected and consecrated to him by Christ."

1 Thess. i. 6. "*Having received the word in much affliction, with joy of the Holy Ghost.*"—"To believe and be fully persuaded to have the gifts of the Holy Ghost, and joyfully to suffer for Christ's sake, are most certain signs of our election."

2 Tim. ii. 19. "*But the strong foundation of God standeth still,* &c."—"He groundeth on God's election and man's faith."

2 Tim. iv. 4. "*The Lord reward him,*" Alexander the coppersmith, "*according to his deeds.*"—"Paul saw in him manifest signs of reprobation."

James i. 17. "*Every good giving, and every perfect gift, is from above.*"—"Seeing all good things come of God, we ought not to make him the author of evil."

1 Pet. i. Contents. "Peter sheweth that through the abundant mercy of God we are elect, and regenerate to a lively hope."

1 Pet. i. 2. "*Elect according to the foreknowledge of God the Father.*"—"The free election of God is the efficient cause of our salvation: the material cause is Christ's obedience: our effectual calling is the formal cause: and the final cause is our sanctification."

2 Pet. i. 3. "*According as his godly power hath given unto us all things,* &c."—"The sum of our salvation and religion is to be led by Christ to the Father, who calleth us in the Son."

2 Pet. i. 10. "*Give the more diligence to make your calling and election sure.*"—"Albeit it be sure in itself, for as much as God cannot change; yet we must confirm it in ourselves by the fruits of the spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and justifieth us."

Q.

To the Editor of the Christian Observer.

In the Christian Observer for August 1804, there appeared a well written paper on Rom. iii. 25. with the signature W. H. In answer to which, in the number for October, was inserted a letter signed Αφεσις, animadverting upon the correction of our present translation suggested by W. H. It is on the latter of these productions that I beg leave to offer a few remarks.

In the first place let me assure you, that I conceive myself to agree with Αφεσις in religious sentiment, and am therefore far from regarding him with any degree of animosity. Αφεσις is unknown to me both as a scholar and as a man, there is, therefore, no ground either for contempt of his attainments or for personal enmity: and I trust he will consider the liberties taken with his paper, as arising from no other motive than an anxiety to assert its true meaning to a very

important passage of Scripture. The translation proposed by W. H. is as follows:—"For a demonstration of his righteousness, because of the passing by of sins committed in former periods of time, through the forbearance of God." A.'s first objection against this rendering of the passage respects "*the change of declare to demonstrate,*" W. H. says *demonstration*, which being a noun is nearer the original. The correction seems sound, and is supported by the authority of Passor and Leigh; but as the main question is not affected by it I am willing to dispense with it as needless, nor is it one of the three particulars in which W. H. supposes the translation to fail. The next objection is more material. "The expression, η δικαιοσυνη αυτου, his righteousness," says Αφεσις, "does not mean, as I apprehend, 'the righteousness of his laws, the justice of his government, and his own immaculate purity'." W. H. tells us that, as he apprehends, this is the meaning; and the arguments by which he supports his opinion ought, in justice, to be admitted till they are confuted by stronger considerations.

W. H. observes, "our minds are struck with reverential fear when we contemplate *the judgments of war, of famine, and of pestilence; the overwhelming earthquakes, and the devouring fire from heaven*, ought strongly to impress us with a sense of the evil of sin." There is something unfair in adopting these expressions, and remarking that it is not very obvious how the judgments of war, &c. can speak forbearance. W. H. says no such thing; he says that, till the death of Christ, no adequate manifestation was given of the evil of sin: these judgments, it is admitted, were some indications of God's displeasure; but as God, upon the whole, did men good, giving them food from heaven and fruitful seasons, the period referred to must be considered as a period of forbearance in which the holiness and justice of God were not fully manifested.

"Passing by or passing over," says Αφεσις, "ought, in accurate theology, to signify the same as remission or forgiveness; for it cannot be intended to maintain the forbearance of God in the sense of connivance without regard to mediation." That there may be connivance where we cannot infer forgiveness is evident from the Apostle's words, "the times of this ignorance God winked at" (Acts xvii. 30.), nor does W. H. drop a single expression which can induce the suspicion, that he considered this forbearance as unconnected with the mediation; nay, his argument supposes the mediation to be connected with the forbearance, though not in such a way as to make forbearance and forgiveness the same thing; it is the mediation which explains the forbearance, *that* being revealed, the cloud which shaded the divine proceedings is done away, and the righteousness of God is demonstrated.

Αφεσις adds, that the word "Παρεσις does not appear to him properly to signify passing by or passing over, but as properly remission or forgiveness as any other term in the Scriptures." If so, it is remarkable that the passage under consideration should be the only place where it is used to express an idea which occurs so frequently; to Locke and Taylor it appeared so properly to signify passing over, that they have both rendered it by that phrase. Hammond also in his note in loc., "because of the passing by (not taking notice of) past sins." Taylor has also rendered διὰ *in relation to*; respecting which proposition I would remark, that its primary signification is *through*; that, with a genitive, it generally signifies *through, as an instrument, or by means of*; with an accusative, *through, as an occasion*, or *on account of*; but never, I believe, does it signify *in order to*. In Rom. iv. 25. it may appear to have that meaning, but the passage is capable of a different, and perhaps better, interpretation: διὰ, in the passage before us, is translated in the vulgate, *propter* on account of. Αφεσις has taken no notice whatever of W. H.'s remarks on the word προγεγονοτων, they must, therefore, be considered as standing in full force.

I have already observed that Locke and Taylor, though by no means agreeing with W. H. in sentiment, have given the same sense of several material words. It is, perhaps, a circumstance unknown to W. H. himself, that the late Mr. Adam, of Wintringham, in his Commentary on the Romans, has precisely the interpretation which he recommends. It may

further be remarked, that, though the general body of commentators follow the common translation, yet their authority is not to be considered as opposite to the reading proposed. The fair presumption is not that they rejected it, but that it escaped their observation.

J. F.

To the Editor of the Christian Observer.

SIR,

I WISH to attempt a reply to your correspondent Titus on the subject of *a mitigated law*. I acknowledge myself to be one of those persons whom he describes, as "taking for granted that there exists no divine law," (*i. e.* no rule of moral conduct for man), "but what requires from its subject perfect; *i. e.* unsinning, obedience." The words inclosed in the parenthesis do not, indeed, form a part of the proposition as expressed by your correspondent; but I have introduced them, in order to define the nature of that law concerning which we are speaking. To maintain this proposition is, according to the reasoning of "Titus," to be involved on the horns of a most formidable dilemma: for he adds, "since it is evident that such a law cannot be *to a sinner* a rule of life, it follows (if there exists no mitigated law) that all men, as sinners, must be either condemned criminals, or lawless persons." I could have wished that, in this passage, it had been more accurately stated, whether by "all men as sinners," are meant *all men in their natural state*, or "all men *in a state of grace*." For if the former be intended, the difficulty will speedily be solved: since all men, in their natural state, *are* condemned criminals; "concluded under sin," "shut up under the law," "children of wrath." I presume, therefore, that it is the latter interpretation which is to be adopted, and that consequently your correspondent's argument will stand thus. "Since it is evident that a law, which requires perfect, *i. e.* unsinning, obedience, cannot be *to a sinner* a rule of life, it follows that the person who denies the existence of any divine law, but such as this, runs into one or other of the two following errors: either he represents all men in a state of grace to be *condemned criminals*, contrary to the assertion of St. Paul, that *there is no condemnation to them that are in Christ Jesus*; or he describes them as *lawless persons*, in opposition to what the same Apostle, in another passage, declares, that they 'are not without law to God, but under the law to Christ'." Hence Titus infers the necessity of a mitigated law: and, doubtless, if his premises were sound, the conclusion would be just. But is he not aware, that he is raising his structure on ground which will not support it? Where, I would ask, is the *evidence* of his position, "that a law, which requires perfect unsinning obedience, cannot be to a sinner a rule of life?" To those, indeed, who controvert this position, he suggests, in a note, the consideration of the question, "whether a law, which is supposed to command sinless obedience, can also command *repentance*." To the argument intended to be conveyed by this suggestion, I would reply by asking, "And where was it ever implied that such a law *does* command repentance?" Repentance is enjoined, not by the law, but by the Gospel. The law knows nothing of repentance: commands it not: makes no provision for it: in its own nature admits not of it. Its language is, "*Do this and live.*"—"*In the day that thou eatest thereof, thou shalt surely die.*". In what respect then does the consideration recommended bear on the point in question? How does it tend to shew, that a law, requiring perfect obedience, cannot be to a sinner a rule of life? Surely Titus cannot have confounded the idea of a rule of life, *i. e.* a rule by which the life is to be governed, with that of a rule by obedience to which life is to be obtained: and yet his reasoning would almost justify the supposition. That a *sinner* cannot obtain life by obedience to a law which requires sinless obedience, is a proposition fully evident. The very concession of his being a *sinner* implies the forfeiture of life under such a law. Therefore such a law cannot be to him a rule, by obeying which he may obtain life. But that the rule by which his life is to be governed, cannot, in its nature, be a perfect rule; that the standard to which, in all his actions, motives, tempers, and affections, he must labour to attain, cannot in itself be a perfect standard, is a proposition of a very different kind: a proposi-

ion, surely, not self-evident, not to be received on mere assertion, but to be maintained and substantiated by argument and proof. What may be the arguments which Titus would adduce in favour of his cause, I am unable to conjecture; but in opposition to them, and in confirmation of my own opinion, I shall state as briefly as I can the grounds on which I conclude that there "exists no rule of moral conduct for man, but what requires from him perfect, *i. e.* unsinning, obedience."

First.—It appears to me that the essential nature and infinite perfections of the Almighty forbid him to institute any defective or imperfect rule of moral duty. The law which he enacts must be the transcript of his own holy mind, and consequently must be holy. To suppose him the author of a law, which enjoins or admits only a partial obedience, is to strip him of his most glorious perfection, and to conceive of him as a God who can tolerate iniquity. It may, indeed, be said, that God cannot reasonably demand a more extensive obedience from his creatures than they are enabled to render; and that, therefore, he must in justice proportion the measure of the services required of them to the measure of their capacity and abilities. So far as physical or intellectual properties are concerned, I readily admit the force of his argument. God cannot require men to fly, because he has not furnished them with wings; neither can he exact from them the intuitive knowledge which an angel may possess, because he has not endowed them with it. But in services of a *moral* nature, I cannot perceive that the conclusion holds. I cannot perceive how any sinful deterioration in the creature can absolve him from a particle of that perfect moral obedience which he owes to the Creator. Are the fallen angels less bound to love and serve God with all their powers, in their present sinful condition than they were when they kept their first estate? Is the Almighty in justice obliged to lower his demand upon them to the level of their ability to answer it? In other words, because they have made themselves wholly incapable of rendering to him any holy obedience, is he therefore constrained to release them from all obligations to obey him? Was Adam less bound after his fall to love God with all his heart, and soul, and mind, and strength, than he was before it? To admit such a supposition is to introduce endless confusion; to destroy every fixed standard of moral duty; and, in fact, to imply that the more a man has by sin incapacitated himself for obeying God, the less obedience God requires, and must in justice require, of him. The way in which the point should be stated I take to be this. The law of God demands from men no other obedience, either more or less, than what his perfections and their obligations require them to pay; and such obedience must in its nature be perfect and unsinning.

Secondly.—I am confirmed in this opinion by what is positively written in the Scriptures on this point. I do not find, under a dispensation professedly made for man in his fallen and sinful state, any allowed abatement in the rule of moral conduct prescribed to him. When Christ came in the fulness of time to prepare the way for a more complete manifestation of the terms and nature of the covenant of grace, did he, on any occasion, say, that he came to relax the demands of the law, or to lower the standard of moral duty? On the contrary, at the very commencement of his ministry we find him expressly asserting, that he was "come not to destroy the law, but to fulfil it." And though, doubtless, in his assertion he alluded partly to that accomplishment which the types and shadows of the Ceremonial Law were about to receive through him, yet his subsequent discourse plainly shews, that what he here principally designed to state as one of the objects of his coming, was to deliver the moral law from those corrupt glosses and defective interpretations, which the carnal minds of men had put on it, and to restore it to its original purity, and to its extensive spiritual meaning. Did not all our Lord's preaching accord with this statement? When he pointed out the measure of our duty, did he say, that, in any respect, it fell short of loving God with *all* our heart, and our neighbour as ourselves? When he proposed to us a standard for our imitation, did he propose a defective standard; or one which would give the least countenance to a supposition that we were not to aim at an unsin-

ning obedience? "Be ye perfect, even as your father, which is in heaven, is perfect." Nay, is not the example of Christ himself set forth as the great pattern which his people are to follow? Are they not required to walk in his steps; to be conformed to his image; to have that mind which was in him? And surely it cannot be denied, but that this pattern is a perfect pattern.

These are briefly the grounds on which I conclude that there "exists no rule of moral conduct for man, even under a state of grace, but what requires from him unsinning obedience." And hence, in answer to the question which Titus in the conclusion of his letter states, "Has our Lord and Saviour, as mediator, no law appropriate to his kingdom, to which his people are amenable, and which, *by the washing of regeneration and renewing of the Holy Ghost*, they are become capable of obeying?" I reply, if by the expression, "*capable of obeying*," is meant "*capable of rendering a perfect obedience*," that no such law exists: because, though the people of God are in part renewed unto holiness, and may daily be making further progress towards perfection, yet in the present life they never can attain to such a state as to be capable of *perfectly* obeying a divine rule of moral conduct. If by the expression, "*capable of obeying*," your correspondent will allow me to understand "*endowed with a disposition and desire to obey*," I answer to his question, "Yes." Such a law as he describes does exist in the mediatorial kingdom of Christ; the very law, of which I have been speaking throughout, the perfect moral law of God's universal empire. Of this law, however, it cannot, with strict propriety, be said that "the Lord's people are *amenable* to it." For in truth they are delivered from its *condemning* power. In the law written in their hearts they read an evidence of their union with Christ, and of their interest in his promises. In their cordial approbation of the holy and spiritual demands of the law, and in their continual prayers and exertions after a greater conformity to it, they perceive their qualification and meetness for future glory. But as to their actual obedience they see in it so much defectiveness, defilement, and sin, that they make no account of it. They put it altogether away as an unclean thing. Their comfort arises from the reflection, not of what *they* have done or can do, but of what Christ has done for them. Their language is, "Enter not into judgment with thy servants, O Lord. By grace we are saved through faith and not of works."

I hope what I have said may prove satisfactory to "Titus." If otherwise; should he take the trouble to state the points, in which I appear to him deficient, I will endeavour, in a subsequent communication, to express myself more clearly. DEFENSOR.

To the Editor of the Christian Observer.

COMPLAINTS of the age in which men live have at all times been common; and though occasionally overcharged, have been, for the most part, well-founded. In proof of this may be mentioned the coincidence which may sometimes be traced between the faults of one age and of another, or of one description of persons in it and of another. And though this circumstance is by no means favourable to the hope of progressive improvement, it may, notwithstanding, continue to be a motive to urge us to profit by the errors of those who have preceded us. These observations are intended to introduce to your readers an extract from Dr. Owen's Treatise on the Mortification of Sin in Believers; a book which I beg leave strongly to recommend to their perusal. The author had been stating the necessity of the duty of mortifying the deeds of the body, according to the doctrine of St. Paul. Rom. viii. 13. But before he proceeded further with the discussion of his subject, he was led to make the following complaint of the professed Christians of his day. It is somewhat severe; but, I fear, it was neither unjust nor uncharitable. How far the whole picture may fairly represent the characters of any persons professedly religious in the present day, I will not take upon me to determine. To exhibit it, however, may, at least, be profitable by way of warning, if not of reproof and correction.

"Before I proceed," says Dr. Owen, "to the consideration of the

next principle, I cannot but by the way *complain* of many *professors* of these days; who, instead of bringing forth such great and evident fruits of *mortification* as are expected, scarce bear any leaves of it. There is, indeed, a broad light fallen upon the men of this generation; and together therewith many *spiritual gifts communicated*, which, with some other considerations, have wonderfully enlarged the bounds of professors and profession; both they and it are exceedingly multiplied and increased. Hence there is a noise of religion and religious duties in every corner; preaching in abundance, and that not in an empty, light, trivial, and vain manner, as formerly, but to a good proportion of a spiritual gift; so that if you will measure the number of *believers* by light, gifts, and profession, the Church may have cause to say, "Who hath borne me all these?" But now if you will take the measure of them by this great discriminating grace of Christians, perhaps you will find their number not so multiplied. Where almost is that professor who owes his *conversion* to these days of light, and so talks and professes of such a rate of spirituality as few in former days were in any measure acquainted with, (I will not judge them, but perhaps boasting what the Lord hath done in them,) that doth not give evidence of a miserably unmortified heart? If vain spending of time, idleness, unprofitableness of men's places, envy, strife, variance, emulations, wrath, pride, worldliness, selfishness, (1 Cor. i.) be badges of Christians, we have them on us and amongst us in abundance: and if it be so with them who have so much light, and which we hope is saving, what shall we say of some who would be accounted religious, and yet despise Gospel light, and, for the duty we have in hand, know no more of it but what consists in men denying themselves sometimes in outward enjoyments, which is one of the utmost branches of it, which yet they will seldom practise! The good Lord send out a spirit of mortification to cure our distempers, or we are in a sad condition.

"There are two evils which certainly attend every unmortified professor. The first in himself, and the other in respect of others.

"1. In himself: let him pretend what he will, he hath slight thoughts of sin, at least of sins of daily infirmity. *The root of an unmortified course is the digestion of sin without bitterness in the heart.* When a man hath confirmed his imagination to such an apprehension of grace and mercy, as to be able without bitterness to swallow and digest daily sins, that man is at the very brink of turning the grace of God into lasciviousness, and being hardened by the deceitfulness of sin."

"2. To others: it hath an evil influence on them, on a twofold account.

"1. It hardens them by begetting in them a persuasion, that they are in as good condition as the best professors. Whatever they see in them is so stained for want of this mortification, that it is of no value with them; they have zeal for religion, but it is accompanied with want of forbearance and universal righteousness: they deny prodigality, but with worldliness: they separate from the world, but live wholly to themselves; taking no care to exercise loving-kindness in the earth: they talk spiritually, and live vainly: mention communion with God, and are every way conformed to the world: boasting of forgiveness of sin, and never forgiving others: and with such considerations do poor creatures harden their hearts in their *unregeneracy*.

"2. They deceive them in making them believe, that if they can come up to *their* condition it shall be well with them; and so it grows an easy thing to have the great temptation of repute in religion to wrestle with: when they may go far beyond them, as to what appears in them, and yet come short of eternal life."

The foregoing extract, Mr. Editor, from Dr. Owen's Treatise, I leave to the serious consideration of your readers, only requesting, on the one hand, that no one will conclude, from the lamentable representation which it contains, that all inconsistent and unmortified Christians are hypocrites, and that it is in vain to look for a man of real piety and holiness; and earnestly exhorting, on the other, those who may be conscious that some traits in this dark portrait too nearly resemble their own, to "be zealous and repent," lest they be finally "hardened through the deceitfulness of sin."

C.

To the Editor of the Christian Observer.

SIR,

I LATELY paid a visit to a clergyman, who has for some years had the charge of a populous parish in my neighbourhood. He had been often mentioned to me as a faithful minister of Christ, and an amiable man, who, though commonly called a Methodist, was by no means a favourite with those who give themselves that title. He so seldom leaves his parish, that I had not happened to meet him, and was glad of the opportunity which a little business afforded me of becoming acquainted with him. I was received with great urbanity, and introduced into a very plain but neat parlour, where his wife was sitting with two of her daughters of the age of ten or twelve, whom she had evidently been instructing in needlework and reading. One of them had a half-finished pocket in her hands, and an open book on the table had evidently been just laid down by the other. I was struck by the unaffected cheerfulness in the countenances of both the mother and the daughters, and felt myself to be in a happy family. My business with the clergyman made it necessary that we should see two of his parishioners, and I proposed that, instead of sending for them, we should walk to their houses. To this he consented, after remarking that they lived at some distance from the parsonage, and in different parts of the village; and he engaged me to partake of his family dinner on our return. By this time I found that my companion was a man of no common sort. His conversation and demeanour were marked by good sense and kindness, and by the substance of politeness without any of its affectation or parade. There was an engaging simplicity and frankness about him, while his eye and the lines of his countenance were indicative of a cultivated understanding and chastised feelings. In walking with him round his parish, I was pleased to see the unaffected kindness with which he spoke to every one he met. It was as distant from the assumed airs of a person who thinks he must be *very* civil, as it was from the dignified condescension of conscious superiority. His parishioners, with one exception, received his salutations as those of a warm friend. In some instances, indeed, their kindness was evidently tempered with awe or shame, but even in those the good man maintained the same frank affability in his countenance and manner. I was particularly pleased with the glow of esteem and kindness which animated the face of a woman with a child in her arms. It was evident, that she thought herself under no common obligation to him: A sturdy butcher formed the exception to this general expression of respectful courtesy. He passed us with a swollen face and a gruff air, like a man who had far rather go to a bull-baiting than meet his minister. His manner was such a contrast to that of the other villagers we had met, that I could not help expressing my surprise. My companion smiled, and said that, through the divine blessing, the poor man who had passed us was almost the only one of his people who did not behave to him with kindness, though he had endeavoured to be faithful in the discharge of his duty, both in public and in private, to all of them, and of course had not only exhorted them to what is right, but had very frequently, not to say continually, been obliged to reprove them for what is sinful. "And reproof," said the good man, "is so bitter a draught, and is administered by all of us with so little skill, and with dispositions so far removed from those which shine forth in the example of our blessed Saviour, that I impute the little animosity, and the great attention and regard, which I meet with, to the signal kindness of him who has the hearts of all men in his hand." He then went on to say, that for a short time after he came to his parish the affection of his people had appeared to be universal, and he had fondly imagined that the sunshine would never be obscured by a cloud. However, when first salutations were over, and he proceeded to business; when his neighbours found him earnest in pointing out the evil of sin, and even in reproving them in private for their own individual faults; the face of things began to alter, and all his care to cherish kindness for them in his own bosom, to consult the *mollia tempora fandi*, and to guard against every thing which might give unnecessary offence, could not preserve him from dislike in some quarters, and reserve in more. However God

had graciously opened many hearts, which for a time had been closed, and now almost all considered him as their friend, and treated him as such. After doing our business I partook of what appeared to be, not in name only, (as is too often the case,) but in honest truth, the family-dinner at the parsonage, and I was as much pleased with my new acquaintance in the bosom of his family, as I had been among his parishioners.

This interesting visit has led me to meditate on the qualities which are calculated to smooth the way of a clergyman in his parish, and enable him to make open war against sin without being considered by sinners as their enemy, or at least as an odious intruder, who makes it his business to scrutinize with severity and to condemn with rigour the faults of others. How likely is it that he will be viewed in one of these lights, in proportion as his people are under the bondage of Satan, and living unto themselves and not unto their Saviour! Sinners are so far from being sensible of their misery, that they generally take a pride in some of those dispositions and habits which are most hateful to God. How eager will such characters be to make common cause with their vices, and to consider an attack on these as an attack upon themselves. Even those whose mental vision is not so completely distorted, who are not altogether blind to the deformity of sin, but yet cannot consent to part with it, will love darkness rather than light, will refuse to come unto the light lest their deeds should be reproved, and will shun a faithful minister who endeavours to pour light upon them*. If to these be added the herd of thoughtless people, who trouble themselves very little about the qualities of their dispositions and actions, provided they can maintain a good name for decency and honesty, and who hating the labour of thinking will dislike to be awakened from their slumber, and told that they are on the brink of a dreadful precipice which they cannot escape if they continue to pursue their present course; how great must be the proportion of almost every parish, which, to say the least, will be ill-disposed towards a true minister of Christ. Even his personal purity and holiness will operate as a standing reproof of all the descriptions of persons which have been mentioned, and will lead them, if this effect be not prevented by other means, to dislike and shun him. And these obstacles in his way may be much increased by prejudices in his parish against the Church of England and her ministers, and possibly by the arts of those who wish to foment such prejudices.

How then may a clergyman best encounter the difficulties which prevent a candid reception of his divine message, and a cordial union between himself and his people? Next to imploring the blessing of God, which must always be the great source of his hope, let him cultivate in his own bosom *humility, simplicity,* and *love*. These graces are of incalculable importance in every situation into which a clergyman can be thrown, and I dare not affirm, that they are more necessary when he is placed among the poor, than they would be had he the charge of a wealthy congregation. In either situation he will find them no less the foundation of his success as a minister, than of his hope as a Christian. It is difficult to describe the facilities which they give to one who is the spiritual guide of the poor. Their importance in this point of view cannot be entirely overlooked by those among our young clergy who are well disposed: but many of them do not appear to estimate it as they ought. I fear that some of them, when they leave college to settle in country curacies, go with an idea that their education, manners, and superior rank, give them such a claim to respect and attention from the villagers placed under their care, that it is less necessary for them to cultivate the dispositions which conciliate esteem, and confidence, and affection, than it would have been had they been placed among their superiors or equals. What a decorous attention to propriety, what suavity of manners, what a desire to render himself agreeable and to do little favours to those around him, do we generally see in a young clergyman, when on a visit to some gentleman in his neighbourhood! But walk with him round his parish, and you seldom witness by any means the same earnestness to recommend himself to his people. He often seems almost to *claim* from them that good opinion which he *courted* at the gen-

* John iii. 19, 20.

tleman's; and his manners, if not marked by something assuming and dogmatical, may not improbably possess but a small portion of those qualities which win the heart of the poor man: and yet the favour of those, for whose souls a minister is to answer, is not only of infinitely more importance to him than that of any of the neighbouring gentry; but he may justly apprehend that he will have most difficulty in obtaining it, and therefore should be doubly and trebly diligent in the use of all proper means to effect his object. In proportion as he is conscious that his divine message must be distasteful, in many of its parts, to sinful men, he ought to omit nothing, consistent with duty, which may serve to gild the pill, by conciliating those to whom he is to offer it. But through the wide disparity between him and his flock there cannot, with respect to temporal things, be much of the *idem velle* and *idem nolle*, of that coincidence of tastes and pursuits, which is found to be so fruitful a source of mutual attachment. He must therefore cultivate other bonds of union with the greater solicitude. These he will find in the dispositions under consideration, in humility, simplicity, and affection, and in the good offices which will flow from them. These heavenly qualities will prepare his way. By them rough places will be made plain, and crooked places straight, and vallies will be exalted, and mountains brought low; and he will find access to the hearts of numbers among his people.

Let us take a brief view of the situation of a well-disposed young clergyman in a village, and trace his course. He is thrown among a people who, probably, never heard of him before. They are naturally shy towards him as a stranger. They are conscious that his habits and manners are very different from theirs. They feel his superiority as a gentleman and a scholar. They are, perhaps, disposed to envy the ease which he appears to enjoy compared with their life of toil: and, as has been already remarked, those who are in an unconverted state, a very great majority, it is to be feared, of his parishioners feel a strong indisposition to the truths he delivers, and even to the holiness he exhibits in his life. They might be warranted in apprehending, that a man so gifted would undervalue them, and not like their society. But many of them will go further, and impute to him, in their own thoughts at least, contempt and disdain. How then must such impressions be counteracted? By those qualities shining forth, in his countenance and demeanor, which are the reverse of their apprehensions. He must disprove their suspicions of contempt by genuine humility. He must shew them by his simplicity that rustic manners will not necessarily disgust him, and that he is honest in his intercourse with them, and acts no part. And the warm affection which glows in his bosom will be the only effectual answer to their notions, that such a gentleman can never care much about poor folks like them. Its holy flame will melt down their reserve, and prepare them to receive candidly, and after a time even gladly, the truths which he is bound to deliver.

But it is not only for the purpose of combating the prejudices of his flock, that he will, in the course of his labours among them, stand in need of a large portion of these qualities. Were it possible that his people should be free from prejudice against either him or his doctrine, still if *his* heart was not under the influence of christian humility and simplicity, and was not warmed by true christian affection, he would be unable to hold forth to them the word of life in a way to reach *their's*. This can very seldom be done, except when example and precept go hand in hand, and the minister adorns the Gospel which he delivers. With what grace can he, who is not truly humbled, enforce the duty of being "subject one to another, and clothed with humility;" or pourtray the blessedness of the meek, and of the poor in spirit? How can he whose bosom does not glow with the warmth of christian love, press on his people that new commandment which Jesus delivered to his disciples? Can he in whom these graces, and that of simplicity, do not predominate, "be gentle towards all men, apt to teach, patient, in meekness instructing those who oppose themselves?" Can he shew himself to be a genuine follower of the great Apostle of the Gentiles, whose condescension, and sympathy, and affection, in his intercourse with those placed under his care were such, that he reminds one Church that his life was marked by "simplicity and

godly sincerity;" that through his abundant love he wrote to them "with many tears," when one of them had dishonoured his christian profession; and that he would "very gladly" spend and be spent "for them:" and another Church that, teaching them "both publicly and from house to house,"—"by the space of three years," he "ceased not to warn every one night and day with tears:" and another, that he was gentle towards them, even as a nurse cherisheth her children, and being affectionately desirous of them was willing to have imparted, not the Gospel of God only, but also his own soul because they were dear to him?

These passages *, and many others in St. Paul's writings, present a beautiful picture of a true shepherd knowing and loving his sheep, and it might easily have been shewn in how eminent a degree he was known and loved by them. But what a mournful contrast to this picture do a minister and his people exhibit, where the intercourse between them is not marked by affection: where his pastoral labours are confined, except, perhaps, in a few instances, to a compliance with the directions of the rubric, and to formal visits, in which he feels himself to be performing rather an unpleasant task, and they on opening their doors to him shew by their countenances, that their hearts are closed, and that they shall be glad when he takes his leave! This must be too much the case when the graces under consideration do not reign in the breast of a clergyman. Even possessing these he must expect to encounter many difficulties: such is the distaste of the natural man to the things of God: but without them what can he expect? He can have no rational hope, that he shall partake in the success of the Apostles of Christ among the poor, if destitute of these important weapons of their warfare: nor can he expect a place, however humble, in the noble army of those, who, having turned many to righteousness, shall shine as the stars for ever and ever, if so unlike the Apostles, who will stand forth in the foremost ranks of that army.

B. T.

* 2 Pet. v. 5. Matt. v. 3. 5. John xv. 12. 17. 2 Tim. ii. 24, 25. 2 Cor. ii. 4. xii. 15. Acts xx. 31. 1 Thess. ii. 7, 8. See also the following passages—Phil. iv. 1. 1 Cor. iv. 12, 13. ix. 19—23. 2 Cor. vi. 11—13. xi. Gal. iv. 15. 19. 20. Acts xx. 37, 38. Ep. to Philemon. 2 Thess. ii. 19, 20. Rom. xii. 9, 10. 13. 15. 16. In applying some of these passages to modern times, undoubtedly, proper allowances must be made for a difference of circumstances; but still their general spirit ought to animate a minister and his people in every period of the Church, and a considerable portion of it on one side, if not on both, will be found, wherever the former has right views of his duty, and is zealous to perform it.

To the Editor of the Christian Observer.

It was not without a considerable degree of pleasure that I observed in your Number for May, 1804, a paper on the Causes of the Increase of Dissenters. I wish not to revive the controversy concerning extemporary sermons. As, however, it must be allowed that the Dissenters do, in a very great measure, promote their cause by adopting this practice, and as the lower classes of people, (who, in every congregation, are the most numerous,) are especially attracted by it, I think it is the duty of every minister seriously to enquire whether he may not, by following this mode of preaching, increase his influence, and thus be an instrument of rendering the Church more prosperous during his continuance in life. As for our posterity, so long as we neither, by precept or example, countenance any irregularity, we ought to leave them to God, and not be anxious about the event. Churchman, indeed, considers extemporary preaching as an *irregular* practice. I think, however, that no man who has ever read King Charles's strong and explicit prohibition of written sermons, (which is printed in the Statutes of the University of Cambridge †), will agree with him in this opinion. All, indeed, cannot preach extemporary discourses: but while every illiterate declaimer can mount into a dissenting pulpit and deliver his harangue, it is no credit,

† Would any of your Cambridge correspondents copy King Charles's Letter, and the University's Answer on this subject, I doubt not but you would cheerfully insert them both; they are (at present especially) richly worthy of a more extensive publication.

either to our zeal, our learning, our piety, or our talents; to confess that the majority among ourselves are unable to preach extempore.

One part of Churchman's paper stands particularly in need of explanation, he says, "Prayer is more important *than preaching*. The ungodly man may be converted from the error of his ways, and the servant of Christ may grow in grace without the help of sermons, but without prayer they cannot." (p. 275.) And again (p. 663) he says, "the most usual means employed by God for the conversion of the ungodly are prayer and the preaching of the Gospel. If we separate these means, then I say that the effect is sometimes produced by *prayer alone*; but never by *preaching* alone: and prayer is more *necessary* than preaching." Now we know that unless a sinner is brought to pray he never can be in a state of salvation; but I am inclined to think that prayer is, more properly speaking, an *evidence* than a *means* of conversion. Thus our Lord says to Ananias, speaking of Saul, "Behold he prayeth." Hence the question, as it appears to me, resolves itself into this, Are men more generally led to pray unto God by the preaching of the Word, or by the prayers of the congregation? Were the case as Churchman has stated it, I think the directions and the commissions given to the Apostles would not have been exactly as they now are; the command is, go and *preach*, not go and *pray*; and accordingly we find the disciples went forth and *preached*. In many cases, no doubt, they *prayed* before they *preached*; but we know this practice was by no means universal. Here I would appeal to experience. I would say to every minister, Do you generally find that persons in your congregations are convinced of their sins, and led to seek forgiveness of them by your discourses, or by our most excellent Liturgy? During my whole life I have only heard of three instances of persons converted to God by attending to the service of the Church of England, in places where the Gospel has not been preached, and, I trust, I should not exaggerate were I to say that I have *known* three thousand instances where it has.

Once more, I join heartily with Churchman, and also with Serena, in reprobating that careless, lifeless manner, in which the Prayers of our Church are so often read. I also join with them in protesting against that ranting, violent, extravagant manner in which many, even good men, deliver their discourses; yet I think it every way right and proper that our sermons should be delivered with a greater degree of warmth and vehemence than our supplications. Prayer is the humble address of a poor guilty sinner to a God of infinite majesty and holiness. The language of contrition is ever slow and solemn. How indeed can the trembling penitent, who feels that there is no health in him, even dare to lift up his voice in the presence of the Almighty! When, however, a minister stands up to preach to sinners, it is the address of a superior to his inferiors. We come with no slight authority. Our address is, Thus saith the LORD, and surely we ought to use every means in our power to command attention, both by energy of voice and dignity of action. It is, indeed, impossible to suppose that St. Paul offered up his affectionate prayer for the Philippians, and delivered his pathetic address to the Ephesian Elders, (Acts xx.), or preached his solemn sermon at Antioch, (Acts xiii. 38—41.), with the same degree of warmth, pathos, and energy.

I proceed next to point out a few causes, and but a few out of many that might be named, which, in my opinion, tend much more directly to increase the number of Dissenters than any which Churchman has assigned.

1. The superior zeal and activity of Dissenting Ministers. Too many among us, I fear, imagine, that when they have preached their weekly Sermon and read Prayers once or twice, they have done all that is requisite. Now here the Dissenters beat us completely. I know several instances among them where the same individual preaches three sermons on the Sunday, and as many in the course of the week. I know it will be said, that twice is as often as any person need attend a place of worship on the Sunday: I say the same, where persons *can* and *will* improve the rest of their time; but I will venture to assert that, in the greater number of congregations, one-third *cannot*, and another third *will* not, employ the rest of the day in reading and prayer.

The latter class usually spend it either in walking or visiting. The former finding the dissenting place of worship open, while their own is shut, go thither; and thus acquire an unsettled disposition, till, at length, some unexpected circumstance detaches them from us altogether. The Dissenters also generally get an advantage over us by the familiarity with which they visit their people; by their constant, active, and unremitting attention to the sick; by treating even their poorest members with respect, as brethren and equals, not as inferiors *. I say not but, in some instances, they descend below their situation, and make very improper compliances, for which they sometimes smart severely; but still their conduct is peculiarly suited to the present times. We are a degenerate race: we are led much more by feelings than by argument; and the majority will prefer him who treats them as equals, to him who looks upon them as inferiors, however strong the arguments may be in favour of the latter. But, alas! the unbeneficed clergy of the Church, whatever superiority in education, in learning, and situation they possess, are, in one respect, greatly inferior to most in their congregations. The salaries of curates do not average £60. per annum, while almost every journeyman can earn five-and-twenty shillings per week, and many twice that sum.

I wish, before I leave this head, to remark, that many ministers through a fear, lest their conduct should too much resemble that of the Dissenters, avoid some things laudable in themselves, and which have a most useful tendency. We know that our dissenting brethren seldom return from a visit without previously reading the Word of God and Prayer. Some of our most venerable and useful pastors have adopted this plan, while others, through a mistaken idea of irregularity, &c. altogether neglect it. I know, however, of no better way of turning our social meetings to a good account; of no way in which we can so forcibly impress upon our people that precept, "whether ye eat or drink, or whatever ye do, do all to the glory of God;" and as far as my experience extends, I have ever observed that true vital religion usually flourishes most where this plan is adopted. I have, indeed, been in large and mixed companies where three or four ministers have been present, all pious, exemplary, useful characters in other respects, who have sat for hours together talking upon no other subjects than men of sense, who were totally ignorant of true religion, would have talked about; but I have found that Dissenters flourished beyond the usual proportion in their parishes.

2. Another cause of the increase of Dissenters is, the very different manner of preaching which they in general adopt; a style, in many cases, offensive to people of taste, but well suited to attract the attention of the lower orders: there may be often a disgusting coarseness of expression; but there is warmth, and energy, and vehemence. Cool calculators may easily ridicule them, but their *stentorial* exertions frequently contribute more to fill their chapels than any other cause whatever. People are led to think that the man is in earnest, and in general they know less about religion than about any other subject. As to the style which clergymen ought to adopt, I can only recommend a careful perusal of the valuable papers of B. T. on Preaching Intelligibly.

3. There is a third cause which, in the present day, contributes very powerfully to the Increase of Dissenters, but which I have never yet seen noticed, and that is the much greater facility with which accommodations can be procured in Dissenting Chapels than in the Churches of the Establishment. In all large towns our Churches are too small for the number of inhabitants; and that source of many evils, the introduction of private property into places of public worship, prevents them, in many instances, from being above half filled. I know an instance in a large town, where every seat in the Church is the exclusive property of some individual: a part, or perhaps the whole, of his family attend one service: during the rest of the day the pew is locked up, and thus the

* Permit me to recommend a small pamphlet lately published, entitled, Lectures on Preaching, by Dr. Doddridge, (price 2s. 6d.) It shews the system on which the Dissenters act, and how we may emulate their success. It contains also much valuable instruction on other topics.

minister has the mortification of seeing his Church empty, whilst multitudes are willing and even desirous to attend. To remedy this evil, perhaps, a subscription is opened, and a new Church built; but still the poor are most commonly excluded, either by the high price of seats, or by some degrading differences of accommodation. Meanwhile a Dissenter comes and builds a Chapel: He lays the whole country under contribution towards it, and by this and various other methods, he offers you his seats at less than half the price at which you can procure them in the Church. He goes further: he retains a number of those seats in his own hands, and lets them yearly, half-yearly, or quarterly, as is most convenient to his customers; and we well know that many persons can better afford to give five shillings per annum for a sitting, than to pay a guinea or two down at once. I say nothing at present about the superior neatness, civility, &c., which are generally met with in Dissenting Chapels; but I have been myself most forcibly struck with the contrast, and cannot help lamenting that our cause should suffer so severely by the negligence of those who ought to defend it; for I apprehend that the decayed and ruinous condition of some of our Churches is more owing to the sloth and carelessness of the officiating ministers than to any other cause whatever.

HARDWICKE.

To the Editor of the Christian Observer.

In your Volume for 1803, p. 572, you have strongly pressed on your readers, "the duty of setting apart particular seasons for humiliation and prayer, on account of the present circumstances of our country." While I request them to review the arguments which you have there employed, as equally applicable to the present moment, I would beg leave to found on them an exhortation to set apart, not merely "particular seasons for humiliation and prayer," but a certain portion of time in each day for a distinct and earnest address to God in favour of our native land. The state of public affairs, it is true, has recently assumed a more encouraging aspect; but there is no small danger lest this appearance of security should betray Christians into a neglect of those means which can alone ensure to us lasting repose. It is to guard against this danger that I now address you. Let not then the hope of continental aid, or the breaking up of the camps at Boulogne, produce in us a relaxed attention to the great duty of prayer. Let us call to mind what has happened to nations similarly circumstanced in former times. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb." But how could the Assyrian help those whose continuance in sin withheld good things from them. Therefore, it is declared, "yet could he not heal you, nor cure you of your wound." Let the example also of Zedekiah speak loudly in warning to us. When his allies the Egyptians advanced towards Jerusalem, the besieging army of the Chaldeans "was broken up." But while they continued to sin, their respite could be of no long duration; they could enjoy only a transient repose. Therefore "thus saith the Lord, deceive not yourselves, saying the Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Thus, though we should succeed in rousing all Europe to our assistance; though not a single tent should remain at Boulogne, or a single transport, destined to the invasion of this country, in any French port: nay, though we should discomfit army after army of our enemies, and sink their fleets in the depths of the sea; still, while our sins are retained, an instrument of the divine vengeance would be found. Let us then pray and faint not, till the nation has become alive to its sins, till a national repentance and amendment has taken place, and our "Jerusalem" is again "a praise in the earth."

I subjoin a prayer of Bishop Hall, which appears to me very suitable to the present state of our country. I have often used it in my own family; and if you should think proper to in-

sert it, it may prove an acceptable help to the family devotions of many of your readers.

BOETHOS.

A PRAYER, EXTRACTED FROM BISHOP HALL'S "HOLY ORDER OF MOURNERS IN SION."

O our God, thou hast removed our souls far from peace, thou hast most justly filled us with thine indignation; for we have deserved that thou shouldst pour our iniquities upon us, and shouldst bring upon us the fruits of our own thoughts, and measure our works into our bosoms, and cause us to drink at thy hand the cup of thy fury; yea, even to have the dregs of the cup of trembling to be wrung out to us, for we have walked every one after the imagination of his own evil heart. Our transgressions are with us and are multiplied before thee, and though we have professed to be humbled under thy mighty hand, we have not cried to thee in our hearts, neither have we loathed ourselves in our own sight for the evils that we have committed; so that we do now justly lie down in our shame, and our confusion covereth us; willingly acknowledging that our iniquities have most deservedly turned away thy blessings from us, and drawn thy judgments upon our heads.

But, O Lord, hast thou so smitten us that there is no healing for us? have we put ourselves utterly out of the reach of thy boundless mercies? Art not thou the God that retainest not thy anger for ever, because thou delightest in mercy? O thou the hope of Israel, and the Saviour thereof in time of trouble, return, return to thy people in the tender bowels of thine infinite pity and compassion, humble our souls thoroughly under the sense of our many backslidings and grievous provocations of the eyes of thy glory. Oh, strike thou our heart with an unfeigned repentance of all our evil ways, and once again speak peace unto thy servants. Was there ever a more stiff-necked and rebellious people, O Lord, than thine Israel? more eminent in abused mercies? more notorious in all kinds of abominable wickedness? more exercised with variety of judgments? yet, when they cried to thee in their distress, thou wert still ready to hear and deliver them, and to renew thy so often forfeited blessings upon them, and wouldst not let loose thy vengeance upon them till there was no remedy. Behold, we are thy people though a sinful one, a second Israel both for sins and mercies: now, Lord, since it is thy marvellous mercy that we are not yet consumed, be still pleased to magnify thy infinite goodness in thy gracious forbearances and our powerful conversion to thee. And though we cannot but confess that we are a sinful nation, a people laden with iniquity, a seed of evil doers; yet, Lord, thou knowest thou hast thy secret ones amongst us, a people that prayeth and trembleth at thy judgments, and waiteth humbly at the door-posts of thy sanctuary; a people that desireth to walk close with thee their God, and to be approved of thee in all their ways; a people that sigheth and mourneth for the abominable sins of the land of their nativity: O, for their sakes be thou intreated to hold off thy revenging hand from this sinful nation, and even yet still provoke us by thy goodness to repentance. O thou, the righteous and merciful Judge of the world, who, even for ten righteous persons wouldst have spared a Sodom and Gomorrah from their fiery execution, be pleased tenderly to regard the cries of thy many hundred faithful and devout souls that sue to thee for the stay and removal of thy deserved judgments. Oh, do thou look down from heaven, and behold from the habitation of thy holiness and thy glory, the unfeigned humiliation of thy servants, who are prostrate before thee with fastings, and weeping, and mourning: turn away thy heavy displeasure from us, and pity thy sanctuary which is desolate; so shall our mouths be full of the praises of thy name, and thy saints shall rejoice, and sing new songs unto the God of our salvation.—*Amen.*

MISCELLANEOUS.

To the Editor of the Christian Observer.

It is always a high gratification to me to see Religion adorned by the amiable qualities which properly belong to her. I have the happiness of still numbering several friends who afford me this pleasure in an eminent degree. But several of a similar character, who were my delight in former years, are no longer among the living; and I look back on them as on a sort of guardian angels sent by God to invite me into the path of duty, by strewing it with its own appropriate flowers. Among these was a young lady, from whose example while living I received many important lessons, and whose image always recurs to me with a sort of melancholy pleasure, arising even more from a sense of her excellence than of her friendship. With your permission I will lay a short sketch of her history and character before your readers.

Miss C—— F—— was daughter of a country gentleman, whose family I have had the pleasure of knowing many years. She and her sisters were educated by their mother, now no more, in whom vigour of mind, and much natural vivacity, were combined with warm affections, and all were under the direction of Religion. On entering the family a stranger must have been struck by the domestic harmony he witnessed, and by the modesty, cheerfulness, and unaffected politeness of the young women. Their dress was always remarkably neat, and displayed some taste, without appearing to be much studied. While their intelligence rendered them capable of conversing with persons of good information and experience, their amiable manners recommended them particularly to the young. Pardon me, Sir, if a recollection of former scenes should have led me too far into a description of these young ladies, when it was my intention to confine myself to an account of one of them.

If a stranger of a reflecting and religious character, after being gratified by the attractive manners and pleasing exterior of Miss C—— F——, entered into conversation with her, he would probably be surprised to find so much thought, and such discriminating good sense in her opinions, particularly on points of duty. He would perhaps ask himself, by what secret such reflection, and so well-informed a conscience, could have been combined with so much unaffected cheerfulness and politeness, at the age of twenty-one. After a further acquaintance he would discover, that this secret was found in *true Religion*. It is to the colour and tone of the Religion of Miss C—— F——, and to the circumstances that, under the blessing of God, to whom be all the glory, served to encircle it with such amiable qualities, and to banish those of an opposite nature which too often appear in religious characters, that I wish to call the attention of your readers.

The religion of the mother of Miss C—— F—— would have appeared to some persons so defective, that they would have doubted its reality. She knew very little of the different sects among us, still less of the controversies on certain doctrinal points; nor could she lay down with any precision the bounds and limits of several of those scriptural truths which she most firmly held. She would have made so bad a figure in a conversation with Theodosia, whose character you laid before your readers some time since, that that lady would probably have pronounced her to be completely in the dark, if not in the gall of bitterness, and bond of iniquity. Her religion, it is true, would have been improved, especially in the early periods of my acquaintance with her, by a more accurate consideration of the leading truths of her Bible. She held them firmly, and with a simplicity of heart, and a steady application of them to her daily practice, from which almost any Christian would have derived a useful lesson. But her view of them was too general and indiscriminate, and this, in union with that charity which "believeth all things and hopeth all things," led her occasionally to give, without reserve, the right hand of christian fellowship to those who

professed to hold the truths she loved, but who, in fact, held them in a sense which quite altered their nature and their practical effect. In her latter years this source of error was in a measure corrected, but it was never entirely removed.

Miss C—— F——, however, did not appear to suffer materially from this defect in her instructor. Her sound understanding enabled her to acquire, by degrees, that accuracy which her mother did not possess: and in very early youth, when such accuracy is less important, she learnt, through God's blessing on her mother's precepts and example, what is infinitely important at every age, namely, "to receive the divine word in simplicity and in the love of it, so as to profit by it," and to make it her daily guide both in the regulation of her tempers, and in her outward conduct. She was taught the leading principles of the Gospel, namely, the sinfulness of man, the love of God, his infinite mercy in redemption by Christ, the intercession of that divine advocate and his care of his people, and the absolute dependance of man on divine aid through the Holy Spirit: these she was taught before she was of an age to read her Bible, and to her they were not a dead letter, the subject of formal lectures, to be laid aside when a lecture was over, as little wanted till the next should commence; but a living system, to parts of which her mother called her attention several times almost every day, on little occasions of praise or blame, of indulgence or of prohibition. And her mother appealed to these divine principles with such reverence, and at the same time with such sunshine of soul and genuine kindness, arising from her own love, joy, and peace in believing, that they became closely united in the daughter's apprehension with those dispositions, and excited them on being presented to her mind. Philosophers and moralists often insist on the powerful effects arising from a concatenation of ideas and feelings. Here was a concatenation in favour of that close union between the truths of the Gospel and the fruits of the Spirit, in which the true value of the former consists. Those who have observed the prodigious force of early habits, will know how to appreciate its importance.

Miss C—— F—— also saw her mother's instructions beautifully exemplified in her character and conduct. She saw that Religion was the source of all that was excellent in her. Her activity in domestic and social duties, her forbearance with servants, her courtesy to those of whom she could not approve, her beneficence to the poor, her motherly and sisterly affection for the true followers of Christ, her earnestness in instructing her children, her quick sensibility to their faults, and her steady perseverance, notwithstanding the uncommon warmth of her affection, in correcting them: all these, and many other daily habits, evidently flowed from her Religion. They were not the offspring of mere instinctive kindness; they were not practised to obtain a good name among men, or to be pleaded as meritorious before God: but being sensible how much had been forgiven her, she loved much; feeling the evil of sin in the righteous condemnation of fallen man, and in the grievous burthens laid on her Saviour, she shunned it as she would a serpent; and penetrated with the love of holiness from its being the very essence of the divine character, and from its bright effulgence in the life and sufferings of him, who to her was altogether lovely as well as awfully great and pre-eminent, she hungered and thirsted after it. Without doubt the christian life was thus pourtrayed before the daughter's eyes to smooth her religious course, by giving maternal precept all the advantage which it could derive from filial sympathy: and it was not pourtrayed in vain. Her heart like her mother's was fixed on God: her life, while she pursued occupations and partook of amusements suited to her age, was devoted to him. For both in the choice of her occupations and amusements, in the time which she devoted to them, and in the dispositions which she cherished while engaged in them, she had his good pleasure principally in view. A girl's school in her father's village employed many of her hours. It was highly pleasing to see what a deep interest she took in her little pupils, and what christian wisdom and christian kindness breathed through the rules which she formed for them. I trust that she has not run in vain, nor laboured in vain, in this branch of her stated occupations, but that some

little ones, first led to a pious knowledge of Christ and his Gospel by her, will, in his great day, rise up to be her glory and joy.

It was a very pleasing feature in the character of this young lady, that though she had a tender conscience, and evidently called herself to a strict account, she was extremely far from being severe in judging others. Indeed she would scarcely ever make their faults the subject of conversation. And yet she had a quick perception of the distinction between right and wrong in her acquaintance, and carefully abstained from praising what was not praise-worthy. I have often admired the serene good humour with which she let things pass in silence which she did not approve, when among mere acquaintance. On such things occurring among those with whom she was more familiar, she would, on lighter occasions endeavour to shew what she thought, and to give things a turn by a good humoured shake of her head, or a little exclamation, half jest, half earnest: and on more important ones, especially when any one was present whom she thought likely to be misled, she would express her disapprobation in a more serious manner, but was always studious to avoid giving unnecessary offence. If she saw in the offending party a propensity to enter into a dispute, she bent her whole force to restore ease and good humour, but without improperly giving up her point. On such occasions how adroitly have I seen her introduce a little pleasantry, and by calling up in her own mind a double portion of simplicity, gentleness, and affection, dissipate the rising warmth of an opponent, who has thus been sometimes led to a voluntary confession of a fault, instead of making it the subject of an angry and unavailing dispute. "Overcome evil with good" was a maxim which she exemplified better than almost any one I have ever known.

It not unfrequently happens, that those who are religious see nothing in the irreligious but their faults, and view them in no light but as warnings and beacons to point out what is to be dreaded and shunned. Miss C—— F—— was far from insensible to the essential distinction between the children and the enemies of God; and she well knew that all mankind are divided into those two classes. She was also fully aware that all the thoughts, words, and actions of those who are not God's children must be offensive to him, because it is not their predominant motive to serve and please him. But she endeavoured to derive benefit from them, not merely as warnings and beacons, but also in a certain sense as examples for her imitation. Did she see remarkable candour, incorruptible honesty, persevering and cheerful industry, kindness not to be stifled by ingratitude, and gratitude which could out-live the affection of its object, she brought herself to the test, and enquired what was *her* state as to the quality which engaged her admiration. If she found herself inferior or only equal to her irreligious acquaintance in any of these respects, she was humbled and roused to greater exertions. "How shameful," she would say to an intimate friend, "that the children of this world, acting on such inferior principles, and engaged in courses which have not the divine blessing, should ever be pre-eminent in any of those dispositions and habits to which the children of light are so loudly called! Oh, let us gird up the loins of our mind and be holy as he who hath called us is holy, at least let me gird up mine!" Viewing matters in this light, she conducted herself towards her worldly acquaintance with a degree of respect, with a kindness and a courtesy, which it is very difficult for those to feel by whom they are looked upon solely as rocks, shoals, and quicksands, in the ocean of life. How much must she have found her way smoothed in the performance of the divine command, "love thy neighbour as thyself;" and how greatly must this have conduced to her progress in obedience to that still greater precept, "love thy God with all thy heart!"—"He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." And no doubt the degree of our love to God must depend very much on that which we feel for our fellow-creatures.

It was one of the most remarkable circumstances in the character of this young lady, that cheerful and lively as she was, she never appeared to have the least wish to join in those public amusements which some look

upon as the very soul of youthful enjoyment. She had not, I think, a turn for music, and therefore it is not surprising that she did not long to go to concerts. But no one was more active in a game of battledore and shuttlecock: or, to speak of higher things, more capable of relishing the poetry of Milton and of Cowper: no one was more fond of visiting striking scenes of nature, or eminent works of art; or of admiring the setting sun enthroned in a pavilion of majestic clouds, and adorning them with streams of light infinitely varying in hue and splendor? And yet I am convinced, that she never had a wish to go to a play or to a ball, or to feast her eyes at Vauxhall or Ranelagh. She was happy at home, and among her friends; and her desires did not stray abroad. And how was this, under God's blessing, brought about? By her mother always acting on the plan, not only of keeping her children from scenes of danger, but of devising for them innocent amusements, procuring for them proper companions, and putting them in the way of filling up their time both usefully and agreeably. Vain is it, as you, Sir, intimate, I think, in your Review of Burder's Sermon on Amusements, for religious parents to expect their children to be contented and happy when forbidden to join in the pleasures most prized by the worldly, unless they find suitable employment for their buoyant spirits and youthful energies. If a man were debarred common food, and food of another kind were not provided for him, we know what the event would be. And yet, under a state of things, with respect to the pleasures of youth, not very dissimilar, parents are sometimes surprised that their children are gloomy and discontented, or perverse and inclined to long for forbidden joys. These evils, especially the latter, will often spring up in a soil so congenial to them as the heart of man, even when all means are used to eradicate them. What then is to be expected under a system, by which they must be in a very high degree fostered and cherished?

But the evil which has been mentioned often proceeds, in a great measure, from another source. Some religious parents represent the pleasures of the worldly as no pleasures at all even to the worldly, but as in truth a compound of pain and disappointment. Now their children find it very difficult to give full credit to this statement. They feel a desire for some of those pleasures, and cannot but think that they should find them highly gratifying. They see other young people eager to enjoy them, and often not less eager when they have had some experience of them. How can they believe them hypocrites pretending to receive pleasure when they do not? Under these circumstances is it wonderful that, when their minds are not under the steady influence of Religion, they wish to judge for themselves, and make a little trial of those scenes of which they hear such contradictory accounts? And will not a desire of this kind seize them with tenfold force, when they feel a want of pleasures at home? Here then is a complication of evils. The ways of Religion, instead of ways of pleasantness, appear gloomy and full of mortification; those of sin are suspected to be strewed with flowers; and what is of incalculable importance, the sound judgment of the parents, if not also their veracity, is called seriously into question. How did Mrs. F—— proceed? She, with great simplicity, represented the case as it really is. She did not say, that unhallowed pleasures were not pleasures to persons unrenewed in the spirit of their minds, but she shewed her children that such pleasures stand in direct opposition to duty; that they are full of snares, and are followed either by eternal ruin in the next world, or at best by bitter remorse and a course of painful struggles against bad habits in this. She did not say, that the wine was not sweet, but that there was poison in the bowl. She further used to paint the depravity of taste, and of feeling from which such pleasures derived their charms. That in some instances the enjoyment consisted in criminality itself: and in others, was connected with concomitant circumstances of so criminal a nature as ought to deprive it of all its sweetings, and render the scenes in which it is found distasteful and odious. She used to illustrate this in the same kind of way as Mr. Wilberforce (whose book, by the way, was her delight) does the real nature of theatrical entertainments. "Should you

like to be in any company, however agreeable in other respects, in which your friends were abused, or your parents decried? And why should you not? Because you love your friends and parents. And ought not a similar cause to prevent your relishing any scene, in which there are offences against your God? If you *do* relish such scenes, how can you think that you really love him! Many outrages against him might be mentioned which, young as you are, would even now disgust you with any scene in which they took place. Remember then, that not only atrocious sins, but *all* sins are infinitely odious to him, and heinous in themselves; and constantly pray that you may be brought to see sin in all its shades and degrees in the same light in which it appears to him, and that your taste may be more and more assimilated to his." Such were the lessons of the mother to her children, even from their infancy, and the blessing of God was upon them.

Miss C—— F—— liked religious conversation, but the part she took in it was always marked by great modesty, and generally related to some point in which she thought herself more immediately concerned. In such conversations she seldom failed to evince her knowledge and her judgment, as well as her unaffected piety. In knowledge and judgment indeed, as has been already remarked, she exceeded her mother. This superiority, however, never seemed to elevate her. The practical fruits of such attainments were with her all in all, and of these she saw in her mother a rich abundance, far exceeding what she conceived herself to possess. But even towards those who were evidently far below herself in holy dispositions and habits, she always conducted herself with humility. For she had a low opinion of her own attainments; and, be they what they might, she bore strongly in mind who it was who made her to differ from others.

Great, however as was her proficiency in the divine life, I had opportunities of knowing that she had occasionally strong mental trials. Her countenance in a morning would sometimes betray to her intimate friends, that there had been a conflict in her bosom. Of what nature these searchings of heart might be, I do not particularly know. I believe she seldom talked about them to any one, and never to any one but her mother. She seemed to look upon them very much as secrets between herself and her God. Indeed she had a great dislike to what may be called *babbling* in Religion, and discouraged it among those over whom she had an influence. She saw, in two or three instances which fell under her notice, how much unguarded conversations on religious subjects, and, above all, on the personal experience of the speaker, lead to self-deceit, spiritual pride, and hypocrisy.

I really, Sir, find it difficult to take leave of this young lady; but my paper reminds me that I am in danger of occupying a greater part of your Miscellany than you usually allot to the letter of a correspondent. You need not be told, that she could not possess the qualities I have mentioned without being adorned by many sister graces, which one who loved and esteemed her as I did would have a pleasure in describing. To *our* weak apprehension her death, at the age of twenty-six, (a death which was in perfect unison with her life,) was an irreparable loss to the circle in which she moved. We are apt fondly to paint to ourselves the advantage as well as the pleasure we should have derived from her society, and the rare benefits she might have conferred on her family and neighbourhood if she had become a wife and a mother. But how vain are such speculations! God knows how to chuse his own instruments of good, and will in his choice always be guided by the tenderest mercy as well as by unerring wisdom. Let us commit even our most valuable and our dearest friends entirely to his disposal!

T. R.

To the Editor of the Christian Observer.

Your correspondent George, in your number for August, writes with good humour, and I dare say that his primary object in controverting the arguments of S. F. N. was to remove his own doubts as to Field Sports affording an innocent recreation. However, I could have wished to have seen more tenderness for the scruples of S. F. N. Supposing them to be

ill-founded, still the conscientious spirit which dictated them surely called for encouragement, rather than the sort of check it appears to me to have received. George might be certain, that a young man when deliberating whether he ought to relinquish sports to which he had been much addicted, would have a pretty strong natural bias on one side, and I think he will wish, on a little reflection, that he had not run the risk of adding to that bias by treating both him and his arguments somewhat cavalierly. If he thought S. F. N. wrong, it might be proper to point out his error, but ought not this to have been done with delicacy and with an anxious care not to treat a tender conscience roughly, and tempt an ingenuous youth to give up in disgust such truly christian deliberations on points of duty as those of S. F. N. George has laughed at S. F. N. as a dead shot. He has also drawn a most unfair comparison between him and the Fox in the Fable; between a young man who, through very laudable scruples, is disposed to relinquish a favourite amusement, and a Fox meant in the Fable to represent an hypocritical worn out sinner, professing to repent of his criminal pleasures, when he can no longer enjoy them. He has also presumed, in direct opposition, as I think, to the evidence before him, that S. F. N. has taken up a *hasty impression*: he has pointed in significant italics at his *inexperience*: and he treats his arguments with a degree of levity not well suited to the occasion, nor very respectful, though he disclaims intentional disrespect. Permit me to ask George, what he would think of any one who, in a similar spirit and style, argued with one of his young parishioners in favour of balls, or cards, or some other amusement which George disapproved? I have no doubt but he is anxious, that tenderness of conscience among the younger part of his flock, especially when it operates in opposing barriers to that thirst for amusements which is so great a snare to persons of their age, should be fostered with care, and not discouraged.

But to pass from the manner of George's animadversions on the Letter of S. F. N. to their matter, how stands the argument between the two gentlemen? S. F. N. is disposed to think, that what are called Field Sports are not in unison with the great christian duties of universal benevolence, mercy, and charity, and therefore are not innocent amusements: and without formally arguing this point, he thinks it may be sufficiently established by every man asking himself what he should think of angels, or other superior Beings, who should amuse themselves by angling for men from the skies, or by exercising their skill in destroying them in any other way? How would this accord with his ideas of angelic kindness and mercy? A pretty strong appeal, in my apprehension, to the common sense, as well as to the right feelings, of Christian Readers! But George thinks the case put by S. F. N. totally inapplicable, because, in his opinion, there is no analogy, and no parallel can be drawn, between angels and men and between men and game. I cannot but think, that this sentiment of your correspondent George betrays stronger marks of being taken up hastily, than any thing which has fallen from the pen of S. F. N. Is there, then, Sir, no analogy between the duties of angels and men and the dispositions and habits they are called upon, by their common Creator, to cultivate? Is it not the happiness and the glory of both to be like him? And does not benevolence hold so distinguished a place among the perfections which continually abide in the Deity, that God is even identified with it in the language of inspiration: God is love? Unless then it can be shewn, that the benevolence which befits angels is not to be sought and cultivated by man, and that habits which would not accord with that benevolence in the former, are not improper for the latter, there must be allowed to be a very obvious and close analogy between angels and men in the point of view in which S. F. N. compares them. Both are to cultivate the same holiness; and amusements which do not accord with that object cannot befit either. But George says, there is no analogy between men and game. It is true, men are not food for angels; but S. F. N. must in all fairness be supposed to put his case under an hypothetical assumption, for the purpose of his argument, that they are so: a mode of proceeding sanctioned by all writers, including George himself. For George makes this supposition, and tells us

what he should think of angels amusing themselves in angling for men, if men were their food. And what does he tell us? I must say, that I have scarcely ever been more surprised than to find, that George can see nothing incongruous, nothing abhorrent to the pure benevolence of angels in their taking *this amusement*, (for in its being their *amusement* lies the stress of the argument), under the circumstances he has supposed. And can George figure to himself an angel's countenance beaming with pleasure, as he is drawing up a man writhing at a hook to the skies? If the Holy Being were commanded by his God to execute a commission of death (as may, in fact, often be the case), I can conceive zeal to perform the divine will, together with a full and lively conviction that the misery inflicted is, in the counsels of the Deity, a mean for the production of final good, so far overpowering his sense of pain in being the instrument of present evil, as to afford him even a gratification on the whole in the office assigned to him. But to make the case parallel to that of Field Sports, we must suppose that he has received no such commission, but destroys men (angles for them for instance), for his pleasure. And do any of your readers think, that this *could* afford pleasure to a being of pure benevolence. As well might cursing and blessing proceed out of the same mouth, or Christ have fellowship with Belial. If then any man finds an amusement in such an occupation, are we not constrained to impute the very possibility of this to a defect in his benevolence? And can we avoid further concluding, that such an amusement being at variance with that heavenly disposition, must, as S. F. N. intimates, have a tendency to check and stifle it? I am certain I need not argue with George, that if this be so, nothing further need be advanced against Field Sports, for he will be as earnest as myself in asserting the necessity of a renewal in the image of God, and the duty of hungering and thirsting continually after a nearer resemblance of the adorable perfections of his holiness.

But George appears to deny that Field Sports have the tendency here imputed to them. And on what grounds? Because he has not found that, in fact, they do blunt the benevolent and tender feelings; and he refers particularly to the case of two excellent clergymen of his acquaintance. I greatly doubt of the propriety of referring the decision of a point like the present, in which a satisfactory conclusion may be drawn by fair and obvious inference from scriptural principles, to the limited experience of each individual who is to decide. But if experience be the test to be chosen, at least its voice ought to be very distinct and loud, before it should be suffered to outweigh such clear deductions from reason. Suppose your correspondent were chiding a child for pursuing the spiders in his house, and transfixing them with a pin (an amusement which might be defended by some of the arguments alleged in favour of Field Sports), would he readily listen to any one who should tell him, that he need be under no apprehension of the child's affectionate feelings being blunted, for that in the course of his experience he had not observed that effect to follow? If, in such a case, he would distrust his friend's experience, he ought, in that under consideration, to distrust his own. But if reference is to be had to experience, I must be allowed to say, that mine would lead me to a conclusion different from that at which George has arrived. Not that I think every sportsman inferior to his neighbour in benevolence. By no means: for benevolence has many enemies besides Field Sports; and some of them, which the sportsman may have escaped, may have made serious depredations among his neighbours. There are also many things friendly to benevolence, which may have found more place among the principles, the connections, the occupations, and the habits of one who partakes of Field Sports, than in those of others who live around him, and may so foster his benevolence and so counteract the tendency of those sports to impair it, that he may have a larger share of that disposition than they. These and other causes will frequently make it impossible to decide what effect such sports have had on particular individuals. But taking a *general* view of the sportsmen I have known, I certainly do think that I discover an unfavourable effect on their benevo-

lence from their field diversions. I could enter into some particulars in proof of this, but it would be invidious, and would wound the feelings perhaps of some excellent men, and stir up a spirit of resentment in others: effects which I should deeply regret. This is a subject upon which I had much rather appeal to the sober and calm judgment of the parties concerned, than convict them in the face of the public. Let me then put it to every sportsman, whether he cannot recollect occasions on which he gives pain to animals with comparatively little feeling, though had he not been imbued with a sportman's habit he would have felt acutely. And if this be the case, let him consider whether this circumstance must not be connected, both as cause and effect, with his *general character* in a way, on sober reflection, not very satisfactory to him. Should the result of his scrutiny be, that his tender and affectionate feelings have received no injury from amusing himself with pursuing and destroying game, he must at least look on his case as a little singular. He would probably have very lively apprehensions, that a child's benevolence would be injured, who diverted himself frequently with pursuing and killing troublesome insects in his father's house: and he would probably have very strong objections to a relation of his, who unfortunately was to appear as a criminal in a court of justice, being tried by a jury of butchers. Let him fairly consider on what ground such apprehensions and objections would rest, and see whether he can *wholly* separate the cases of the child and of the butcher from his own.

As the case of the butcher has been mentioned, I must not dismiss it without two or three additional observations. A butcher pursuing his calling as a business may dislike it, and therefore be far less likely to have his feelings blunted, than a sportsman who acts from the freest choice, and cannot be supposed to dislike *his* work of destruction. Besides, he who follows a lawful and necessary calling may hope for God's blessing to defend him from the pernicious consequences which would naturally flow from it; but he who voluntarily, and as a diversion, takes up a pursuit fraught with such consequences cannot reasonably expect the same divine protection. And, in fact, what different estimates would the common sense of mankind form of two men, one of whom slaughtered animals to obtain a livelihood, and the other for his diversion? I certainly do not mean to call sportsmen voluntary butchers. There are several important points of distinction between the two cases; but there are also others of resemblance, which are not unworthy of the serious consideration of every gentleman, before he takes his gun or his greyhounds into the field. I had rather leave them to his consideration than detail them.

But it may be replied to what I have alleged: Your argument cannot be sound; for God would never have appointed animals to be food for man, if he could not follow his inclination, in taking and killing, them without injury to his benevolence. That he may obey the calls of *duty* to pursue and destroy animals, and yet be preserved by the divine protection from the injury threatened by such an occupation, I believe; because God will suffer none "to be tempted," (by what they meet with in the path of duty) "above that" they "are able, but will with the temptation also make a way to escape, that" they "may be able to bear it." 1 Cor. x. 13. But the case is quite different when we bring temptations unnecessarily upon ourselves. We may walk through the valley of the shadow of death and fear no evil, if we are engaged in the work of God, and therefore have grounds for believing that he is with us. But who will dare to walk in that valley unbidden, and hope to be safe? If impelled by desire so to do, the proper answer to his own inclinations would be "it is written, thou shalt not tempt the Lord thy God." Matt. iv. 7.

I have purposely avoided grounding my arguments on any statement which could afford George a colour for saying that it was unfair. He complains much, I think far too much, of S. F. N. in this respect. But the arguments of that gentleman do not stand in need of exaggerated statements to give them force. They apply against Field Sports with whatever moderation they may be pursued. To be sure, where they are least pursued there is, *ceteris paribus*,

the smallest share of evil, and there of course S. F. N. will find least to condemn.

I have purposely avoided interrupting the course of my observations, by taking notice of one of the arguments brought forward by George. He says, we cannot argue that an amusement is unfit for men, because it is not proper for angels; and produces that of playing at bowls, as an instance of one which would evidently be unsuitable for angels, though not for men. But why would this diversion not befit angels? Not because, like Field Sports, it is inimical to some holy disposition, but merely from its being too trifling for beings of such superior intelligence. Had it been at variance with any branch of holiness, it must have been an amusement which *all* beings, who are required to cultivate holiness, would be bound to shun. There are many boyish amusements which would ill suit a man, on account of the superiority of his intellect. But point me out one which is adverse to benevolence, and *therefore* improper for the man, and I shall at once pronounce that it should be interdicted to the boy. George, therefore, has fallen into the error of arguing from particulars to generals. Having shewn that an amusement of one description, though improper for angels would be innocent for man, he draws a general conclusion wholly inapplicable to the case of amusements of another description, namely, those which are adverse to holy dispositions.

The answers of George to the reasoning of S. F. N. have now been considered; and most of your readers will probably think, that the latter of these gentlemen has no reason to be ashamed of the opinions which he entertains, or of his arguments in support of them. He appears to me to have expressed himself with a degree of good sense and candour very creditable both to his head and to his heart.

But George not only endeavours to invalidate the objections to Field Sports, but produces some positive arguments in their favour. Let us now consider these. The first is, that they induce him to take the degree of exercise which is good for his health. He does not like to walk without an object, and they supply him with one. I have no doubt, but that this is a candid account of the case, and that many have the same motive with this gentleman for taking out their dog and gun. But surely gentlemen who act upon it must have some want of ingenuity. Can they find no garden in which they may work, no neighbour whose conversation may amuse them during a walk? Nay, to descend lower, have they no wood to cut, are there no grounds near, whose owner would thank them for levelling his hillocks, or spudding up his nettles and thistles? Surely incitements to brisk exercise may be found without having recourse to one which subjects other animals to pain and death! If, after all, a gentleman is so delicate in his choice of pleasures, that he can find no sufficient inducement to exercise, but in the pursuit of game, he might do well to consider himself as somewhat fastidious, and as called upon to correct the evil by a little wholesome self-denial. Let him put a force upon himself, and walk resolutely every day for a month "to such a gate and back again," (a course to which George seems so averse), and if he is a man of sound religious principle, I think I can promise him, that he will not only not repent of having given the month's respite to the hares and partridges, but that he will not be very likely to resume his gun. If he is not a truly religious man, he will probably return to the house whence he went out, and find it "swept and garnished." Matt. xii. 44.

It may not be amiss for religious men who shoot or course, for the sake of exercise, though like George they have some doubts about these diversions, to recollect how commonly amusements which they condemn are excused on similar grounds. The card-player cannot manage to pass a cheerful evening (and what more conducive to health, and to benevolence also, than cheerfulness?) without his cards, which to be sure are abused to bad purposes by many, but never by him. Mamma must take her daughter to the ball, because she should not be entirely debarred the pleasures of other young women: and Miss is always so good, and Mamma so prudent, that no mischief can follow. Let us not countenance such modes of reasoning by lightly using a similar one in favour of Field Sports.

But George will agree with me,

that his argument for these sports is wholly inadmissible, unless they can be shewn to be perfectly compatible with benevolence. If they are not so, I am sure he would make no sacrifice of that "godliness" which "is profitable unto all things," for the sake of "bodily exercise," which "profiteth little." 1 Tim. iv. 8. Nay, if he has doubts on the subject, if he is not *sure* that his arguments are valid, and that S. F. N.'s and mine are unsound, he will apply the excellent rule quoted by him from Corbet (happy am I when those with whom I am obliged to discuss differences of opinion appeal to such rules!) "what thou doubtest, do not."

Even if he should be satisfied that there is nothing in Field Sports unfriendly to holiness, still he will consider whether their collateral effects are, *on the whole*, good, before he will decide in favour of his gun. George has mentioned one which he thinks good: and others, which may apply to the case of some gentlemen, though not to his, which would, in his opinion, be decisive *against* following those sports. There are also other effects which I think it will behove him to consider,—as the light in which a sporting clergyman is usually considered by the poor; the expence attending shooting and coursing, especially since the late tax has been imposed; and the example to other clergymen, who may not be so able to bear that expence, consistently with their duties, and particularly the duty of alms-giving in their parishes, or be so much inclined as George may be to pursue such seductive sports with moderation. Here again, if there appears room for hesitation, the rule will apply "what thou doubtest, do not."

The only remaining argument of George in favour of Field Sports is one, which he has not appeared to think deserving of more notice from him than it has received in a postscript of four lines. As he is not forward to press it into his service, I shall dismiss it very shortly. He asks how is game to be obtained? I suppose he means by gentlemen in his situation. Why, truly, Sir, if we never have any at our tables it will be no great matter. He who, when a point of duty was under his consideration, shewed so great a readiness to give up meat altogether, "I will eat no meat while the world standeth," would scarcely have asked the question how he and his fellow Christians should get game, if he had been called upon to decide respecting field diversions *.

I must remark, before I conclude, that the force of S. F. N.'s arguments and mine does not depend (as George seems to insinuate) on sportsmen "butchering as many unresisting creatures as possible." We (if S. F. N. will permit me to speak of myself as his ally on the present occasion), we point our arguments against butchering *any* creatures *for amusement*; and I suppose it will be allowed to be every sportsman's aim to carry home *some* in his bag. In using the term "butchering," I merely take the word of George without meaning to apply it in an invidious sense. The point under discussion must be determined, not by hard names, but by fair and calm reasoning.

T. R.

ON BANKRUPTS SUBSCRIBING TO CHARITABLE INSTITUTIONS.

In our Number for January last it was asked, whether a certificated Bankrupt, who had not paid twenty shillings in the pound, was warranted in continuing his subscription to a society established on religious principles, and whether such a society could consistently receive his subscription? To these Queries an answer in the negative appeared in our Number for April, signed A. B. The arguments of A. B. were combated in the Number for June, by a correspondent who assumed the signature of Y. Z. We think it unnecessary to state the substance of these papers, as such of our readers as feel an interest in the discussion, may easily refer to them.

In consequence of the insertion of Y. Z.'s communication, we have been favoured with no fewer than eight letters intended to refute the positions of that writer. In one of them A. B. vindicates the reasoning employed in his first letter, and takes a full view of the laws respecting Bankrupts,

* I have purposely avoided the terms "lawful" and "expedient," employed by both the gentlemen who have preceded me on the present subject, as leading unnecessarily to verbal discussions.

supporting that view by a statement of adjudged cases, calculated to shew the erroneousness of his opponent's assertion, that a Bankrupt who has obtained his certificate "*ceases to owe*." Into this detail we find it inconsistent with our limits to enter. It may be sufficient to say, that, to our apprehensions, A. B. appears to be better acquainted than Y. Z. both with the letter and spirit of our Bankrupt Laws. On the moral part of this subject, he observes, "I never understood that the forgiveness of an injury destroyed the obligation on the part of the person forgiven to make all the reparation in his power; though I admit that it cancels the injured party's right to claim reparation. An ingenuous disposition will feel the obligation more binding on himself from that very circumstance. *Right* and *obligation*, as between parties, are not always correlative: neither is it clear that the voluntary subscribers to a certificate can, in any case, acquit the Bankrupt of the moral obligation he is under to repair the evil which he has done to them."—"Y. Z. says likewise," continues A. B., "that my principle would carry me much further than I allow, as it would prevent my entering into the married state, and having children. It was never my intention to pursue the principle into detail, and enumerate all the cases to which it would justly apply; nor was it at all necessary: but really I should think the situation alone of an insolvent person sufficiently inauspicious to a matrimonial engagement, though he should not be under any sort of obligation whatever to pay money out of his future earnings. This kind of reasoning applies with equal force against the Creditors, who will not permit a person quietly to remain in their debt, so that he may marry and have children, but unmercifully cut up his conjugal prospects with a commission. Of the two obligations in question, that of paying twenty shillings in the pound being already in existence, the Bankrupt ought not, in my opinion, nor has he a right, to place himself under the other till this be discharged. If he were married previously to insolvency the case is different, and it will be no violation of any principle to allow maintenance to himself and family as a paramount obligation. Indeed, if Y. Z. had looked into some of the cases reported on this subject, he would have found that the labour of a Bankrupt for the maintenance of himself and his family is protected by law, and cannot be claimed by his assignees, *though he has not obtained his certificate*. To conclude, let me ask, Mr. Editor, whether my remarks, or those of Y. Z., are likely to produce the greater mischief to morals. He avows that he has written with a view of relieving the officers of public charities from the unpleasant, if not painful, task of refusing such subscriptions as I would reject. Admitting it to be a painful task, yet if necessary to a strict discharge of duty, this can be no reason for declining my remarks, but a very strong one for enforcing them to the utmost of my ability. How seldom is it that duty and inclination go together! How necessary, therefore, to strengthen the motives that lead to the discharge of the former when contrary to the latter."—"But it is further to be considered," adds A. B., "that Y. Z. lays out of his view the probable motives of those who subscribe the certificate; the particular circumstances which led to the Bankrupt's insolvency, (the things of all others that most concern the morality of the point at issue); and the case of those Creditors, whose consent is withheld from the certificate; so that his intention of relieving their feelings is confessedly at the expence of their morality. But between the subscribers to charities and the receivers of the subscription there is a wide difference; for I by no means hold that the latter are bound to know the private affairs of the subscribers, and the case can seldom happen, in truth, where such an officer can be put upon the painful task of refusal. It can only occur, when he knows the fact, that the subscriber is circumstanced as stated in the Queries. This fact he can scarcely be certain of, so as to reject the subscription, unless he is himself a Creditor of the subscriber; and even then he may avoid the painful necessity of refusal, by placing it to account. But the fact must always be known to the subscriber; and his feelings ought to be roused to the performance of the prior, and therefore paramount, obligation, of paying twenty shillings in the pound."

Another correspondent who signs himself M. C. L. thus writes:

"When industrious Creditors have

been put into such a situation as to be forced to come and prove their debts, in order to procure a trifling dividend, if humanity should, notwithstanding the loss of the greater part of their just due, prompt them to sign the Bankrupt's Certificate out of compassion for the unhappy wife and children, to enable the man to begin to labour for their support; Y. Z. is pleased to call this a voluntary discharge, and to affirm that the Bankrupt is instantly released from all moral obligation to make good the deficiency.

"I can only say, that, for the credit of society, many who were not actuated by the superior motives of Religion, but merely conducted themselves agreeably to the laws of what is termed honour, have, years after their Bankruptcy, called their Creditors together and presented them, not only with the remaining part of the principal of their debts, but also with interest on them. Such conduct 'a dying pillow perhaps will deem not a work of supererogation, but of justice.

"Your correspondent's ideas of analogy do not seem very clear when he asks, "Where is the essential difference between a man directing by his will that the payment of a £1000. bond, which he holds from another shall not be enforced, and a Creditor signing the Certificate of a Bankrupt?" I answer, the former does tho act without any request, and voluntarily releases the Debtor from the payment; the latter is always requested, nay, often importuned: the former, by his testamentary disposition, knowingly diminishes his estate by £1000.; the latter is sensible he loses nothing by his signature: the former, in fine, willingly and of his own accord, bequeathes the bond as a legacy; whereas, the latter is brought into his situation without his consent, and is forced by humanity for others, more than for the Bankrupt, to put his hand to an instrument that precludes him from any further prosecution of his debt.

"Y. Z.'s construction is very forced, indeed not warranted, when he asserts, that the Certificate, which is, in fact, a prevention of the Creditor "from enforcing his claims in the ordinary course," means a declaration that "the Debtor shall cease to owe." On the contrary, I maintain that, until full payment of a debt has been made, the moral obligation remains exactly the same, though the legal may not; a distinction your correspondent does not seem willing to acknowledge.

"But to reply to the two questions proposed, for elucidation, p. 30., in a more direct way than either A. B. or Y. Z. has done: I would say, in answer to the first query, that a man professing Religion or not, who has been a Bankrupt and has not paid twenty shillings in the pound, is by no means justified in continuing a subscription to any society for charitable purposes. 'Be just before you are generous,' is a sound precept, and the New Testament enjoins, 'Owe no man any thing.' To break the laws of the land every one knows is wrong; to fulfil the laws of the land all agree to be right. But there is another law which, if Y. Z. be a serious and devout character, he must acknowledge to be of still higher obligation, namely, the law of conscience: if he consults this he will find, that it will not allow him some practices which the law of the land does not prohibit. If a wealthy man, instead of bestowing his spare money for the relief of the necessitous, loses five guineas at cards, Y. Z. is in conscience obliged instantly to condemn the conduct, and I agree with him, though the law is silent upon the subject. But does not any Bankrupt who should, prior to his paying twenty shillings in the pound, give five guineas to a charity, however noble in its design and worthy of the most liberal support, divert the money from the right channel equally with the card-player? How does he know but that the money he gives *to* charities (for I will not allow his act to *be* charity), might, if given in proportion to his Creditors, have been of great service, and have come very opportunely to the succour and support of old age: which, owing to frequent losses from Bankruptcies, is deprived of the comforts arising from past industry.

"As to the second question, although no institution should *order* their collector to solicit subscriptions from persons well known to have been bankrupt, and not to have paid their Creditors in full, as it would be laying a snare in the path of a liberal mind, yet if such persons offer a donation, I cannot see what power any

officer of a charity, has of refusing money, unless a rule exists prohibiting those that have been declared insolvent from becoming members. The observation of A. B, if laid down as a general rule, 'that what a man cannot honestly give, a society therefore cannot either creditably or consistently receive,' certainly admits of a strong doubt. It is not the business of a charity to scrutinize the motives or the circumstances of any donor. If it were, testimonials would be needful for every subscriber. I think, at the same time, no one will affirm that a society can either creditably or consistently receive a Bankrupt as one of the managers of its concerns, or as a dispenser of its gifts. In that case, character and circumstances are objects highly proper for consideration."

A third correspondent, DISCIPULUS, takes the same side, and quotes in support of it a passage from Mr. Gisborne's Duties of Men. We shall extract from this letter one passage which somewhat varies the view taken by our two former correspondents of this subject.

"Had Y. Z. distinguished between legal and moral obligation, he would not have determined so confidently that a Certificate is an acquittal in every sense. The forgiveness of the Creditor has been incautiously confounded with the obligation of the Debtor. Were it granted, that 'the Certificate in effect and substance says, the Debtor shall cease to owe,' yet it may fairly be concluded, that a Debtor, whose conscience is regulated by the divine law, would qualify that indulgence to this effect. 'Though my Creditor relinquishes every claim upon me, having signed a Certificate as my legal discharge, yet as an accountable being to my conscience and to God, I feel myself still bound to liquidate every sum that remains due to my Creditors.' I will suppose a case, and put a question. A. owes B. a thousand pounds for goods bought of him. B. is a wealthy man. A. becomes a Bankrupt, and pays only 2s. 6d. in the pound. He obtains a Certificate, begins business again, succeeds far beyond his expectations, and in a few years realizes a good fortune. In the mean time B., though once rich, is reduced to great poverty, his possessions abroad being ravaged, plundered, and seized. I ask how ought A. to reason and act in this case. Suppose while A. is riding in his carriage he sees B. asking an alms. He immediately recollects having paid him £875. short of the sum he owed him, but consoles himself by reflecting with Y. Z., 'I am discharged from my debts,'—'I cease to owe.' This would be 'laying a flattering unction to his soul,' and would be crying peace, peace, while 'his gold and silver are cankering; the rust of which will witness against him, and eat his flesh as it were fire: it is heaping together treasure for the last days.' This supposition is more to me than a hundred metaphysical speculations in proving that Y. Z. is mistaken, and that A. B. has truth on his side. Moreover, I have one very strong appeal which is to matter of fact. The opinion of a large religious society, and the opinion and corresponding conduct of many individuals, should surely have great weight. In p. 222 of Christian Observer for April, the Quakers declare that 'no collection or bequests should be received of persons who have fallen short in the payment of their just debts, though legally discharged by their Creditors; for until such persons have paid their deficiency, their possessions cannot in equity be called their own.' So much for the decision of those who avowedly make morals a leading feature in their religious profession. But more than this; I know several men, and have heard of many more, who have paid their deficiencies with interest, whose conduct is always mentioned with high approbation; and why? because it is right. On the other hand, the omission of this when there is ability is almost universally execrated. I know a respectable man who, while walking from his house to London, sees his Debtor pass in his carriage who never made up his deficiency because, forsooth, 'his Creditors have discharged him.'

'Sunt qui in fortunæ jam casibus omnia ponant,
Et nullo credant mundum rectore moveri.
JUVENAL.'

Before we conclude, we feel ourselves called upon to express our surprise at the degree of warmth which has been introduced into this discussion. We have endeavoured to exclude, on the present occasion,

as well as when we inserted the letter of Y. Z., all offensive personalities, and acrimonious reflections; but yet we fear that we have not wholly succeeded. We should not have believed beforehand, that the present was a controversy likely to inflame the passions of the combatants.

REVIEW OF NEW PUBLICATIONS.

The Life and Pontificate of Leo the Tenth. In Four Volumes. By WILLIAM ROSCOE. 4to. 1805. Liverpool, M'Creery; London, Cadell and Davies. Price £6. 6s.

It would be a difficult question to determine, what are the end and advantages, which the present generation of historians propose to themselves, in selecting history as the object of their labours. The *real* advantages of history are obvious: but these do not seem to enter into the view of the writers in question. For the advancement of truth they appear to have little concern, and still less for the advancement of morality or religion. On the contrary, it is to the subversion of these that their exertions are frequently directed. By persevering, however, in our inquiry, we shall at length find, that, generally speaking, the object of modern composers of history, as far as others are concerned, is to please. History is considered by them as a kind of theatre, upon which they are to exhibit those characters and events which are most likely to interest, and which will afford them an opportunity of displaying their talents as writers. The object therefore does not terminate in the pleasure of others: the pleasure which is communicated is returned to the source from which it flowed in a broad and copious current of fame and profit. Fame, a principle seldom allied with truth, the charm of history, is the avowed end of some who stand high in the class of historians: nor do they ever appear in a more degrading light than when they confess their subjection to this unworthy principle*. But something more substantial than fame has been found to be necessary to the happiness of authors, and even historians. Profit therefore is another, perhaps a principal, object with this voracious tribe. And when the sacrifice of truth, the patronage of vice, the accommodation to reigning opinions, the thin volumes, scanty pages, and profuse embellishments, which are to be observed in some of these writers, are duly considered, it will not be thought that they have neglected the means necessary to the attainment of their end. And for the heavy contributions, which they thus levy upon their readers, they may think it sufficient to apologize with the elegant metaphor which has been used by statesmen on the subject of taxes, alleging, that the contributors are adequately remunerated by the pleasure which they receive in return, as the moisture which is drawn from the earth by the clouds is restored to it in grateful and refreshing showers. A third reason of the predilection of some writers for the historic department is, and it ought not to be overlooked, the superior facility which it affords, to those who are so disposed, of perverting truth. No species of composition will enable an artful writer more completely to misrepresent facts, and principles connected with facts, without any express violation of truth. Truth may be beaten to death, in the Italian manner, with bags of sand, and no marks of external violence appear: or it may be destroyed by a slow poison periodically administered by the dexterous hand of an unprincipled historian.

These splendid volumes of Mr. Roscoe do not properly come under our notice, in any other view than as they occasionally glance on the subject of Religion, and particularly undertake to point out the causes, as well as relate the principal events, of the beginning of the Reformation; interspersing at intervals such reflections as it coincided with the author's views of that great revolution to make. With the lighter information, with which the

* See the Life of Robertson, by Dugald Stewart; and the flattering portrait drawn of Mr. Gibbon by his own pencil.

greater part of this work is occupied, we are little concerned: nor shall we grudge any of our readers the few hours they may employ in perusing the elegant pages of Mr. Roscoe, if the time be not stolen from more important engagements. Our official character forbids us to stop at trifles: we, therefore, without farther ceremony, overleap the first two volumes and commence our career in the third.

Mr. Roscoe begins his professed account of the Reformation at the 137th page of the third volume. According to the vulgar and sectarian apprehension of this revolution, he is pleased to term it a *schism:* his mistake, however, is entitled to the more indulgence, because he ought not to be suspected of being very deeply read in such authors as Hooker and Hall. No sooner does Mr. Roscoe enter upon this interesting period of history, than his nervous system undergoes a visible agitation, upon the view of the discord and persecution which always fill the prospect whenever he directs his eye to the Reformation, and in the guilt of which he seems to consider both the persecutors and the persecuted equally to participate. See p. 138. Our author, however, has not made intolerance the exclusive property of Christianity: he has fairly admitted, in contradiction to some of his associates, "the intolerant character of paganism." (p. 139.) We must express our obligations to him likewise for informing us, that Petrarch "in one of his sonnets assimilates the papal court to Babylon." (p. 140.)

We entirely agree with Mr. Roscoe in assigning, as one of the causes of the Reformation, the vices, and the exposure of the vices, of the Romish Clergy. His observations on their mixture of Paganism with Christianity, another cause of that great event, are ingenious and striking. In adding to the same class the prevalence of Platonism he may be partly right: but, in asserting that Platonism inculcates the pure unity of God in opposition to the doctrine of the Trinity, he will certainly not meet with the concurrence of those who would account for the introduction of this latter dogma into the Christian Church, by the encroachments of the theology of Plato. Independently, however, of the visible interposition of Providence in the great transactions which this writer attempts to account for, it will be evident to every one, who comes not wholly uninformed to the subject, that many of the most important predisposing, and immediate causes of the Reformation are either totally omitted, or very faintly adverted to. The sale of indulgences could not escape his notice: but he has failed to represent, in its true nature, the extreme iniquity of that impious traffic. It might be expected, that Mr. Roscoe would see no hand in the Reformation but that of man. Natural causes are those alone which he considers as operating, and by which alone he endeavours to account, for every event: yet so irresistible is the force of truth, that, when off his guard, he is compelled to acknowledge the extraordinary nature of the facts which he records; and apologizes for the want of foresight in Leo, by urging the extreme improbability of the events which took place. "How was it possible," he asks, "for Leo, unless he had been endowed with a greater portion of the prophetic spirit than had been conferred on any of his predecessors, to foresee that the efforts of an obscure monk, in a corner of Germany, would effect a schism in the hierarchy, which would detach from its obedience to the Roman see, one half of the Christian world?" (p. 157.)

The relation of Mr. Roscoe, in this part of his work, is tolerably correct, abating some harsh, and we must add insidious epithets, such as the "turbulent priest," applied to Luther, and reflections of a similar nature upon the various circumstances of the Reformation, and the persons concerned in promoting it.

At the close of this chapter, the 15th, our author points out two circumstances, to which, in his opinion, the success of Luther is principally to be attributed. The first is, the combining his cause with that of the promoters of literature. The fact is allowed: but a very natural question occurs, were the pretensions of Luther made with or without foundation? Is real literature, or is it not, necessarily connected with religious truth? Was the connection then made, or found and employed in his service, by the Reformer? If the pretensions were arbitrary and unfounded, why did not the opposite party

make the same? It would have been as easy and serviceable to the adherents of the prevailing Religion to combine their cause with the cause of literature, as it was to the patrons of the Reformation. The following passage, among many others, will furnish a proof of the difficulty of maintaining the appearance of candour, when the reality is wanting. "But Sadoleti, Bemlio*, and the rest of the Italian scholars, kept aloof from the contest, unwilling to betray the interests of literature by defending the dogmas of Religion; and left the vindication of the most important interests of the Church to scholastic disputants, exasperated bigots," &c. &c. The reader, doubtless, understands this language: he may likewise be amused to read the *earnest* and elegant address of Sadoleti to the Genevese, in order to recover them to the Catholic Communion, after the character with which Mr. Roscoe has honoured that respectable prelate. See that Address with Calvin's answer, in the last edition of the works of the latter author, Tom. VIII. pp. 99, &c.

The second circumstance to which Mr. Roscoe ascribes the success of Luther is his offering to submit his opinions to the test of reason and scripture. This, although not of itself an evidence of the justice and truth of his cause, was naturally to be expected if his cause *were* just and true. Our author has expatiated through a whole page upon the degradation which the Pontiff would have suffered, had he condescended to appeal to the same test. Notwithstanding the reiterated and imposing interrogatories of Mr. Roscoe, we conceive, that had Leo X. been able to promise himself any support from reason and scripture, he might have urged those arguments, not only with perfect decorum and dignity, but with considerable effect. At any rate he could not have exposed himself more than he did by that irrational, unscriptural, and puerile bull, which he was at length induced to fulminate against the Reformer. Mr. Roscoe thinks it of importance to finish the present chapter with a remark, which should bear the appearance at least of sagacity, and at the same time answer the still more important purpose of disparaging the Reformation. He considers himself justified, from the preceding detail, in asserting, that if Luther "had been Pope instead of Leo X. he would have defended the Church against a much more formidable adversary than the monk of Wittemberg." (p. 179.) That he was *qualified* so to do his whole history abundantly testifies; but that he would so have *employed* his qualifications is a position against which that whole history as decisively militates. Why should Mr. Roscoe suppose, that Luther would be more swayed by temporal motives, as Pope, than as the monk of Wittemberg? Why is it not as philosophical, as justly deducible from known phenomena, to suppose, that even on the papal throne he might have entertained the bold project of Reformation, as that he should meditate the same revolution in a monastery? There have been Popes themselves disposed, in some degree, to a Reformation of the Church, witness the very successor of Leo, Adrian VI. But he was hated, despised, opposed. Mr. Roscoe, as far as he was *misled* in the present supposition, was misled by the observation, that there are very few in elevated situations who pay a supreme regard to the dictates of conscience, and who pursue any schemes of reformation, contrary to their temporal interest, with sincerity or resolution. The fact arises, not so much from a change of principles upon their elevation, as from the circumstance, that the refusal to make such a change would, in general, be an effectual bar to their elevation. To suppose, therefore, that Luther, with his resolute, and especially his *conscientious*, character, would have been advanced, had other circumstances favoured the event, to the papal dignity; or that, contrary to all the principles which operate on such occasions, being so advanced he would have used his power to suppress that cause, which from conviction alone he had espoused, is to reason in a manner in which men never reason, when they have any interest in the truth. It is very evident to any impartial inquirer, that, had the Reformer been assailable on the side of his avarice or ambition, Leo and his adherents would have been well pleased to buy off the

* See a curious story of this infidel cardinal in Melch. Adam. Vit. Germ. Theol. p. 360. ed. 1653.

opposition of so formidable an enemy, with the highest dignities and emoluments, and such as would have amply satisfied the most exorbitant expectations or even wishes of an indigent monk.

The fourth volume of Mr. Roscoe's work undertakes, at the very beginning of it, to pursue the history of the Reformation. We are told, (p 7.), that Luther wrote to Tetzel, when sick, "intreating him 'to keep up his spirits, and to fear nothing from his resentment,' &c. *Luth.* op. in præf. Whether this was really intended as a consolation, the reader will judge." The honesty and generosity of Luther's character will leave no doubt of his intention in the mind of any impartial and informed reader; and the intention of Mr. Roscoe in this insinuation is equally obvious. In the same page this author, with a visible sympathy, observes respecting the differences between Luther and the Pope, that "the friends of peace began to flatter themselves that these disturbances would soon be amicably terminated." The attempt here, to throw the odium of breaking the peace upon the Reformer, is too manifest to escape any reader. And if we grant the evident assumption of Mr. Roscoe, that the point contended for was of little or no importance, there can be no doubt, that the imputation is just. For our own parts, we see so little reason to suspect the perfect indifference to truth on religious subjects, in those who profess or prove themselves to be unbelievers, that, without any violence to the most rigid principles of probability or candour, we can conceive, that, if the opportunity offered, they would embrace Popery with open arms; and feel well contented to have the pompous superstition, the tolerated immorality, and the licensed impiety, of that idolatrous religion restored in this kingdom. What shall we say of its spirit of persecution? Were not the mild Trajan and the elegant Pliny persecutors? Why should their admired examples want imitation, when the power to imitate is present?

Pp. 11—16. we have, almost at length in the text, and quite so in the original, in the Appendix, the letter of Luther to Leo, which, for the purpose of loading the Reformer with the greater odium, and of vindicating his hero, Mr. Roscoe insists, against some creditable authorities, was written on the 6th April, 1520, and therefore before the issuing of the famous bull, which is dated June 15, 1520. Mr. Roscoe supposes that this letter, which he has made to stand out from his work with all the prominence of a principal figure, has been omitted by Mosheim and Robertson with an interested view. *We* do not put so much importance upon the affair as to think, that they had any intention whatever in the omission, or that it was any thing but the insignificance of the letter, its insignificance as to the effect ascribed to it, which caused them to overlook it. The most suspicious bigotry could hardly affix such an imputation to the candid indifference of Dr. Robertson. It may not be improper, however, to give the matter some consideration; requesting only the permission to set aside the authority of Mr. Roscoe for the present, as he seems to have received a retaining fee from the Pope.

To the assertion of Mr. Roscoe, respecting the date of Luther's *contemptuous, insulting, offensive* letter, (so Mr. Roscoe pleases himself with characterizing it,) we shall oppose that of a professed writer upon the Reformation, and who, to talents of the highest rate as a critical historian, joined a minute and laborious attention to the particular history now concerned. We hardly need to name, although Mr. Roscoe appears to be unacquainted with him, the celebrated M. de Beausobre. His work is entitled, *Histoire de la Réformation, ou Origine et Progrès de Luthéranisme*, &c. In the second volume of that work, p. 8, or in the translation of it by Mr. Macaulay, which we shall quote, Vol. I. pp. 353, 354, the historian observes, that Miltitz and Luther, who had a conference on the subject of the reconciliation of the latter with the papal see, "came to an agreement that Luther should write to the Pope, in twelve days, a humble and submissive letter, under pretence of sending him a book he was employed upon, and that this letter should be dated the 6th of September, in order that it might not appear to be written since the arrival of the bull, or extorted through fear of excommunication." The letter, according to this account, must have been written some time after that date; and indeed not till after the

3rd of October, the date of a letter of Luther to Spalatinus, in which he said, that he had not then written the letter agreed upon. See Beausobre, p. 352*. Eckius had then arrived with the bull, but the publication of it in Saxony was violently opposed. Luther had not seen the bull in August; for his work, *de Capt. Bab.* was published in August, (Beausobre, p. 334, and 350,) and he had not then seen it, as Melchior Adam informs us. See Vitæ Germ. Theol. p. 114. His letter, therefore, might be written in time to obviate the execution of the bull, since the term allowed by it was one hundred and twenty days, to be reckoned from the time of its publication in Saxony†. In the works of Luther the letter is indeed dated the 6th April; and this might be done to make it appear to have been written before the bull itself was drawn up and dated. Luth. Opp. Tom. I. pp. 385—387, ed. 1612. The concurring testimony of Sleidan and Pallavicini, of which Mr. Roscoe endeavours to avail himself, may not improbably be resolved into that of the date in Luther's works. But our critic has likewise found "decisive internal evidence," that Luther's letter was written before "his final condemnation," as Mr. Roscoe terms it, by the Pope. The first proof is, that Luther cannot be supposed to have passed over in silence the papal bull, had it been issued when he wrote. By Beausobre's account, however, this very omission was designed. But if Mr. Roscoe's *decisive* argument is of any value, how is it, let him inform us, according to his own hypothesis of the order of these important writings, that the bull of Leo takes no notice of the Epistle of Luther? or if this should be deemed beneath the dignity of a bull, how is it that this same "provoking" epistle, an epistle which Mr. Roscoe would represent as justifying the measure of Leo, should be passed over in total silence in a confidential letter written by the Pope to the Elector Frederic, accompanying the bull which conditionally condemned his heretical subject, and dated, not a month after the bull itself, the 8th day of July? The other *decisive* argument to the same purpose, and by which, according to Mr. Roscoe, Seckendorf is shewn to be a year out in his account of the negotiations between the Reformer and Miltitz, is built upon the supposition, that all communication was terminated between them, when, by the issuing of the papal bull, Luther became "a declared heretic." If this argument had any weight it would apply to the conferences of 1519; for it appears, that in the year immediately preceding, the Bishop of Ascoli, auditor of the Apostolic chamber, the Pope's agent, *ch'è*, says Pallavicini, *l'ordina-*

* Such is the argument of the laborious and celebrated Seckendorf. He adds, which Mr. Roscoe does not dissemble, that the German translation of this letter bears date the 6th of September. The chapter of the Augustinians, which endeavoured to induce Luther to write the proposed epistle, was assembled the 28th of August of this year. Luther wrote to Spalatinus on the subject the 11th of September, and again, as is mentioned above, on the 3d of October. This able writer justly observes that Pallavicini should have sought the original of Luther's letter in the Vatican. Comm. Hist. et Ap. de Luth. l. 1. § 67, pp. 150—152. ed. 1688. See likewise Sleidan, Comment. &c. Tom. I. p. 91, ed. 1785, with the note. Another letter of Luther's was ante-dated; and likewise the bann of the empire against him. See Pallavic. Ist. del Conc. di Trent. l. 1. c. vii. p. 68. and c. xxvii. p. 169. This Popish author, who from uniting with him in every thing hostile to the Reformation, is, and ought to be, regarded by Mr. Roscoe with peculiar complacency, evidently confutes both himself and Mr. Roscoe. He affirms that Miltitz spent about two years in endeavouring to retain Luther (consumando quasi due anni in quell' impresa) l. 1. c. xviii. p. 114; and he arrived in Germany after the 12th of January, 1519. Sleidan, Comm. Tom. I. p. 62.

† The Italian historian of the Council of Trent furnishes the means of ascertaining when the bull was published in Saxony. At the Diet of Worms, 1521, Alexander procured another bull, che poi uscì a' tre di Gennaio; dove Lutero non sotto condizione della sua perseverante disubbidienza, comme nella passata, ma con *assoluta* maniera, poichè il termino prescrittogli già era trascorso; fosse dichiarato Eretico. This it was said would take away the pretence, that Luther was never condemned absolutely by the Church, (condannato *assolutamente*) l. 1. c. xxv, p. 169. Reckoning back the term of one hundred and twenty days from the 3d (Mosheim says the 6th) of January, we shall come to the time when the former bull was published, which was about the day or the day after the date of Luther's letter, Sept. 6, 1520.

rio esecutore di tutti le pontificie ordinazioni, had pronounced him to be an obstinate heretic. See Sleidan, Comment. &c. l. 1. Tom. I. pp. 36, &c. Milner, Vol. IV., Part I., pp. 338, 339; Pallavic. Ist. del Conc. di Trent. l. 1. c. vi. pp. 66, 67, and c. ix. pp. 76, 77 *. This is said upon the supposition of our author: but his statement is incorrect. Luther was *not* declared a heretic by the bull in question. Had Mr. Roscoe read that bull with any attention, or had not relied upon the common abridgement of it, as he appears to have done, although it is inserted at length in his Appendix, he would have seen that sixty days are allowed to Luther, within which he and his associates were to desist ("*desistant*") from the publication of their errors, and sixty more within which he was to recant them ("*revocet*"): these one hundred and twenty days to be reckoned from the affixing of the bull on the Church doors in several parts of Germany; and that upon his non-performance of these terms within the appointed time, and *not till then*, was Luther to be denounced as a heretic, and suffer the sentence of excommunication.

As this is the only place, in his account of the Reformation, in which Mr. Roscoe has hazarded a criticism, we conceived it of importance to give our readers a specimen of his abilities in that department of literature.

In p. 25, Mr. Roscoe speaks of the hostile spirit of Protestants and Papists, as if, whenever there is a difference, both the contending parties must of course be equally wrong. From p. 32 to 36 we have an account of the Diet of Worms, in which will be discovered a sally of candour in favour of Luther, easily to be accounted for, when it is considered, that, without such an occasional display of impartiality, his misrepresentations would be deprived of their effect; and when it is further considered, that the infamy of a person is secure, if what is bad as well as what is good is believed of him †. The account is given with spirit, but, in our opinion, is inferior both in interest and propriety to the same transaction as related by Beausobre.

Mr. Roscoe has caught both the spirit and the phraseology of the Papists, when he talks of "the new opinions," (p. 41; see likewise Vol. III. p. 138,) and in one of his pleasant strokes concerning the *elegantiæ* of religious controversy, where he quotes two passages sufficiently gross from Luther and Sir Thomas More, (p. 42,) he seems to have forgotten, that the Papist has much the advantage over the Protestant, the Laic over the Ecclesiastic, the Lawyer over the Divine. In truth, both Luther and Sir Thomas More would have written in very different language, *although with precisely the same feelings and intentions*, had they lived in the eighteenth or nineteenth century. We are taught by our present instructor in Ecclesiastical History, that "the doctrine of Predestination was first advanced by Austin, in consequence of what he had maintained in the Pelagian controversy, on the subjects of *grace* and *original* sin:" and for this piece of information we are referred to Dr. Priestley's History of the Christian Church. We shall expect in future to see Baronius referred to in proof of the discovery of the real cross, or Thomas Paine quoted as authority on the subject of libels.

Before Mr. Roscoe indulged himself in the observation, that Luther "impeached the authority of one of the Apostles;" (p. 50.) when he rejected the Epistle of St. James he should have proved, that, while he rejected it, he still admitted it to be the production of that Apostle ‡. We

* This happened even before the conferences at Augsburg with Cajetan, whom Mr. Roscoe chuses to call the Cardinal of Gaeta. His proper name is Tomasso di Vio, Cardinal di Gaeta or Gaetano. Yet in his letters to the Pope he latinizes his name, and subscribes himself Caietanus. See Lett re di Principi. Mr. Roscoe, therefore, might have been contented with the common name.

† An observation in the Pensées de Pascal may be referred to this reflection. Cette maitresse d'erreur, que l'on appelle *fantaisie* et *opinion*, est d'autant plus fourbe, qu'elle ne l'est pas toujours: car elle seroit regle infaillible de vérité, si elle l'étoit infaillible du mensonge; mais étant le plus souvent fausse, elle ne donne aucun marque de sa qualité, marquant de même caractere le vrai et le faux. pp. 154, 155. ed. 1783; or chap. xxv. § 4. See likewise a paper "On the Occasional Candour of Anti-christian writers," Christ. Observ. Vol. for 1802, p. 298.

‡ This he did not; for he denied its genuineness: how weak soever his reason for so doing might be, is nothing to the pur-

will not detain our readers with any remarks on the reasoning which occurs, p. 52; and which would suit either of the convertible characters of the mystic and the infidel. The sagacious doubt, p. 58, may safely be left to its full effect; and respecting "the odious and absurd institutions of monastic life," (p. 59), we leave this redoubtable champion to break a lance with Mr. Malthus.

Our author has chosen to inform his readers of the estimation in which he holds the Reformation, when he represents the example of freedom of inquiry, which it set, as its most important advantage. Although we neither are, nor would be understood to be, enemies to freedom of inquiry, we cannot forbear remarking, that no one circumstance attending the Reformation was more extensively abused, and, in the abuse, produced more serious mischief, than the liberty which our author so extravagantly extols; and that had it not been for the various and powerful correctives which the Reformation supplied to the natural tendency of this dangerous acquisition, the Reformation would have been, and perhaps would still be, an event to be deplored.

Pp. 60 and 61 bring us to the wars and persecutions consequent upon the Reformation, which always seem to be recollected and celebrated with complacency, whenever a fit opportunity for introducing them occurs. We have only to ask, on this subject, who were active? who were passive?

But our author's humanity cannot be confined within the limits of the text: it overflows in a large expanse of note, and still extending its copious streams, discharges its last effusions in the Appendix. The occasion was tempting. The burning of Servetus rose full in his view, and seemed to reflect dishonour upon the Reformation. The vision was too enchanting not to be pursued with ardour, and, if possible, embraced. The affair is introduced with a remark of Bishop Warburton, that the persecuting spirit of the Papists was transferred to the Reformers. We could refer this zealot *against* the Reformation to another passage in the same writer, distinguished by the same spirit and sobriety, in which Luther himself is reviled as being actuated by avarice in his opposition to Popery. "We bless the hand which turned the avarice of a furious friar, and the luxury of a debauched monarch, from their natural mischiefs, to become instruments of the choicest blessings." Sermons, Vol. II. p. 142. We consider ourselves as entitled to the gratitude of Mr. Roscoe for pointing out this passage to him: we must observe, however, that the great but hasty prelate, upon subsequent and cooler reflection, when he transcribed these words into the ninth book of the Divine Legation, in the notes, thought proper to insert after the word *avarice*, "if such was the case." See Supplemental Volume, p. 336. We flatter ourselves that Mr. Roscoe himself will approve this hesitating clause, since he has consulted the credit of his general associates, by totally omitting the foolish story which gave rise to this exploded calumny. See Robertson's Charles V., and Maclaine in a note on Mosheim's Eccles. Hist. But to come to Servetus. Mr. Roscoe observes, "the annals of persecution cannot furnish a more atrocious instance of bigotry and cruelty, than the burning of Servetus, in a Protestant city and by Protestant priests." We beg to suggest the suspicion, a suspicion for which this passage at least affords sufficient ground, that Mr. Roscoe is but very slightly read in the annals of persecution; or he could not have thrown the reins upon the neck of his zeal so imprudently, as to make an assertion, which can hardly fail to suggest its own confutation. Can Mr. Roscoe have forgotten the myriads of instances of persecution by the Romanists, most of which, in all their circumstances, were more atrocious than this most atrocious one? Sanguine authors are very apt to overlook the force of superlative expressions: but is Mr. Roscoe yet to be informed of the long reign and the truculent deeds of the inquisition? Is he now to learn, that no less than one hundred thousand persons fell by the hands of the executioner in the various persecutions carried on by Charles V.?—a fact, asserted by the correct Grotius, although ridiculously as well as maliciously misunderstood by Edward Gibbon: But there are some minds, of sensibili-

pose. For a *fair* account of this matter see Bayle himself, Dict. Art. *Luther*; not Mr. Roscoe's representation of that author.

ties so peculiarly constituted, as to be thrown into convulsions at the view of inferior acts of cruelty, and yet to repose with indifference, or, which is only an apology for the same thing, with an affected incredulity, upon the most barbarous and most extensively destructive deeds which human malignity has ever perpetrated. There is a picture drawn by the diamond pen of Mr. Burke, which almost involuntarily presents itself to us on this occasion. "They seemed tame, and even caressing. They had nothing but *douce humanité* in their mouth. They could not bear the punishment of the mildest laws on the greatest criminals. The slightest severity of justice made their flesh creep. The very idea that war existed in the world disturbed their repose. Military glory was no more, with them, than a splendid infamy. Hardly would they hear of self-defence, which they reduced within such bounds, as to leave it no defence at all. All this while they meditated the confiscations and massacres we have seen. Letter to a noble Lord, p. 58. We are very far from wishing to insinuate that the conduct of Calvin, in the affair of Servetus, does not, in itself considered, merit the utmost severity of censure: but unquestionably the comparative character given to it by Mr. Roscoe is altogether unjust.

Not to dwell upon the various rhetorical exaggerations of Mr. Roscoe, it may be proper to remind the reader, as this author, unless he were ignorant of the fact, has judged it expedient *not* to do, that Calvin has himself given an account of this affair; and although the evidence of a party ought to be received with caution, none but the advocates of summary convictions will contend that it ought not to be received at all. The account of Calvin is contained in the eighth volume of his works, pp. 510, &c. He here disclaims any thing further than procuring the imprisonment of Servetus: and he asserts, that, had Servetus chosen to retract his heresy, he might have saved his life. It appears that this unhappy man was a gross Pantheist, that he impugned the divinity of our Saviour, and that he was possessed of extreme impudence. His *nebulo pessime*, and his *mentiris*, which occur so frequently, as applied to Calvin, are a sufficient proof of this last disposition. Calvin has, in this piece, attempted to vindicate the use of the sword in matters of Religion, by arguments which happily will not approve themselves to the judgment of modern times, and are certainly wholly incompatible with the tolerant spirit of the Gospel. Mr. Roscoe has found it for his purpose to adduce part of a MS. history of Servetus, cited by Allwoerden in an account of that unfortunate man: but its accuracy may fairly be questioned, since it attributes to him at his death these words, *Jesu, Fili Dei æterni miserere mei*; whereas Calvin, in his account, subscribed by the ministers and pastors of the Church of Geneva, asserts, that, at the stake, he pertinaciously refused to invoke the eternal Son of God, *æternum Dei Filium invocare pertinaciter renueret*. The words are not exactly alike, but they are sufficiently so to make it extremely improbable that both accounts are true. Calvin alleges the perturbation and horror with which Servetus received and suffered his sentence, together with his offering no defence of the doctrines for which he was condemned, to prove that he ought not to be considered as a martyr. Mr. Roscoe seizes this tempting opportunity to inveigh against the inhumanity of Calvin: but whether Servetus was a martyr or not, seems to us a question of fact, not of humanity. But it is not sufficient to satisfy Mr. Roscoe that the disgrace of this act should attach to Calvin alone. Melancthon it seems had approved it: but neither will this additional victim suffice: the whole body of the Reformers, the whole fabric of the Reformation must share in the dishonour. "Such," says our author, alluding to Melancthon, "such were the sentiments of the *mild and candid* Melancthon, and such the *first fruits* of that *Reformation*, which professed to assert the right of private judgment in matters of Religion, and to enlighten and humanize mankind!" That persecution should be represented as the *fruit* of the Reformation seems incorrect, as persecution certainly existed before; and that, in the sense of a proper and genuine effect, it was the fruit of the Reformation appears to us an assertion no better founded, than it would be to call the fanatical impiety and ferocious anarchy which France has exhibited, the fruits of philosophy and

liberty. But whether persecution be the fruit or not of the Reformation, it is by a very bold figure indeed, that the particular act alluded to is represented as the *first* fruits. The Reformation began in the year 1517: the execution of Servetus happened in 1553, thirty-six years difference. This, it must be admitted, was a tolerable time for such powerful and active principles, as the Reformation gave birth to, to produce their *first* fruits. We, at least, had conceived, that "the turbulent priest" had not gone quietly to his grave, before the revolution which he had effected was followed by some important consequences, and even by some which would have perfectly suited Mr. Roscoe. But *did* the Reformers, as Mr. Roscoe affirms, "assert the right of private judgment in matters of Religion?" We believe not—not absolutely and without limitation. Not an instance, we apprehend, can be brought, in which they professed to tolerate the public denial or oppugnment of fundamental doctrines, particularly the divinity of Christ.

Although nothing can be farther from our principles and intentions than to vindicate persecution, yet we can easily conceive the temptation which religious persons may feel to be guilty of it. Their high value of truth, their supreme love to God, make them feel any insult offered either to the one or the other, as a man would feel any injury committed against a good and affectionate parent. If the offence cannot be discontinued without the death of the offender, here is a temptation; a temptation indeed to be resisted, but still a temptation. Little praise is due to those who are exempt from the temptation, purely and solely from the utter absence of religious principle. Nay, there are persons who, though little disposed to persecute on account, or rather in favour*, of Religion, yet are ready enough to do so, when the gratification of avarice or of any other passion is concerned. In what other light are the slave trade, duelling, and some legal proceedings to be viewed?

In extenuation, however, of the spirit of persecution, justly chargeable, in some degree, upon the Reformers, be it observed, that they only took their part in a general error †; and that considerably mitigated ‡. And with respect to the wound, intended to be given through their sides to Christianity itself, it is enough to say, that the truth and nature of Christianity have never depended upon the character of its professors; so that, however unworthily they may have conducted themselves, it is from the religion itself, and from that alone, that its real nature is to be known.

The apparent complacency with which Mr. Roscoe has dwelt upon this disgraceful and tragical event almost justifies us in suspecting, that it was not more satisfactory to its author, as far as he was the author, on the mistaken ground of its being necessary to the honour of religion, than it is to the present commentator upon it, on account of the disgrace which it seems to reflect immediately upon the Reformation, and ultimately upon Christianity itself.

* For *against* Religion the persecuting spirit is as active and powerful in men of no principle as in the most ferocious bigots; and which is a curious circumstance, this is often peculiarly the case with those whose conscience has experienced some alarm, and whose natural and just fears, respecting another life, have been excited. In this case their natural dislike to Religion is heightened by persecution. It is a mistake to suppose, that infidels, or as they chuse to call themselves, philosophers, are free from religious, and even superstitious, terrors. Bayle, under the article Hobbes, has endeavoured, in a very philosophical manner, to prove, that, from their principles, Atheists, of all men, have the least cause to doubt the phenomena of apparitions. The weak and unhappy philosopher of Malmsbury was much subject to alarms on this head; and such we may justly suspect is the case of other philosophers. The following lines, in one of Pope's Moral Essays, are remarkable:

That gay Freethinker, a fine talker once,
What turns him now a stupid silent dunce?
Some god, or *spirit*, he has lately found;
Or chanced to meet a minister that frown'd.

† So general was this sentiment at the time of the Reformation, that even Servetus, when under sentence of death, in one of his letters from his prison, says, that had he been justly chargeable with denying the immortality of the soul, he would condemn himself to death.

‡ Let the number of individuals who suffered in Protestant and in Popish persecutions be compared; let the five years reign of our Queen Mary be compared with all the Protestant reigns put together.

We shall be detained but a short time longer by Mr. Roscoe. In his last chapter, which is devoted to the white-washing of Leo, we are taught that the only difference in ecclesiastical establishments is, whether an individual take his faith from a Pope, from Calvin, from Luther, or Henry VIII. &c. p. 320. Now, that the opinions prescribed by these respective heads of Churches are precisely the same, will scarcely be asserted; and that they are each arranged with such mathematical accuracy, that they are all at a distance exactly equal from truth, seems to be hardly a more rational hypothesis. We think, in some cases at least, there is a difference, discernible and demonstrable, between truth and falsehood, between morality and vice, between religion and impiety. That many things are doubtful is not less certain. But to lay it down as an axiom, that in conforming with any Church we must of course only chuse one error instead of another, is scarcely more rational than to say, that we must be right if we dissent from all.

Mr. Roscoe is obliged to acknowledge his holiness, Leo X., to have been guilty of great atrocities, to have been peculiarly addicted to buffoons, and to have lived as a *bon vivant*, or a voluptuary. Yet, as in most little sects, the holding the tenets, by which they are peculiarly distinguished, is considered as supplying the place of all other merit; so, the patronage which this pontiff gave to elegant literature, is, in the eyes of his panegyrist, the sponge which wipes out all his crimes, and the title upon which he is advanced to one of the highest thrones in the pantheon of illuminized worthies.

We have only to add, that this work is certainly a highly embellished and entertaining performance. Information of any considerable importance it neither promises nor gives. Those incidents in the history of the Reformation, which are not distorted by the prejudices of the writer, are elegantly detailed: but no one would think of looking for a complete or adequate account of that interesting period in Mr. Roscoe's production. What he has given his readers, (always excepting his misrepresentations,) may be considered as the prominent figures only in the piece, the *Beauties* of the Reformation. Let the man, who would understand the history of this important revolution, read Sleidan, or Seckendorf, or Beausobre, or Milner; from the last of which writers we shall hope speedily to have the remaining portion of the history of the Reformation presented to the public, distinguished, like the former, by a constant attention to modern prejudices and misrepresentations.

The character which Mr. Roscoe has sustained in this performance is uniform and yet various; uniform, as it appears to us, in his hostility to Christianity; various, in personating, at one time a Papist, at another a Protestant, at another a mystic; to say nothing of the far more frequent occasions on which he appears in his true character. We mean no reflection upon the humanity of Mr. Roscoe: nevertheless that quality always appears to be called forth into the most vivid exercise, when a sentiment dishonourable to Christianity is likely to be the consequence. Where the reasonings or insinuations of this writer produce any effect, it is generally to be ascribed to the variance which exists between the apparent intention and the real assertion; and, in this circumstance, his success resembles the advantage, which a fencer, with a cast in his eye, has over his antagonist. In short, Mr. Roscoe never proves himself so irrefragable and triumphant a doctor, as when his readers hardly know what he means: he never carries his cause so completely, as when he has extinguished the difference between right and wrong, and rendered them convertible terms.

NOTT'S *Sermons on Enthusiasm.*

(Continued from p. 563.)

THE second discourse treats of SCHISM. Our readers will form a correct idea of the author's sentiments and reasoning, when we have observed that he occupies the same ground with Mr. Daubeny and his followers. Having already expressed our opinion on this subject, in our review of that gentleman's works, it is the less necessary that we should enter fully into this part of the volume. (See particularly Christian Observer, Vol. for 1804, p. 481—484, and for 1805, pp. 160—162.) We continue to think, that we should

not be justified in adopting conclusions unfavourable to the moral character of any individual, merely because he differs from us on points concerning which the Scriptures do not speak with that degree of precision, which is calculated to remove the doubts of well intentioned and upright men. The spirit of our Reformers was truly liberal; they endeavoured (and we think successfully) to ascertain what form of Church Government was the most agreeable to Scripture, and the most conformable to primitive usage. But while we admire that constitution, which was the happy result of their labours, we admire also that Christian candour which led them to allow a participation of Gospel privileges to other Churches, who, though differing from themselves in the mode of outward discipline, adhered to all the fundamental doctrines of the Christian faith. It is, undoubtedly, incumbent on us, as Christians, to allow that liberty of judgment to others which we claim for ourselves; and even were our duty, in this respect, less obvious than it is, yet we are convinced, that the cause of our excellent establishment is better promoted by dispassionate reasoning, and candid discussion, than by the violence of invective or the intolerance of party zeal.

Mr. Nott seems to have been sensible of the uncharitable aspect of his opinions. It is curious and pleasing to observe the apparent struggle between the rigour of his avowed sentiments and the native candour of his mind: witness the following exercise of his charity in favour of the Scotch and other foreign Churches.

"We are fully persuaded therefore, that as fine gold cometh purer from the fire, so the cause of our Establishment, the more it passeth the severe ordeal of investigation, will be found more and more to justify our adherence to it. But, though we assert our own fidelity, we presume not to judge those, who, countenanced by the solemnity of deliberate and national decisions, have thought it best to adopt a different communion. That they have abandoned the one Apostolical Church is too true. But if they did it not to gratify a spirit of party, or of pride; and if they have approved themselves to be in other points generally pure in faith, and illustrious in obedience, shall we prescribe bounds to God's forgiveness? Charity forbid! Believing that mercy may be extended to any offence, that proceeds not from an heart of malice, with a feeling of inexpressible joy we look forward to a moment, when, sitting down in the kingdom of Heaven with the faithful of other communions, we shall praise with one mouth that Saviour, whom with one heart we have loved; evermore rejoicing that the frailty of human nature no longer interferes to prevent that perfect unity, which when it shall be established upon earth in the external Church, *every valley shall be then exalted, every mountain shall be then laid low, and an high way prepared for the coming of our God**." (p. 125, 126.)

We have here an instance of the difficulties to which those writers are reduced, who, in their definition of a Christian Church, regard discipline as its distinguishing characteristic. He who considers the Church of Christ merely as a visible communion, united by a divinely prescribed form of worship and discipline, is reduced to this dilemma: he must either unchristianize all whose ecclesiastical forms differ from his own, or he must qualify his opinions by exceptions which are subversive of his premises. If any particular form of Church Government be indeed of the same manifest and exclusive obligation, as some contend, with Christianity itself, no national decisions, however solemn and deliberate, can justify a departure from it; and, consequently, thousands and tens of thousands of his Majesty's Protestant subjects, with all those Christian Churches whose forms of government do not agree with the alleged standard, are involved in a charge which admits of no extenuation. Supposing a national synod were solemnly and deliberately to adopt a Socinian Creed, would the denial of the Lord that bought them be less criminal, because they had acted in a collective, and not in an individual capacity? Surely not. Where the question respects a plain appointment of the Almighty, the weight of numbers can confer no sanction on the breach of it. It is needless to observe, that there must be some radical defect in the reasoning which leads to such untenable conclusions. Every difficulty, however, as it appears to us, would be avoided by adhering to the mild and conciliating sentiments of the venerable Fathers of the Church. We must refer our readers to our Volume for 1804, pp. 481—484, for a distinct

* Isaiah xl. 3, 4.

view of their opinions on this subject*; and we cannot omit this opportunity of expressing our regret, that there appears to be an increasing departure from their candid and liberal spirit, in many of those who profess to be the most zealous adherents of the Church. The unqualified positions of Mr. Nott, (p. 116), are indeed little more than a transcript of those which the adherents of the Romish Church urged in opposition to our first Reformers.

But what connection, it may be asked, has Schism with the professed subject of these sermons? Let our author be heard in reply.

"Having framed a new doctrine, the Enthusiast will proceed to frame a new establishment. He will plead, that the same commission which entitled him to teach, will entitle him to govern. In consequence of which, he will do far worse even than the sons of Corah †: for he will not merely arrogate the priesthood to himself, but he will frame a new one after his own conceits; he will invent strange ordinances, and will call them God's appointed means of grace: he will persuade simple ones that salvation is to be found within the limits of that fold, which he has without authority created; and, as far as human means can operate, he will destroy the Church of Christ, by violating its Unity." (p. 77.)

We have here the same objection to make which we urged under a preceding head. The view which the author takes of the subject is far too partial and contracted. For whatever truth there may be in his representation, when applied to the ambitious leader of a separate communion, it certainly cannot be applied, with any justice, to Enthusiasts. In general, few comparatively have the talents or the means for founding a sect, and it is therefore injudicious to consider that as a branch, or necessary consequence, of Enthusiasm, which must, in its nature, so rarely occur. We question, indeed, whether a blind bigotry and devotion to a party be not found combined with Enthusiasm, far more frequently than the ambition of becoming the leader of a sect. There have been multitudes of Enthusiasts in the Church of Rome who never were guilty of Schism, but, on the contrary, were unalterably attached to that communion. Even our own Church has furnished many similar instances of Enthusiasts, who have lived and died within her pale. Besides, were the view which Mr. Nott takes of the subject correct, it would be impossible for the enthusiastical leader of a sect to attach to himself any number of enthusiastical followers: a conclusion which is completely disproved by experience. When we consider all these circumstances, it appears to us that our author's hypothesis is fundamentally erroneous; and that Enthusiasm has no *necessary* connection either with Schism, or with the ambition of being the head of a new sect.

In the three succeeding discourses, the principles advanced in the two first Sermons are illustrated by the cases of Messrs. Whitfield and Wesley. The object of the third discourse is to prove, that those leaders were guilty of Schism; of the fourth, that their Schism originated in Enthusiasm: and of the fifth, that their Enthusiasm was engendered by a spirit of pride and ambition. All these positions are attempted to be proved by copious extracts from the writings of those gentlemen and their biographers.

The author has, in part, we think, substantiated his charges. Understanding by Schism, a separation from the Church of England, he has proved that such a separation has taken place. By a great number of quotations he has also made it appear that those di-

* "Blessed be God," says Bishop Hall, that able defender of Episcopacy, "there is no difference in any *essential* matter betwixt the Church of England and her sisters of the Reformation."—"The *only difference* is in the form of outward administration; wherein also we are so far agreed, as that *we all profess this form not to be essential to the being of a Church*, though much importing the well or better being of it, according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other, in our own several ways, not seeing any reason why *so poor* a diversity should work any alienation of affection in us one towards another." (*Peace-maker*, Ed. 1645, p. 47.)

"Though episcopal government," observes the pious Bishop Andrews, "be of divine institution, yet it is not so absolutely necessary as that there can be no Church, nor sacraments, nor salvation without it. He is blind that sees not many Churches flourishing without it; and he must have a heart as hard as iron that will deny them salvation." (*Bingham's French Churches Apology*, p. 45.)

† Numbers xvi. Jude 11.

vines, on not a few occasions, both acted and wrote under the influence of Enthusiasm. But when he would represent them as acting habitually and uniformly under such an influence; when he would persuade us also that pride and ambition were the main springs of all their plans and pursuits; we think that he has pushed his conclusions much farther than his premises will warrant. It is one thing to assert that corrupt passions occasionally influence the mind; and another that they so reign within it as to govern the whole life and conduct. The former supposition may be admitted even with respect to persons who possess, in the main, a Christian spirit: but the latter is utterly incompatible with all claim to the Christian character. The heart in which pride or ambition has an absolute and habitual ascendency, cannot be actuated by the principles of the Gospel; because it is not possible that selfish and worldly aims should *predominate* in the soul which is renewed in the image of Christ. To admit, therefore, the justice of the charges, which Mr. Nott has so elaborately exhibited against the moral character of these two divines, would not only be inconsistent with that charity, which "hopeth all things," and with the concessions which Mr. Nott himself has occasionally made respecting their general excellence; but, on the supposition that these concessions are just, would go to contradict the plainest principles of Religion. For, if it be true, as Mr. Nott admits, that they were *pious* men, then it is absolutely impossible that they could have lived under the *predominant* influence of pride and ambition; for piety necessarily implies a *predominant* regard to the will of God.

Our limits will not suffer us to enter minutely into the various particulars brought forward in the text, and elucidated in the notes with which this part of Mr. Nott's volume is crowded. We beg leave, however, to make a few observations, suggested to us by a general view of the manner in which the whole subject is discussed by our author.

First, then, we think that the confessedly excellent points in the characters of Messrs. Whitfield and Wesley are too studiously concealed. Their defects only are exhibited, and these with such prominence that a reader, who should derive all his knowledge of them from the volume before us, would find it difficult to rest in any other conclusion than this, that they were not only Enthusiasts, but ambitious designing impostors*. We grant that the task which the author had imposed on himself, of pointing out their faults, precluded him, in a great measure, (as he himself observes, p. 316), from the contemplation of their virtues; but still, where there was so much, (as he admits) to commend, care should have been taken not to magnify their defects to such a degree as to fill the eye of the observer. In his zealous endeavours to expose error and delusion, he should have been careful to do justice to true and solid worth. We admit, indeed, that this was not compatible with an attempt to prove that pride and ambition were the chief, if not the sole, springs of their conduct; which, were it true, would more effectually unchristianize them; in our view, than any proof which could be adduced of their separation from the Church of England. For this reason we regret that such an attempt should have been made, both because it is inconsistent with the candid and liberal sentiments which adorn some of our author's pages, and because it appears to us inconsistent with truth. When it is considered that for a long course of years those divines continued their labours unwearied; that with undeviating perseverance they preached repentance towards God, and faith in the Lord Jesus Christ, in the face of contempt and persecution; that their industry in their pious work is unparalleled in modern times: when it is further considered, that, in the prosecution of this work, they were honoured with unexampled success in the actual reformation of the moral state of thousands of the la-

* We cannot help thinking, that there is a great want of consistency in the view which Mr. Nott has taken of the characters of Whitfield and Wesley. If they really were Enthusiasts, then they must have believed that they were acting under a divine impulse; and, however they may have deceived themselves, they must be acquitted of any *design* to deceive others. On the other hand, if their plans were artfully laid, with a view to their own aggrandizement; if this object were systematically pursued from early youth to mature age; they must then have been wilful deceivers, and not Enthusiasts.

bouring poor; that all the energy of their souls appears to have been directed to this grand object; and that they did not relax for a moment until disabled by sickness or removed by death: when all these things are considered, we should pause before we grant the probability, or even the possibility, of their having been *chiefly* influenced by a spirit of pride and ambition. That a very blameable spirit *occasionally* prevailed in their bosoms, and hurried them forward to write and speak many things inconsistent with that temper of charity, sobriety, and meekness, which is a Christian Minister's highest praise, we allow: but that from their earliest years they acted under the base influence of the passions attributed to them; that, impelled by ambitious views, they considered themselves as destined for the ministry; that they actually assumed sacred orders under the same influence; and that pride suggested the line of conduct which they adopted in after life; are assertions from which a regard to christian charity, and to biographical truth, compels us to withdraw our assent.

2. Though the charge of Enthusiasm has certainly been proved against them in a variety of instances, yet, in some very important points, our author's conclusions are stronger than the facts adduced by him will warrant, and sufficient discrimination has not been used in tracing out the lineaments of delusion. The task, we allow, was difficult; there being danger "lest in gathering up the tares, the wheat also should be rooted up with them." This danger, we do not think that our author has escaped. In his endeavours to eradicate the weeds and prune the luxuriancies of the Christian Garden, he appears to us to have done some injury to the true plants. An instance or two will illustrate our observation. Thus, in p. 269, Mr. Nott observes, that a "love of praise and distinction existed in their minds, and influenced their conduct, from their earliest years. The belief which they entertained, almost in infancy, of being destinated to the accomplishment of some great event; and the expectation which they encouraged of receiving some commission from the Almighty, could only have proceeded from a pre-disposition of the heart to wish that such an honour might be conferred upon them." Now, when this observation is produced to support a weighty charge, affecting materially the moral character of the persons under consideration, it ought to be well substantiated. Yet the whole proof which is adduced amounts to this, that Mr. Whitfield, when he was a child, was fond of a clergyman's employment; that he was led, "even at that early period, to pray over the 118th psalm;" and that, "when he was a common drawer at an inn, he composed two or three sermons."

Here our readers will perceive that want of conclusiveness and discrimination of which we complain. Is there any impropriety, we would ask, in supposing that the mind may, at an early period, be susceptible of religious impressions, and even of desires after usefulness in the Church, which may be afterwards recollected with gratitude, when God has in his providence accomplished those desires? May we not be permitted "to pray over the 118th psalm," or to recollect very early movings of the blessed spirit upon our hearts, (p. 205,) without exposing ourselves to the imputation of spiritual pride and ambition?

We would not be understood to affirm that, in the instances before us, the conclusions drawn by Mr. Whitfield were justly formed; or that, on many occasions, the workings of pride and ambition might not have been mistaken for a divine influence: we maintain only that there is nothing unscriptural, or inconsistent with the analogy of the divine proceedings, in supposing that certain desires and impressions may be felt in youth, which, though not fully understood at the time, may be afterwards reasonably ascribed to the influences of the Holy Ghost, gradually expanding the heart, and qualifying for future usefulness. How often has the future eminence of the poet, the philosopher, and the mechanic, been anticipated from the prognostics of early childhood! The infant propensities have gradually displayed themselves: we have been delighted with the exertions of nascent genius, and have marked with astonishment the little specimens of ingenuity in a child, who has seemed to have no other guide or instructor than the spontaneous energies of his own talents! Why then should it be thought incredible that a Mini-

ster of Christ should, in early life, display something of *his* peculiar talent, or that, by the directing Providence of God, secretly operating, he should make an early choice of that honourable station?

Another instance of our author's want of discrimination may be found in his discussion of the subject of *miracles*, p. 226—230. The *necessity* of working miracles was disclaimed by Mr. Wesley, (p. 226,) and the *power* of working them unequivocally disallowed. "We are now to require," says Mr. Nott, "that they act consistently with these declarations." In order to prove that this was not the case, Mr. Nott has extracted from their journals and other writings a variety of passages which, though they tend to corroborate the charge of Enthusiasm, and furnish just cause of censure on other accounts, yet do not bear on the point immediately in hand, we mean the alleged claim to miraculous gifts. As for the absurd and ridiculous stories of possessions, trances, apparitions, &c. with which the journals and magazines of Mr. Wesley are disgraced, and some of which are cited by Mr. Nott as proving the claim in question; they prove, it is true, the strange credulity of the narrator, but we cannot discover that they were ever brought forward as *miraculous attestations* in favour of his divine mission. With respect to the passages wherein a divine interference is recorded, and acknowledged with thankfulness, we by no means think that they will bear the construction which is put upon them by our author. Many of the instances, indeed, are too trifling for public perusal, and, from the manner in which they are detailed, are calculated to bring ridicule on the scriptural doctrine of a particular providence; while the language in which they are conveyed is often not only too strong for the occasion, but sometimes even highly indecorous. Still, as far as we can judge from an attentive and candid consideration of what these passages contain, Messrs. Whitfield and Wesley appear to us to have merely intended to express their thankfulness for what they regarded as *providential interpositions*, and not to assert any *miraculous* operations in their favour. What others would regard as accidental occurrences, they noticed as the workings of that Providence which watched over them in common with all other Christians, and which we are told is so minute in its attention, that the very hairs of our head are all "numbered," and "a sparrow doth not fall to the ground without our heavenly Father." The devout Christian loves to acknowledge God in all his ways, to admire his goodness in the daily and hourly occurrences of life, and to mark with humble thankfulness the love of his heavenly Father, in what may be called little things, as well as in the more prominent events of his history. He has learnt to ascribe all his comforts and all his deliverances to the superintending care of him "who neither slumbereth nor sleepeth." In the refreshing rest of the night, and comforts of the day; in the calm of domestic intercourse, and the bustle of active life; in the prosperous enjoyment of earthly blessings, and in the support experienced under the loss of them; in preservation from apprehended dangers, and in freedom from the fear of evil, the believer traces the hand of his God. He does not regard these things as the operose exertions of an Epicurean Deity, but as the workings of him whose tender mercies are over all his works, and who with the same ease administers to the necessities of millions, as though his attention were limited to a single individual: nor does he speak of them as miraculous interruptions of the course of nature, but as the common operations of that bountiful benefactor, in "whom we live, move, and have our being."

"Every page almost of their Journals abounds with the accounts of their miraculous preservation amidst imminent dangers. I cannot forbear noticing however the following instance. Mr. Whitefield in his First Journal, p. 23, having described a wonderful deliverance which God had wrought for him when at sea, adds, 'God so ordered it, that I knew nothing of it till it was over.' As if the Almighty was careful not only to preserve his life, but even to save him from needless anxiety and apprehension." (p. 230.)

For our parts we can discover no claim to *miraculous* interference in the above cited passage. Mr. Whitfield piously acknowledges the goodness of God in preserving him from the knowledge of his danger. And is it no blessing to be saved from needless anxiety and apprehension? If it be, to whom ought we to look as the author of the blessing but God?

Does it not become us to thank him then, if he deliver us from fear and terror? Does not experience prove that the prospect of approaching danger, and the anticipation of expected trials, produce often more uneasiness than the events themselves? And is it any laborious exertion of Almighty power thus to deliver his servants from trouble? Other instances of exaggerated censure might be produced; but those are sufficient to prove that Mr. Nott, in his honest zeal against the extravagancies of Enthusiasm, has been carried too far: he has incautiously censured expressions which reason and scripture authorize; and has done real harm to that cause which he appears so anxious to advance, the cause, we mean, of vital, practical Religion.

We request our readers to bear in mind that we set out with expressing it as our opinion, that the charges of Enthusiasm and Vanity were, in part, substantiated against the founders of Methodism. We plead only against the extent to which the charges are carried, and the indiscriminate censure with which they are supported; and this we have done, partly in justice to the accused, and partly from our regard to vital religion, which invariably suffers, whenever, in the attempt to expose error, sufficient care is not taken to ascertain the nature and defend the interests of truth. Every Christian Observer must be sensible how much a profane world ridicules experimental Religion. The proud formalist can neither understand nor tolerate the self-abasing confessions of the humble penitent; nor can the man, whose affections are rivetted to the earth, endure the zeal, the heavenly mindedness, the love, the fervour of the devout Christian. When, therefore, in our endeavours to guard against a *voluntary* humility, we appear to depreciate that which is genuine; when, from a dread of ill-regulated zeal, we expose to contempt that fervour which is the nerve and sinew of the christian warfare; when, in guarding the precincts of sober Religion, we disparage that affectionate warmth, the value of which can never be duly estimated by the cold calculating philosophist, or the mere formalist; we tremble lest occasion of triumph should be afforded to the enemies of the Gospel, and the hands of sincere Christians should thereby be enfeebled. Let it not be supposed that we mean to deny, that Messrs. Whitfield and Wesley betrayed, on many occasions, a spirit which reflects discredit on their professed character and office. In the commencement of their career they sometimes censured others, and even denounced judgments against them, with a most indecorous intolerance; while, of themselves and their own labours, they spoke with a complacency that savoured of pride. Borne along with the tide of popularity, they recorded their success with unbecoming exultation, and decided on the providential dispensations of God with an assurance ill-according with the short-sightedness of fallible man. Towards the close of his life Mr. Whitfield acknowledged these things with sorrow: and his frankness, in this respect, merits our particular attention.

"I will freely and readily acknowledge," he observes in a letter to the author of an anonymous pamphlet, "that you and others have had too much occasion for reflection by several things that have been *unwarily dropped* up and down in my journals."—"My journals were some of my most *early performances*, wrote too in the very heights of my first popularity (which is apt to make the strongest head run giddy), in the midst of which persons very often do things, which after-experience and riper judgment teach them to correct and amend."—"There is generally much, too much severity in our first zeal, at least there was in mine."—"His and my treatment of Archbishop Tillotson was by far too severe. We condemned his state, when we ought only in a candid manner (which I would do again if called to it) to have mentioned what we judged wrong in his doctrines. I do not justify it. I condemn myself most heartily, and ask pardon for it." (*Whitfield's Tracts*, 234, 235, 242.)

In reply to one who had expostulated with him on certain expressions in his journals, he writes thus:

"Alas! alas! in how many things have I judged, and acted wrong! I have been too rash and hasty in giving characters both of places and persons. Being fond of scripture language, I have often used a style too apostolical, and at the same time I have been too bitter in my zeal, wildfire has been mixed with it; and I find that I have frequently written and spoken too much in my own spirit, when I thought I was writing and speaking entirely by the assistance of the Spirit of God. I have likewise too much made impressions, without the written word, my rule of

acting; and too soon, and too explicitly, published what had better been kept in longer, or left to have been told after my death." (*Whitfield's Tracts*, p. 243.)

"My mistakes have been too many, and my blunders too frequent, to make me set up for infallibility. I came soon into the world; I have carried high sail, whilst running through a whole torrent of popularity and contempt; and, by this means, have sometimes been in danger of oversetting. But many and frequent as my mistakes have been, or may be, as I have no part to act, if I know any thing of my heart, but to promote God's glory, and the good of souls, as soon as I have been made sensible of them, they shall be publicly acknowledged and retracted." (*Whitfield's Tracts*, p. 245.)

"I thank you, Sir, for pointing out to me a very wrong expression in the last part of my life. My words are these; 'I could no longer walk on foot as usual; but was constrained to go in a coach, to avoid the *Hosanna's* of the multitude.' Your remark runs thus, sect. 8. page 20. '*Very profane*, unless it be a false print for *huzza's*.' I could wish it had been so; but the word was my own; and though not intended to convey a *profane idea*, was very wrong and unguarded, and I desire may be buried in oblivion, unless you, or some other kind person, are pleased to remind me of it, in order to lay me low before God and man." (*Whitfield's Tracts*, p. 244.)

It here deserves to be noticed, that several of the particulars, which in the above extracts are so candidly admitted, and so feelingly deplored, have been treated with peculiar severity by Mr. Nott in the volume before us. See pp. 207, and 230, in the latter of which passages the adoption of the word *Hosannah* is marked with very prominent censure, extending through the following page. That these things merited severe censure is, undoubtedly, true; but surely, after the humble acknowledgments above cited, it became a candid writer either to mention the retractation, or to suppress the facts altogether. Mr. Nott has indeed extracted a passage from Whitfield's works, expressive of a like painful recollection on another occasion; but he does not appear to us to have made a candid use of that passage. The inference he draws from it is merely this: that, therefore, Mr. Whitfield possesses no title to apostolical authority! (See p. 252*.) A candid adversary might surely have allowed it to furnish a strong indication of the humility and sincerity of Mr. Whitfield's character.

The sixth and seventh sermons treat of the injury resulting to Christianity from enthusiastical delusions: The effects which they produce on ecclesiastical and civil establishments on the former by corrupting the purity of the faith, and on the latter by weakening the bond of civil union, are successively considered, and form the respective subjects of a discourse. Some good observations occur in the first of these sermons, in which the author shews in what manner Enthusiasm corrupts our faith. Five sources of mischief are specified. Enthusiasm is considered as injurious to society, from its adoption of feeling as the rule of action; from its leading to a contempt of human instruction; to a neglect of the Word of God; a misunderstanding of its doctrines; and a misrepresentation of its commands.

Having briefly touched on these points, the author finally dismisses the subject of Enthusiasm, and then unaccountably passes to the consideration of Schism, to which he afterwards confines his attention; but without attempting farther to prove the connexion or relation of these evils with each other. His remarks on the tendency of Schism to corrupt the faith, if they had been more naturally connected with the subject, would have produced a better effect. He observes that Schism operates to the injury of Christianity, by giving perpetuity to heresies; introducing unsettled notions of Religion; encouraging scepticism; affording to impostors a facility of propagating false Religions; and producing a general carelessness and laxity of opinion in all things belonging to the faith of Christ. On the last of these heads we meet with the following just remark.

"It may be reasonably doubted, however, whether an universal laxity in points of religious faith; whether a total disregard to the sacredness of divine institutions; and an indifference to the public profession and dissemination of error, might not ultimately become instruments for the propagation of false Religion, full as deadly and as powerful even as the sword of Mahomet." (p. 369, 370.)

* We fully admit this inference, but as it might have been still more satisfactorily established by other extracts, wherein Mr. Whitfield himself directly disclaims all title to apostolical authority, we could wish to have seen a more liberal use made of that to which we have adverted.

In pursuing the subject the author was led to consider the nature of *liberality of sentiment*. On this term so much used, but so little understood, this watch-word of dissension and infidelity, we were pleased to read the following discriminating observations.

"If a principle thus liable to abuse must still be encouraged, it becomes us accurately to define, what are the limits to which it may extend, and what are the objects to which it can apply. For instance. We are to insist, that it ought to affect only the temper of mind in which each individual undertakes the examination of religious truths, and not the truths themselves; that it may lead him to be charitable in his judgment concerning the motives of another's conduct; but that it cannot alter the real quality of that conduct: and that it may lead him to encourage a spirit of Christian charity towards all who are not as strong in faith as himself; but that it will not allow him to be indifferent either to the increase of error, or to the defence of truth. For when the evidences in favour of the Christian doctrines are once fully established and admitted, then it is the mark of a noble, a great, and a liberal spirit to be firm and unwavering in the profession of them. But why are we ever to forget, what is of the utmost importance in the present question, that he alone who made a law, has the power of dispensing with obedience to that law?" (p. 379, 380.)

The eighth and last sermon treats of *Liberty of Conscience*. Some useful remarks occur in this part of the volume. In opposing the misconceptions of the Enthusiast the author observes, that "Conscience has by no means respect to ourselves alone: it is rather a principle by which we are taken from our ownselves, and are made to consider human conduct as connected with various important and external obligations." (p. 447.) Without stopping to discuss the exact propriety of the language here used, the meaning of the passage is evident, and it would be happy for the Christian Church if a more practical regard were paid to the truth which it inculcates. Too many professing Christians, "arguing that their conscience is to be a law unto themselves, view it in this light so exclusively, that they appear never to have enquired whether it may not be a law which has reference to others also. So that, instead of connecting it with social duties; instead of making it a principle of Christian regard to the happiness of their neighbours they render it a consideration altogether personal and selfish." (p. 448.) Having exposed the fallacy of this reasoning, the author briefly points out the principles on which the decisions of conscience are founded. (p. 456—459.)

With respect to liberty of conscience, the reader who expects to find a satisfactory discussion of this important subject will be greatly disappointed. The author does not profess to examine the nice and difficult points which are involved in the inquiry. Liberty of conscience can only be considered in two senses, (p. 460); "either it means the right of freely inquiring into the nature of religious truth, in order to obtain those just opinions which are necessary towards the right formation of the conscience; or, secondly, it must imply the liberty of acting without restraint according to those persuasions which the conscience shall approve." Understanding it in the former sense, it certainly is not "possible that any human restraint should be imposed." With respect to the liberty of acting without restraint, according to the dictates of conscience, a variety of considerations are to be taken into the account, and much nice investigation is necessary to clear the subject of all its difficulties. It is evident that liberty of conscience, in this sense of the expression, ought, in many cases, to be restrained. Whenever the peace of society is endangered, individual freedom must be sacrificed to the public good; else every turbulent innovator might urge pleas of conscience as an excuse for kindling the flames of civil animosity. But it is the wisdom of a state rather to remit a portion of its just authority, than to impose arbitrary and galling restraints on the public mind. We cannot be sufficiently thankful for the lenience of our own laws in this respect; and our readers will, with us, cordially assent to the author's view of the effects which that moderation should produce on the different members of society.

"If Civil Society so respect the peace of their Conscience, as that, even when circumstances might seem to justify some restraint, none is imposed; it then becomes a reciprocal duty on their part, to respect the peace of society. For the community at large has a just and a sacred

claim upon every one of us, that we never exercise our liberty of Conscience either wilfully or capriciously, to the detriment of the public good." (p. 483.)

By this time the reader will have formed a tolerably clear idea of the merits of this volume. Its radical defect we conceive to be, a misapprehension of the grand subject of discussion. On the genealogy of Enthusiasm, in the first discourse, we have already animadverted; and we have only to add that the author adheres to his original statement, throughout the whole book. In the eighth discourse, as in the first, his Enthusiast is proud and ambitious; he still innovates, still "persuades himself of the reality of a divine commission by the *wilful effort* of a perverted imagination," and "teaches his delusion to others in a manner subversive of all established order." All this, as we observed, is solely applicable to the enthusiastical leaders of a party; for such therefore, and for those who are prone to encourage them, is his work principally calculated. The author has also unnecessarily limited his subject by attaching so much *wilful* criminality to the enthusiastical character; and has thus lost an important opportunity of making much discriminating remark, which might have tended to counteract the prevailing errors of the religious world. If the Enthusiast be clothed with the garb of pride, insubordination, deliberate blindness, wilful delusion, and restless ambition, he becomes indeed a most hideous and disgusting object. But we would hope that few such characters are to be found amongst us; and sure we are that still fewer will apply an overcharged statement of this nature to themselves, so as to receive due benefit from the wholesome admonitions of the preacher. Enthusiasm is indeed a destructive evil, and its ravages in the Church have been incalculable; but in opposing its further progress, we should proceed with caution, we should act with tenderness. Let the nature and origin of the malady be distinctly and fairly opened, and the remedies be applied with a skilful regard to its real symptoms. We should not, perhaps, err, if we were to assert, that the case of the Enthusiast (we speak of the great majority of those who deserve the name) is a case of debility; a weakness rather than a crime; an error of the head much more than of the heart. We need here the correcting lenitives of the physician, rather than the caustic or amputating knife of the surgeon. Let us direct the Enthusiast to the true remedy, by inculcating an humble regard to the sacred oracles. "If any man will do the will of God, he shall know the doctrines, whether they be of God." A diligent perusal of the Scriptures, and an habitual reference to them as the standard of all our opinions, combined with earnest prayer for the divine teaching, are the best antidotes of enthusiastical delusions. We should learn how to pursue virtue (as it has been well observed) from the blind man who first examines the ground with his staff. Unspeakable benefits would result from such a cautious investigation, and the Scriptures would in that case be found "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and we should be "thoroughly furnished by them for every good work."

In addition to the free remarks we have already made on this work, we must add that the author has himself occasionally manifested a degree of that indiscreet zeal, which, when applied in another direction, it is his professed object to counteract. Thus, in the first sermon, he tells us, (p. 2.), that perhaps none of the apostolic injunctions can be selected which is "*so* evidently of perpetual obligation as the text," which is "Believe not every spirit, but try the spirits." Of perpetual obligation it unquestionably is; but are not the injunctions concerning repentance towards God, and faith in Christ, equally or more so? Again, p. 145, he observes that "the love of God is *never so clearly manifested*, as when it would exclude all wilful innovations from divine worship." Sentiments of this kind, of which many other instances occur, betray a zeal which is "not according to knowledge." The regulation of the heart and affections is surely of *greater* consequence than a regard to merely external forms. One crying evil of the day is, we verily believe, a disregard to forms, and a contempt of established order; but let us not, in our zeal for upholding these, overlook, or make light of, the weightier matters of the law, "judgment, mercy, and faith."

The Use of Sacred History; especially as illustrating and confirming the Great Doctrines of Revelation. To which are prefixed, Two Dissertations; the first, on the Authenticity of the History contained in the Pentateuch, and in the Book of Joshua; the second, proving that the Books ascribed to Moses were actually written by him, and that he wrote them by divine Inspiration. In Two Volumes. By JOHN JAMIESON, D. D. F. A. S. S. Minister of the Gospel, Edinburgh. 8vo. Vol. I. pp. viii, and 464; Vol. II. pp. 462. Edinburgh; London, Matthews, Ogle, and Hatchard. 1802.

In the present profusion of theological works there is reason to fear, lest the generality of Christians should suffer themselves to be diverted from the study of the Scriptures; for although these be universally considered and reverenced by all writers, who deserve the name of Christian, as the sole fountain of revealed truth, yet, valuable and beneficial as their labours are, they cannot fail to deliver the doctrines and duties of Christianity under their own particular view, and with their own interpretation of them. Such works, therefore, far from superseding the study of the Bible, should not even be put upon a level with it; but should be content to occupy a subordinate place, a place, however, of high honour, and act as a handmaid to the sacred volume, confirming its truth, elucidating its contents, and inculcating its supreme authority and importance. The field of theological science is so extensive, that some productions approach much nearer to this character than others, and have a direct tendency to lead the reader to search for divine truth in its source and original repository. The work which we are about to review well deserves to be placed in this class. The reader will find himself almost continually within the region of Scripture, and he will be taught to consider that portion of it which is generally esteemed least susceptible of instruction, as conveying the most important lessons, and the most important truths, in a manner the most forcible and impressive.

Mr. Jamieson has undertaken to shew the use of the historical part of Scripture, particularly as illustrating and confirming the great Doctrines of Revelation. The specific object is not entered upon till the author comes to his second volume, the first being taken up with preliminary topics; and not an inconsiderable number of pages is devoted to the Two important Dissertations which are prefixed to the work.

The first is upon the Authenticity of the History contained in the Pentateuch, and in the Book of Joshua. Our author has, upon this subject, collected evidence which will abundantly satisfy every impartial inquirer. He has shewn, that the Israelites would never have received the Books of Moses as divine, unless they had been persuaded of their truth; and that they never could have been persuaded of their truth, had they not been actually and indisputably true. Among the memorials of the facts related in this part of Scripture we are surprised to find the universal and very important one of circumcision omitted; especially since it has been insisted upon with so much justice and effect by Leslie, in his well known performance against the Deists. There is a good collection of passages from heathen authors, recognizing and attesting the general truth of the Mosaic History. Those of Justin and Tacitus are very remarkable. The partiality and levity of the latter historian, when the histories of Josephus, a native and very credible writer, were accessible and well known at Rome, would bear some animadversion. We think, however, that Mr. Jamieson has not, upon this subject, made so copious a reference to the Asiatic Researches as the importance, novelty, and decision of the evidence derived from that quarter might seem to require. The abundant evidence furnished by all antiquity, and particularly by Asiatic antiquity, to that most wonderful and important event, the deluge, was worthy of peculiar attention. The learned and homogeneous works of Bryant and Faber contain a fund of interesting information upon this extraordinary subject.

The second Dissertation proposes to prove, that the Books ascribed to Moses were actually written by him, and that he wrote them by divine inspiration. The lines of evidence which conspire to prove this point, particularly that the Pentateuch is to be ascribed to Moses as its author,

are so strong and decisive, that the faint and doubtful appearance of the few, which interfere or clash with them, seem hardly to deserve any notice from a real lover of truth. There have been writers, however, who, from different motives, have endeavoured to invalidate the fact. Aben-Ezra, a modern Jew, is the first who ventured to call in question what all *his* forefathers and *ours* have admitted without any scruple. Hobbes, Spinoza, Simon, Le Clerc, followed. Witsius has considered this important question at some length in the first volume of his Miscellanea Sacra. And from this elaborate dissertation Mr. Jamieson seems to have borrowed the greater part of his materials. He is certainly entitled to much commendation and thanks, for having put such a chain of correct argumentation on a very important subject into the possession of the English reader. The intrinsic evidence of the book itself is derived from various passages, which expressly ascribe the writing of considerable portions of the Pentateuch to Moses. The inference from those portions to the whole is almost inevitable. There is not the least appearance of different hands being employed in the penning of this book, and there is every appearance that it was penned by one. The uniform opinion of the Jews, till of late, ascribed the first five of their sacred books, or the Pentateuch, to their legislator. Both the Pharisees and the Sadducees agreed in this sentiment, and the Old Testament in many places recognizes the Pentateuch as the work of Moses. The objections to this fact are founded upon short and insulated expressions, either misunderstood or easily solved: and even were they allowed to be valid, their weight is so trifling, when placed in the balance against the opposing evidence, that they could affect no competent or impartial inquirer. To ascertain the real value and force of an argument, it is often of great use to suppose it to be on the opposite side; to suppose, for instance, agreeably to the present case, that the arguments against the authorship of Moses, were those which were intended to establish his authorship. We have no doubt, that the persons who now espouse them, and consider them of importance, would, in that case, regard them with perfect contempt. For then, in addition to their own weakness, they would labour under the disadvantage of being in favour of a generally received opinion: a circumstance, which, in the judgment of some persons, is sufficient, of itself, and in an instant, to convert truth into falsehood. Stillingfleet's Orig. Sac. Book II. ch. i—iii. may be consulted on the subject of both these Dissertations.

We now proceed to the body of the work. The first part is entitled, "A general View of the Use of Sacred History." In the first section of this part is contained a general account of the various subjects of sacred history; the origin of all things; the original state of man; the origin of evil; the reason of the change visible on the face of nature, &c. &c. That which relates to the human heart deserves to be presented to the reader.

"Here we have the history of the human *heart*. Of all history, that of man is most interesting to man; and of all the history of man, the most important branch is that of the heart. In tracing its various workings, what is called the philosophy of history especially consists. To exhibit these in the most striking light, as if the field of real history were too narrow, many enter into the fairy land of fiction. But in the sacred volume, we find a variety unknown to any real or fictitious history. When we view it as unfolding the operations of the heart, may we not justly say, that it contains the substance of all that has ever been written on the subject, with unspeakable advantage?

"Without a display of the heart, the history of man would be exceedingly imperfect. It would be otherwise only a barren narrative of facts. But, in the Holy Scriptures, the heart is exhibited in all its exceedingly varied operations, traced in all its windings, and stript of all its disguises. It is represented in its different states: in its original purity, as formed after the image of God; as it is depraved by sin; and as partially renewed by grace. We learn its operations, as under the power of that evil spirit, who 'now worketh in the children of disobedience;' or of that blessed Spirit who worketh effectually in them who believe. We perceive it in various situations; in solitude and in society; as working in the prince, and in the beggar. In a word, we find it traced through a long succession of ages, and discern its actings in a vast variety of individuals.

"Many are best pleased with those writings, which are most calculated to touch the more delicate strings of the heart. Some even go so far as to bring all

human action to the test of sentiment. With these philosophers, feeling is the supreme standard. But where are the nicer sensibilities of the soul more beautifully delineated than in the page of inspiration? Let any impartial person say, if he ever saw the tenderness of brotherly affection more finely painted than in the history of Joseph.

"That branch of the history of the heart, which conveys the most humiliating lessons, is very largely handled. I mean, that of its depravity. To unfold this is evidently one of the principal designs of Sacred History. A great part of it is clearly a commentary on that affecting text; 'God saw that the wickedness of man was great on the earth; and that every imagination of the thoughts of his heart was only evil continually.' This humbling character of man is given, not merely before the deluge, but also immediately after it. As the history of the old world is concluded, the history of the new is introduced, with this reflection."

The author then proceeds to point out the progress of corruption, as Scripture describes it, in the heart of each individual. See pp. 175—179.

The second section of the first part of this work treats of the Beauties of Sacred History; its simplicity, conciseness, fidelity, dignity, unity, &c. &c. The illustrations of these different qualities are well executed, and cannot fail to impress the mind of the unprejudiced reader very forcibly.

The third section discusses and exemplifies the advantages arising from the historical mode of writing. The author has, to our conviction, proved it to be the best mode of rendering divine truths level to the understanding, of exciting attention, of influencing the affections, and of impressing the mind in various ways—objects, all of them, of the last, of indispensable, importance. It is an additional recommendation of the historical mode, that it exhibits truth as attested by experience, and that it gives a successive evidence of the truth of Revelation.

The second part of Mr. Jamieson's work is "On the History of Israel." —"It was the will of the all-wise God," says this author at the entrance upon this subject, "to give a national existence to this people, to cast them into such a mould, and to regulate every thing concerning them in such a manner, that they might prefigure that true Israel which he hath gathered out of 'every kindred, and tongue, and people, and nation'." In treating this arduous and delicate argument we do not think that our author has been so successful, as he might have been, had he known how to restrain the sallies of a vivid imagination. Mr. Jamieson, in common with other writers, who are attached to the typical illustration of Scripture, always, to appearance, supposes a type, wherever a resemblance exists between the Jewish and Christian dispensations. This appears to us equivocal. For nothing could be more natural, than that the writers of the New Testament should draw their images from ideas which were familiar both to themselves and their readers. Wherever any analogy existed this would naturally be done, whether the originals of their illustrations were intended to be be typical or not. It is curious to observe the different directions of the ratiocinative faculty in different persons. Dr. Taylor, of Norwich, has attempted to reduce all the expressions of the New Testament to the sense of those to which they are analogous in the Old; while many typical writers absolutely christianize almost every article of the Old Testament, and interpret every expression by the sense which it bears in the perfecting dispensation of Christianity. By these observations we do not, in the smallest degree, intend to invalidate the sober and legitimate consideration of the typical, which is, doubtless, a very important part of the Old Testament. We wish only to discountenance and restrain its extravagances. We cannot help thinking that the general history, and some prominent particulars of the history of the Israelites, was intended to prefigure the Christian Church. Who can refuse his assent to the typical intention of that remarkable transaction, the intended sacrifice of Isaac, or of the whole system of the Jewish sacrifices in general? If the resemblance discovered between the two dispensations be nothing more than the result of an ardent and fertile imagination, let the experiment be tried upon the antient histories of Egypt, or Greece, or Rome; and let it be shewn what representations are contained in them of the Christian dispensation. If the analogy is only invented in the one case, it ought to bear the being invented in the others with equal plausibility. It deserves likewise to be observed, that the peculiar con-

struction of the Jewish economy and their Scriptures, and the aptness of both to furnish those terms and ideas, which were essential to the proper understanding of the Christian dispensation, indicate the adaptation of the one system to the other, and, even without the intervention of any typical supposition, fix the divine character of both, and prove them both to have proceeded from infinite knowledge and infinite power.

Our author has, in our opinion as well as that of the generality of Christians, justly illustrated the typical character of the oblation of the first fruits on the third day after the sacrifice of the paschal lamb, as prefiguring the resurrection of Christ. We subscribe likewise to what he has written on the Feast of Pentecost. Respecting his interpretation of the Feast of Tabernacles we hesitate.

The second volume opens with, and contains, the principal subject of Mr. Jamieson's work. This is the third part, and is entitled, "Of the Use of Sacred History, as illustrating and confirming the Great Doctrines of Revelation." This part is divided into seventeen sections, containing some one or other of the fundamental doctrines which the Sacred History illustrates and confirms.

The universality of the divine dominion in opposition to the heathen notion of topical deities is well illustrated, pp. 11—14. Many important observations occur respecting the iniquities of parents being visited upon their children, and the destruction of the Canaanites. In the discussion of this latter subject, the profane sophistry of Dr. Geddes is justly exposed. See pp. 183, & seq.

To what our author, however, reasons, in representing the sovereignty of God as displayed in permitting the entrance of sin, we feel a strong objection; and we think he has allowed himself in speculations, which do not belong to man, and can scarcely be indulged without presumption and danger. See pp. 204, & seq. We particularly reprobate the following passage:

"It therefore appears, that God absolutely decreed the permission of sin, in order to illustrate the glory of his own sovereignty and independence, as contrasted with the mere dependence of his most exalted creatures," &c. p. 261. See likewise, p. 273.

What a world of blind and pernicious controversy might be raised upon this inscrutable subject!

But we leave with pleasure this topic, to direct the attention of our readers to the ninth section, where they will find an able proof of the existence of a particular providence.

Section xiii. on Substitution and Atonement, compresses the greater part of scriptural information upon that very important subject. It is here that the typical character of the Mosaic institutions is least questionable.

In the fifteenth section, on the Necessity of Almighty Power for changing the Heart, our author endeavours to illustrate and prove this important doctrine by the personal ministry of our Lord. The passage is striking.

"In proof of the indispensable necessity of divine power for the salvation of sinners, may I not appeal to the *personal ministry* of our Lord? The great salvation 'began to be spoke' by him. He 'spake as never man spake.' Nothing but truth proceeded from his lips. He 'spake the words of God.' What he had 'seen and heard that he testified.' His enemies were often silenced, and at times captivated, by his discourses. He confirmed his doctrines by the most astonishing miracles, such as they could neither disprove nor deny. Yet 'no man received his testimony.' He had reason to complain that he had 'laboured in vain,' and that Israel was 'not gathered.'—'His own received him not.' He wept over Jerusalem, saying, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'

"What was the design of this, but to teach us, that human suasion, even in its highest possible perfection, is unavailing? It was the will of God, that the personal ministry of Christ himself should be attended with comparatively little efficacy; to illustrate the necessity of divine power, and to put honour on the ministration of the Spirit."—"The effusion of the Holy Ghost was withheld, till the personal ministry of Christ was at an end. But when the disciples received 'power from on high,' a single sermon, preached by one of them, was attended with far greater success than the whole of Christ's ministry." (pp. 399, 400.)

In section sixteen, Mr. Jamieson not only appears as a patron of the doctrine of particular redemption, but he selects it as one of the great doctrines of revelation, which Sacred History illustrates and confirms. He

asks, on the subject of the promise to our first parents;

"Does God put enmity between them," (the members of Christ's mystical body), "and the seed of the serpent; and hath Christ the same love to them that he hath to his own seed? Does not the promise respect him as well as his members? How then can he be an adversary to the seed of the serpent, and yet die for their salvation? In consequence of this enmity, does Christ bruise the *head* of the serpent; and from the same principle, does he purchase redemption for all his *seed*? The very contrary, surely." (pp. 402, 403.)

We quote this passage, not for the argument, which to us is, in no degree, convincing, but for the sentiment, which opposes all our notions of the express doctrines and general tenor of Scripture. Even professed Calvinists have disclaimed the doctrine of particular redemption: even President Edwards allows, that, *in some sense*, Christ may be said to have died for all. That the ultimate effect of the redemption of Jesus Christ will be limited or particular, the evidence is too decisive as well as melancholy to admit a doubt. But this determines nothing with respect to the actual extent of the value of Christ's atonement, or to the intention of God in appointing it. We feel ourselves upon the point of embarking upon a wide, an illimitable, an unfathomable ocean: we know the rocks and the storms which are to be expected in traversing it; and we think it not only safest, but wisest, not to adventure upon the voyage. We were not a little surprised to find a man of Dr. Jamieson's piety and good sense, using "Arminians" as a term of reproach, and linking them with Deists, p. 409.

On the whole, we consider the present publication as a work of great utility, and as discovering considerable ability and exertion. Too much honour is done to the atheistical incendiary Paine by the frequent reference to his writings, which will soon evaporate into nonentity or oblivion. We do think likewise, that if the author had bestowed more pains in establishing the principles which he has assumed and reasoned upon, his work would have acquired additional value. The system of Spencer on the subject of the Mosaic Ritual, which is very dissonant from that which Mr. Jamieson adopts, should have been noticed, and at least generally refuted. These, however, and what we have animadverted upon besides, are but slender deductions from the mass of excellent matter which these volumes contain, and they deserve to be recommended to every one who would read the Scriptures, particularly the historical part of them, with understanding and improvement. The strain of warm and affectionate piety which runs through the whole must be extremely gratifying, as well as profitable, to those who study religious truth for its proper and best end; and they will rejoice to find some parts of Scripture replete with important information, which they had perhaps been accustomed to consider as least adapted to convey it.

REVIEW OF REVIEWS, &c. &c.

ON "THE CRITICAL REVIEW" OF THE CHRISTIAN OBSERVER'S EXAMINATION OF MR. DAUBENY'S "VINDICIÆ ECCLESIÆ ANGLICANÆ."

(Continued from p. 569.)

In our Review of Mr. Daubeny's *"Vindiciæ,"* we made the following remarks;

"Some of the errors of Mr. Daubeny are of a nature, which scarcely admits of their being regarded as proceeding merely from a want of acquaintance with the subject, or as the mere effect of prejudice or irritation. For these sources of error some allowance may fairly be claimed; and in the present instance we feel fully disposed to admit the claim. But when Mr. Daubeny represents Bishop Cleaver as maintaining the *Non-existence* of Nowell's Catechism; although that prelate has directly admitted it to be Calvinistic:—when by the reiterated omission of an emphatic NOT in an extract from the homilies, he attributes to our Reformers sentiments directly the reverse of what they entertained:—when he refers to Strype as his authority for asserting that Bradford's Treatise on Election, did not obtain the sanction of Cranmer, Ridley, and Latimer; although Strype affirms, that it did obtain their approbation;—when he quotes the same author to prove that our Reformers did not

employ Calvin as their counsel, although that annalist distinctly states that Cranmer did apply to Calvin for counsel:—when he adduces the preface to Archbishop Parker's Bible, as furnishing decisive evidence of the designed exclusion of Calvinism from the Church; although the notes to that Bible, as well as the Catechism which is inserted in it, are in the highest degree Calvinistic;—and when, in opposition to all existing testimony, he contends that King James, and the English delegates to the Synod of Dort, preferred the sentiments of Arminius to those of Calvin:—we must profess ourselves unable to frame any probable hypothesis, which, without derogating from Mr. Daubeny's character for ingenuousness, will account for such errors. We can scarcely suppose them to be merely the result of inadvertence, or of ordinary prejudice, but either of some cause which remains to be explained, or of prejudice the most extraordinary." (*Christian Observer* for 1804, p. 683, and *Candid Examiner*, p. 132.)

On this passage the Critical Reviewer thus comments:

"Upon summing up this account, we see that there are six principal matters contained in it, and these are unimportant errors. We do not mean that they are all errors belonging to the Candid Examiner: nor yet, notwithstanding the confident assertions of that writer, are they all errors of Mr. Daubeny. The two gentlemen, we believe, divide the blame pretty equally between them. But what we wish to observe is, that the public is the sufferer; that the six errors, whencesoever they may have come, have been let loose to roam abroad, and to do their work of evil. It is our earnest desire, that if such facts will not make authors more circumspect, they may produce in readers a determination to have nothing to do with such controversialists, to leave them to fight it out by themselves; or at least may generate a salutary distrust and caution in the reception of their authorities and arguments." (*Crit. Rev.* p. 170.)

We might justly complain of the above comment as unfair and disingenuous. We shall suspend our complaints, however, until we have laid the grounds of them before our readers. The Reviewer affirms, that the blame of the six errors, which we have enumerated, is *divided pretty equally* between us and Mr. Daubeny. The first and second errors, he gently remarks, "we believe are Mr. Daubeny's." "It is also true," he adds, "that Cranmer did, and that Strype tells us that Cranmer did, apply to Calvin for counsel: in this particular, therefore, we have nothing to say for Mr. Daubeny." Thus does he assign to Mr. Daubeny *his* portion of blame.

Let us now see in what way he relieves Mr. Daubeny from any participation in the other three errors; and proves them to be the exclusive property of the Christian Observer.

1. What we have said respecting Bradford's Treatise on Election, the Reviewer affirms to be an error; and this opinion he advances with many derogatory expressions, which it would serve no purpose to copy. The state of the case is as follows: Mr. Daubeny had affirmed in his "Vindiciæ," that "the circumstance of this treatise *having been entirely suppressed* by Bradford, authorized the conclusion that it did not obtain the sanction of the venerable martyrs." (p. 412.) Now we would observe in the first place, that Mr. Daubeny asserts the *entire suppression* of this treatise without the shadow of a proof. He refers, indeed, to Strype, but Strype is silent with respect to any such circumstance. Even the Reviewer does not pretend to adduce any proof that Bradford *suppressed* his treatise: and yet, on this unauthenticated fact, Mr. Daubeny gravely founds his conclusion. Strype's words are these: "Upon this occasion Ridley wrote a treatise of *God's Election and Predestination*. And Bradford wrote another, and sent it to those three fathers, in Oxford, for their approbation; and theirs being obtained, the rest of the eminent ministers about London were ready to sign it also." Now from what part of this statement the fact is deducible that Bradford *suppressed* his treatise, we are not so ingenious as to discover. Should we even allow, as the Reviewer contends, that the words, "*theirs being obtained*," are not, as the grammatical construction of the sentence seems to us to require, affirmative, but conditional, yet they will afford no support to Mr. Daubeny's conclusion, unless he can shew from history that the condition was not complied with. Besides, our mistake, admitting it, for the argument's sake, to be a mistake, is obviously one which will not affect the question at issue, and which ought not to have prevented a fair and impartial critic from blaming Mr. Daubeny's error in supporting his reasonings, by groundless allegations, and references which have no existence. Notwithstanding, however, all that the Reviewer has

said on the subject, we are still of opinion, that Bradford's treatise was not suppressed; and that that to which we have referred as now extant, and in our possession, is the same which he wrote in prison. Our Reviewer himself admits that a treatise written by Bradford, on the subject of Predestination and Election, is now extant. He thinks, however, that it is a different treatise from that which was written in prison. But supposing that Bradford, previously to his imprisonment, had composed a Treatise on Predestination and Election, which, on the hypothesis of our Reviewer, must have been the case, it is surely very unlikely that, in prison, where he must have laboured under many disadvantages for writing, he should have thought it necessary to compose a second. The first, which is full and comprehensive, would have served his purpose.

2. With regard to Archbishop Parker's Bible, we readily acknowledge that we have been led into an error, and have so far been instrumental in misleading the public. We feel obliged to the Critical Reviewer for his correction in this instance, and as it is our wish to repair, as much as possible, the evil that we have done, we take this opportunity of stating that the Bible, which contains the Calvinistic Catechism, as well as the notes to which we have referred, (*Christ. Obs.* for 1804, p. 631, and *Cand. Ex.* p. 113, &c.) is not (as we were led to suppose) the *Bishop's* Bible, but the *Geneva* Bible. The circumstance which principally misled us was, that the Bible into which we looked was printed by the Queen's printer, "*cum privilegio regiæ majestatis:*" and it did not occur to our recollection at the time, that the *Geneva* Bible, as well as the *Bishop's* Bible, had been honoured with *the royal imprimatur*. Let it not, however, be supposed that this mistake, which we are forward to confess and repair, in any way affects the point in dispute. For whatever be the opinions inculcated in the Geneva Bible, there is satisfactory proof that they so far met with the approbation both of Archbishop Parker, and of Grindall, Bishop of London, that these prelates recommended it to the Secretary of State to renew, for a term of years, the licence for its publication. (See *Strype's Parker*, p. 207.) And even if there were no proof of this fact, the reader who peruses the paper, entitled, "Sketches of the Reformation," in the present number of our work, will, we apprehend, see no reason to believe that Archbishop Parker's Bible proves, as Mr. Daubeny affirms that it does, the *hostility* of the Governors of our Church to the tenets of Calvinism.

3. Only one more point now remains to be considered. "The Synod of Dort, King James, and his Delegates," our Reviewer observes, "are so far removed from the sphere of the Reformation, that we really cannot bring ourselves to take any trouble about them: and not having Mr. Daubeny's work in our possession, we are less qualified to estimate correctly to what extent his alleged mis-statements, in this particular, may have proceeded." And yet, with *singular fairness*, the Reviewer puts down the whole of what is said on this subject as an error of our's, with a view, we suppose, to swell our share of blame to an equality with Mr. Daubeny's. Q. E. F.

Mr. Daubeny had affirmed, p. 422, "that King James, with the greatest part of the episcopal clergy, highly disapproved of the proceedings of the Synod of Dort, preferring the sentiments of Arminius to those of Gomarus and Calvin. In order to prove that Mr. Daubeny's view of the subject was directly opposed to the truth, we referred our readers to Hales's Golden Remains, p. 591; King James's Works, pp. 350. 351, 355. and 581; and Heylin's Life of Laud *. It is therefore somewhat extraordinary that our Reviewer, with Hales's Golden Remains before his eyes, (see *Crit. Rev.* p. 164.), should not have been able, in any degree, to appreciate the value of our remarks, even supposing him to have been so new to the subject, as not to have formed an opinion beforehand respecting so important a part of our ecclesiastical history. It is at least as extraordinary that he should attempt so copious a review of a pamphlet, entitling itself, an examination of Mr. Daubeny's work, and yet not have Mr. Daubeny's work in his possession. Considering the high tone

* We might have added Bishop Hall, who wrote a vindication of the proceedings of the Synod, at a late period of his life.

which he has assumed, it will be difficult to defend such an attempt from the charge of temerity, to speak in no harsher terms of it. We had produced a mass of evidence which went directly to disprove the affirmations of Mr. Daubeny; and which could not fail to leave on the mind of the Reviewer, had he thought proper to examine it, a conviction that Mr. Daubeny's work contained a palpable misrepresentation of facts, with respect to King James and the English Delegates at the Synod of Dort.; and yet he not only contrives to produce an impression on the mind of his reader favourable to Mr. Daubeny's view of the subject; but he actually assigns this point, without examining, without pretending to examine it, to swell our portion of blame to its due dimensions. It is not a little curious that this instance of partial criticism should be followed by a formal declaration on the part of the Reviewer, that his object is "to plead with all his might the cause of moderation and christian charity, to detect misrepresentation, to rebuke intolerance, and ever to sound in the ears of the contending parties the words of the patriarchal expostulation, 'Sirs, ye are brethren: *why do ye* WRONG *one to another?*"

Before we conclude, it may be right to guard, by a remark or two, against the possible misconception of the views by which we ourselves are actuated.

The attentive observer must have seen that, of late years, the peace of the Church has been disturbed, and the interests of christian charity deeply wounded, by the controversies which have arisen respecting the Calvinism or Arminianism of the Church of England. The partizans on either side have laboured to revive a spirit of bigotry and intolerance, and, in contempt of the clearest evidence, to persuade the world that all who think not with them, on the mysterious topics of predestination and election, are judged by the voice of the Church, as well as of its Reformers from Popery, to be guilty of heresy. Against such partial and untenable views of the subject, we have held ourselves bound to protest with all our might. It has uniformly been one of the objects of our work to point out the error of those writers, who, in their zeal for their own particular opinions, have endeavoured to narrow the Catholicism of the Church of England, by excluding from her pale any, whether they be Calvinists or Arminians,* WHO CORDIALLY BELIEVE AND ONLY THE GOSPEL OF OUR LORD AND SAVIOUR: *and in the prosecution of this object we have been equally forward to combat the erroneous statements of such writers as* PRESBYTER *on the one side, and of* DAUBENY *and* KIPLING *on the other. If our labours have given offence to these gentlemen, and to those who adopt with warmth their contracted and exclusive views, it is an effect which we regret, and which, if it could be done consistently with truth, we should be glad to obviate. We have the satisfaction however of believing, that our work has not been without its use in considerably enlarging the number of those who are disposed to adopt opinions more consonant to truth, and more consistent with the liberal spirit of the Church of England, and who, if they differ in their mode of explaining certain abstruse doctrines, are disposed to assert their respective sentiments temperately, and in a spirit of peace and conciliation.*

"Hic labor, hoc opus est."

Happy should we be, if the minds of men in general were turned from these barren and unprofitable discussions, to the cultivation of FAITH, HOPE, *and* CHARITY; *and if, instead of magnifying their differences on* UNESSENTIAL *points, they would endeavour to ascertain how many of those points they could exclude from their estimate of the Christian character, without, in any degree, weakening the foundation laid by the Apostles and Prophets, or impairing the beauty and perfection of that superstructure which every wise master builder will feel himself bound to erect upon it.*

* "The impious dogmas of Calvin," appear to have become the watchword of one party, and to be used by them in their visitation sermons, university sermons, &c. as a test of orthodoxy: while the language of some of the other party would seem to class Arminianism among the abominations of Popery, or at least to give it a place little removed from Pelagianism. Nothing but ignorance of the subject can excuse such flagrant offences against truth and charity, on which ever side they may be committed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *An Inquiry into the Nature of Civil and Military Subordination*; by JOHN MACDIARMID, Esq.—*Essays chiefly on Chymical Subjects*, by the late WILLIAM IRVINE, M. D. F. R. S. Ed. preparing by his son, Dr. IRVINE, of London, with some *Experimental Essays*, by himself.—*A Series of Dissertations, philosophical, physiological, and political, on Man*; by Dr. JARROLD, of Stockport: Disser. I. is on Population, in answer to Mr. Malthus.—A new Volume of SAURIN'S *Sermons*, by Mr. SUTCLIFFE, of Halifax.—*Finis Pyramidis*, or the Recovery of the Standard of Linear Measure from the Pyramid of Giza, near Ancient Memphis, in Egypt; by the Reverend T. GAEB.—An Abridgment of LIMBORCH'S *Body of Divinity*; in 1 vol. 8vo.; by Mr. JOHN RILES.

In the press, a new *London Catalogue of Books*, from the Year 1800 to the present Time.—*A Natural History of Strawberries*, with the modern Improvements in their Cultivation; by Mr. R. WESTON.—*Travels in South America*, in a Series of Letters addressed to the late Mr. Yorke, of Taunton-Dean; by J. C. DAVIE, Esq.—A new Volume of the *Transactions of the Literary and Philosophical Society of Manchester*.—*The Domestic Guide in Cases of Insanity*; pointing out the Causes, with the Means of Preventing, and proper Treatment of that Disorder.—A Work on *Mineralogy*, being an Easy and Simple Method of arranging the Substances of the Mineral Kingdom into Classes, Orders, Genera, Species, and Varieties, according to their Distribution on the Surface of the Globe; by Dr. E. D. Clarke.—*A Dictionary of the Italian, French, and English Languages*, in 3 pocket vols. by M. POLIDORI.—*An Account of Stratford-on-Avon*; enriched by the Communications of Mr. SHARP, of Coventry.—A complete *Translation of the Systema Naturæ* of LINNÆUS, by Dr. TURTON.

A new edition of Dr. WOODVILLE'S *Medical Botany* is in forwardness; and the publication, in Monthly Numbers, will commence in December. The work received the last corrections and improvements of the author. The articles are now regularly distributed according to the natural Order of Plants.

Dr. MAVOR has published a *correct* edition of the *Eton Latin Grammar*, in which his Explanatory Appendix, formerly printed separately, is now incorporated, together with Explanatory Notes collected from various Grammarians. The Notes tend to obviate an inconvenience which has been generally lamented, namely, that a boy who has made himself completely master of the Eton Grammar, when he comes to construing and parsing, will find himself ignorant of many particulars which it does not enable him to explain; and his teacher must either take upon himself to supply its deficiencies, or leave his pupil to pick up what he wants from more elaborate works, which are not perhaps within his reach, were he qualified to understand them. It were much to be wished, that some competent person would rescue the credit of the College, by giving perfectly correct Stereotype editions of all the Elementary Books used in the School.

The Leverian Museum of Natural History is to be disposed of in May next; by public auction, on the premises, unless an acceptable offer for the purchase of the whole should be previously made. It has been nearly forty years in collecting at an expence of almost £50,000.

Green succulent plants, such as cabbage, will keep much better after a momentary immersion in boiling water, as this destroys the vegetable life at once, and seems to prevent an after-process of decay or mortification, by which the plant would have been more considerably changed, if it had not been so suddenly killed.

In an ingenious paper lately sent by Dr. HERSCHEL to the Royal Society, that eminent astronomer announces a new discovery respecting Saturn. He has ascertained the form of that planet to be that of a cube with its angles and edges truncated, which he ascribes to the action of the belt.

The following method will preserve wood in damp situations. Take 12 lbs. of resin beat in a mortar, 3 lbs. of sulphur, and 12 pints of whale-oil; let them be melted together over a fire: ochra-powder may be added, to give the mixture a proper colour. Two coats are to be applied, after which the wood will not be subject to injury by humidity. The first coat should be laid on lightly, having been previously heated; the second, after an interval of two or three days; a third may be added, if from the peculiarity of the situation it be judged expedient.

The late Mr. RAMSDEN invented an instrument, by which a chasing ship can ascertain whether she gains or loses in pursuit of another vessel. It consists in applying a micrometer to a reflecting telescope of about two feet long, or to a day

and night telescope. To his combination the English Sailors have given the characteristic name of a *Coming-up Glass*; and it is said completely to answer its purpose. A description of it may be seen in the Philosophical Magazine, Vol. XXII. pp. 319—321, drawn up by the present maker, a pupil of Mr. Ramsden's.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Vol. II. of the Whole Works of Bishop Hall: to be completed in Ten Volumes, 8vo. demy, 6s. per Vol. Whatman's royal, 12s.

A brief Treatise on Death; Philosophically, Morally, and Practically considered. By Robert Fellowes, A. M. Foolscap 8vo. 3s.

An Essay towards a connected Elucidation of the prophetical Part of the Apocalypse, compiled with the Help of some original Communications, by M. St. Morrell. 8vo. 3s.

A second Warning to Christian Professors, occasioned by some Passages in the first, containing injurious Reflections on Protestant Dissenters; in Five Letters to the Rev. R. Hill, M. A. 12mo. 1s.

Notes on all the Books of the Old and New Testament; for the Use of the Pulpit and private Families. By the Rev. Dr. J. Priestley. 4 vols. 8vo. £1s. 16s.

Index to the Bible; in which the various Subjects occurring in the Scriptures are alphabetically arranged, with accurate References. By Dr. Priestley. 12mo. 5s.

A Defence of the Christian Doctrines of the Society of Friends against the Charge of Socinianism, and its Church Discipline vindicated; in Answer to a Writer, who stiles himself *Verax*. By J. Bevans, jun. 8vo. 5s. 6d.

The Progress of Christianity, (historical and chronological) from its Promulgation at Jerusalem, to its legal Establishment under Constantine: also, a Sketch of the primitive Christian Church. With Notes, geographical and critical. By T. Wood. 5s. fine paper, with Map, 7s.

The Doctrines of Heathen Philosophy compared with those of Revelation. To which is prefixed, Socrates and Jesus compared. 8vo. 4s.

A Key to the Apostolic Writings, by John Taylor, D. D. abridged; with a Preliminary Dissertation on the Scriptures of the New Testament. By T. Howe. 12mo. 6s. 6d.

A Sermon preached in Holywood Church, May 12, 1805, on Occasion of the Death of the late Rev. Bryan Johnstone, D. D. By the Rev. John Johnstone. 1s.

MISCELLANEOUS.

The Fourth Volume of the Life of General Washington. 4to. £1s. 11s. 6d. 8vo. 10s. 6d.

History of all the Events and Transactions in India, containing all the Negotiations of the British Government relative to the glorious Success of the late Wars. 4to. 10s. 6d. l. p. 15s.

A few Thoughts on the Creation, Generation, Growth, and Evolution, of the Human Body and Soul; on the spiritual and immortal Nature of the Soul of Man, and on the Resurrection of the Body in a spiritual, incorruptible, and glorified State. 3s. 6d. sewed.

The Names and Descriptions of the Proprietors of unclaimed Dividends on the Public Funds, which became due on or before the 10th of October, 1804, and remained unpaid the 29th of June, 1805. Parts I. and II. 2s. 6d. each.

An Essay on the Construction of the Sails of Ships and Vessels, with Plans and Descriptions of the Patent Sails. By Malcolm Bowan, R. N. 4to. 4s. 6d.

Outline of a Plan for reducing the Poor's Rate, and amending the Condition of the Aged and Unfortunate; including those of the naval and military Departments: in a Letter to the Right Hon. G. Rose, occasioned by his Observations on the Poor Laws, &c. By John Bone. 8vo. 2s.

☞ *We are obliged to postpone till next Month the* Foreign Literary Intelligence, *and also the* Religious Intelligence, *the Room which these would have occupied being taken up by the Reflections, which follow, on the State of Public Affairs.*

VIEW OF PUBLIC AFFAIRS.

REFLECTIONS ON THE PRESENT CRISIS.

The situation of our country at this moment cannot but appear to every eye peculiarly interesting. During a long course of years, with only a short and feverish interval, we have been engaged in war with that great and

powerful State which we are accustomed to call our *natural enemy;* often, it is to be feared, too little recollecting, when we have used the phrase, what a reproach it casts on nations professedly Christian, that, in their common language, neighbour and enemy should in effect have become convertible terms. Our counsels have been directed by men of acknowledged talents and patriotism; our soldiers and sailors have fought with a gallantry equal to all that we find recorded in the page of history; and God has repeatedly blessed our arms with signal victories: yet our great enemy has been all along gradually advancing in resources, extent of dominion, and power. Though occasionally and partially checked, he has soon regained, and even overpassed, his former boundaries, and has mocked the vain hopes of those who have too sanguinely presumed on his temporary defeats *; like the advancing tide, which, gradually perhaps, but surely, effects its destined progress, while a spectator, who should have taken a transient view at one particular moment, might have seen a retiring wave, and have vainly inferred that the sea itself was receding. But at the very moment when our ambitious enemy appeared to have completed his preparations—when, through the indefatigable efforts of his energetic government (for let us not conceal from ourselves its real character,) the remnant of the former navies of France, which had been so long confined within their harbours by our superior strength, having been powerfully reinforced by the creation of a new marine; and his fleets, having been combined with those of Spain, appeared in the European Seas in numbers superior to our own, and only inferior in force from the unrivalled skill and valour of our sailors long accustomed to brave the utmost fury of the elements:—just in these very circumstances, when all appearances indicated that we were on the very eve of the long expected contest, which, whatever might be its issue, must be acknowledged to be perilous and critical almost without example, involving not the prosperity only, but the independence, and even the very existence, of the British Empire: at this very crisis, the forces of our enemy were called away to distant enterprizes, and all the evils and dangers of invasion are for the present at an end. We learn also, that the inordinate ambition of the present ruler of France has at length produced the natural effect of rousing the tardy spirit of resistance, in some others of the great European powers.

What then are the sentiments and feelings which the present state of things ought to excite in the mind of a Christian Observer? Surely, in the first place, sensations of lively gratitude towards the Almighty, for having averted a contest, in which, if at least the enemy had effected a landing on our shores, though our arms might have been finally crowned with a decided and glorious victory, there must have been an effusion of blood, a loss of the substance of the political body, if it may be so expressed, and an amount of wretchedness among survivors, far greater than in common wars, on account of the peculiar composition of our military force; which, instead of consisting of its usual materials, would have contained a large proportion of the most valuable part of the community. From all these evils and hazards we are for a time at least exempted, and therefore all who look through second causes to the great ordainer of all human events, will recognize, in these occurrences, a fresh instance of that divine goodness which this country has so often and so eminently experienced.

But a real, at least a watchful, Christian, will not be satisfied with those short-lived emotions of gratitude which pass away almost as soon as they begin to exist, and exhaust themselves in the transient risings of a natural affection. Such passing sensations of thankfulness as these, men, over whom Religion has very little permanent power, often experience, especially when they are in good health and spirits, and have a temper naturally warm and affectionate. The true Christian remembers the scriptural caution, so exactly the reverse of that which we should be ready to expect, were we to listen to those who deny the doctrine of human depravity; "Beware lest thou forget God"—when?

* Witness especially the confident hopes which were entertained on Suwarrow's victories, and their fatal disappointment.

When from the discontinuance of their blessings and enjoyments, God might seem, to the mercenary and selfish, almost to have deserted them? No. But beware lest thou forget God, when thou hast eaten and art full, when thy barns are filled with plenty and thine arms are crowned with victory. This the real Christian bears in mind, and the conclusions it suggests agree but too exactly with the result of his own experience; for he is deeply impressed with a sense of the natural corruption of his own heart, and of his consequent proneness to seek after God only when he is in want of his favours, and to think no more of him when they are obtained. He is likewise aware that all the dispensations of Providence may, and therefore ought to be rendered the means of producing on his own heart those holy affections, and of perfecting that blessed frame of mind, which are "to make him meet to be a partaker of the inheritance of the saints in light," by rendering a temper of piety and humility, love, gratitude, and confidence, the ruling and habitual temper of his soul. He, therefore, who, with such an end in view as this, watches the descent of all the mercies of heaven, will review with deliberation the whole course of past occurrences, that no circumstance, to which attention is really due, may escape his observation; and will endeavour to improve a fugitive emotion into a settled principle of gratitude. He will be particularly on his guard against the disposition which he sees to be very common among those who are not led by a splenetic temper, or a spirit of party hostility, to underrate and disparage the counsels and resources of our allies,—a disposition to run into the contrary extreme, and to depend too confidently on the numbers and force of the new confederacy. A Christian learns in the school of Christ that sense of the short-sightedness of man, and of the uncertainty of all human projects; that moderation also in his expectations from all human things, which much and bitter experience is too often insufficient to produce in men of the world: and since he scarcely dares to flatter himself, that our past national dangers and sufferings (how [illegible] have been the latter compared with what [illegible] must have become, [illegible] been the seat of war!) have produced that national reformation, and amendment of our ways, which might reasonably suggest a humble hope, that the divine chastisements, having effected their salutary purpose, were now at an end; he cannot but feel something of a fear, lest our punishment should only be suspended, not remitted; lest the same providential instrument should again be employed to chastise us; and lest our inveterate enemy should possibly again be permitted to threaten our shores, after having been again victorious over his continental enemies. In truth, when we look back into the history of confederacies in all ages and countries, and see how little the hopes have been realised which were at first formed from the effects of their accumulated force, when we even call to mind that we commenced the last war in combination with almost all the powers of Europe; but when we remember how little they appeared to forget their individual interests, and prejudices, and passions, in the common cause, and, (as the too natural consequence of these discordancies,) that before many years had passed away, some of our allies were neutralized, some even gone over to our enemies, and all, at length, subdued into submission:—we are surely reminded not to be too sanguine in our expectations from this new confederacy. True wisdom, therefore; that wisdom which is the result of experience, as well as Christian piety, teaches us to regard the present political state of the Continent with moderation and sobriety, as that which, through the goodness of Providence, may be rendered the means of tranquillizing Europe, by weakening the power and humbling the arrogance of France: but if the issue should be of a directly opposite kind, however contrary it would be to our earnest wishes, it would not disappoint any very sanguine hopes. But though Great Britain is not about to be the seat of war, and though the immense armies which are rushing forward to the combat consist not of our own countrymen, He would ill deserve the name of Christian Observer, whose heart had not been so far enlarged and softened by that Religion of which the vital principle is love, as to make him deeply commiserate such an enormous sum of miseries as that with which any of our fellow creatures are

about to be afflicted. How many thousands are about to be hurried, unprepared, into eternity; over how large a field will the desolations of war be extended. In the contemplation of such a scene even philosophy is forced to declaim against the littleness of ambition, and the folly of man. But Christianity takes a deeper and a juster view. She sees a too lively exemplification of those important truths, which, however let down by the simplicity of scriptural language, (see James iii.) to the level of the uninstructed understanding, are most truly deserving the name of wisdom:—that the evils and miseries of war are the bitter fruit of sin, and the punishment which, in the way of natural consequence, is annexed to the indulgence of pride, ambition, and all those corrupt passions, which taint the hearts and poison the happiness of men. He sickens at the sight of this extended field of guilt and misery, and tired of such a world, he longs the more earnestly for that better country in which peace and love will be perfect in degree, and eternal in duration. But the true Christian will also be careful not to relax in the earnestness of his supplications, because his country is relieved from the immediate pressure of danger. Still bearing in mind the uncertainty of all human things, and that all events are under the divine guidance; that national misfortunes are the inflictions of a divine sentence, but that God is gracious and merciful, long suffering, and of great goodness, a God who expressly represents himself as hearing the prayers of his people, and as often withholding, on their intercession, and for their sakes, the punishments which the countries to which they belong have justly merited: conscious also that every conjuncture has its appropriate services, he now endeavours to be as earnest in the closet as, if the enemy had landed on our shores, he would have felt it his duty to be active in the field. In that case he would have exerted his utmost powers in repelling the attack; and in animating his countrymen with the ardour and energy the times would have required, ever looking to the Almighty for support and success, and abounding in acts of supplication which, however frequent and fervent, would necessarily have been shorter and less particular than in circumstances of greater leisure. But now he proposes to set himself to the work of prayer more deliberately. Looking into the Word of God, his standing counsellor, he finds that, in all times of national exigence, a good patriot is peculiarly called on, by acts of penitential humiliation and earnest prayer, to moderate the chastisement, perhaps to deprecate the displeasure, and conciliate the favour, of heaven. He will, therefore, so far as the circumstances of his station will admit of it, think it right, after the example of holy men of ancient times recorded in Scripture, to set apart a day for the special purpose of humiliation and intercession. In national, as well as individual concerns, "the effectual fervent prayer of a righteous man availeth much." Our Christian Observer will, therefore, be more than commonly earnest in his prayers for the Divine protection and favour; and he will also strive to produce, in the minds of all around him, an increased sense of the power and government of God, and of our constant dependance on him for all our enjoyments; well knowing that there is nothing more justly provoking to God, or which more commonly draws down the Divine vengeance, than insensibility to the goodness of the Almighty, and a proud and self-sufficient spirit of independence. Thus the true Christian will stand in the breach and labour in his country's cause; maintaining meanwhile that holy composure of spirit which all courage, which rests merely on a human basis, can but imperfectly imitate. He waits not for the arrival of the foreign mail with feverish anxiety. Whatever tidings it may bring, whatever may be the issue of the continental war, he is collected and cheerful. His calmness, however, is not the result of apathy, or of indifference to his country's welfare: for that he is warmly interested: his composure arises from his consciousness, that let the event be what it will, it is the ordination of his heavenly Father, in all whose disposals he has learned to acquiesce with humble complacency and confidence. It is, we trust, no false persuasion with which we are impressed, that our country contains multitudes who are thus living a life of faith, and prayer, and piety. May that number be increased. They are a possession of which we shall one

day better know, and more highly appreciate, the value. Their prayers may, perhaps, be the means of continuing to us the national blessings we have so long enjoyed: at all events they will deliver their own souls; and, if the hour of domestic havoc and desolation should at length arrive, even then, as the Word of God informs us, they who have "sighed and cried" will not be forgotten: they will be supported under all the trials from which Divine Providence may not see it fit to exempt them, and their transitory sufferings will soon be succeeded "by those pleasures which are at God's right hand for ever more."

CONTINENTAL INTELLIGENCE.

A variety of diplomatic papers has been submitted to the view of the public during the present month, from which much important information is to be collected respecting the spirit and intentions both of FRANCE, and of those powers which are allied against her. The latter have made out a very strong case. They have displayed in the eyes of Europe their own moderation and forbearance, while they have demonstrated, what is also sufficiently apparent in every paper which has proceeded from the bureau of the French minister for foreign affairs, the inordinate ambition, the hypocrisy, the treachery, the insolence, and the despotism, of the present ruler of France. It was with no small pleasure that, at the close of a paper transmitted from Vienna to Paris, on the 3d of September, and which enumerated the causes of complaint against France, we read the following formal declaration on the part of Austria and Russia, viz.

"That they are ready to enter into a negotiation with France, for maintaining the peace of the Continent on the most moderate terms which are compatible with the general tranquillity and security:

"That, whatever shall be the issue of the negotiations, and even should the commencement of hostilities become unavoidable, they, at the same time, pledge themselves to abstain from every proceeding tending to interfere with the internal concerns of France; or to alter the state of possession, and the legally existing relations in the German Empire; or, in the slightest degree, to injure the rights or interests of the Ottoman Porte, the integrity of whose dominions they are, on the contrary, prepared to defend to the utmost of their power:

"Finally, that the sentiments of Great Britain are conformable with those herein expressed, and that she has displayed the same moderate disposition for the restoration of peace between her and France."

The answer made by Bonaparte to this paper took away all hope of accommodation; for he insisted, as a preliminary to any negotiation, that Austria should relinquish every military advantage which she enjoyed from her forward state of preparation; and he added, that if Austria refused, he would compel her to it by force of arms. This menace Bonaparte has proceeded to execute with his characteristic promptitude and vigour. He has marched his armies from Hanover, Holland, and the coasts of the ocean, into the heart of Germany, with an unexampled rapidity. In his course he has wholly disregarded the obstacles interposed by the neutrality of intervening states, and has even violated the territory of Prussia. And by a military manœuvre, of so daring and hazardous a kind, as must have rendered useless all the previous calculations of his enemies, he has placed himself between the Austrian armies and Vienna, in the hope of striking a decisive blow before the Russian forces can reach the scene of action. In the execution of this plan some partial rencontres have taken place between bodies of French and Austrian troops, in one of which it is stated by the French, though probably with some exaggeration, that about 5000 Austrians were made prisoners.

The relative position of the hostile armies was, by the last accounts (Oct. 10th) as follows. The head quarters of the Austrians, whose force is stated to be 84,000 men, are at Ulm, whence their line extends South towards Memmingen; while the head quarters of the French, who are said to have pushed no less than 140,000 men across the Danube at Donawert, Neuburg, and Ingolstadt, were at Augsburgh, in the rear of the Austrians, a part of their line extending even to Munich. Bonaparte himself commanded the main body. The first division of the Russian army had entered Braunau (a place on the Inn, about 65 miles East of Munich), and was advancing to effect a junction with the Austrians, which was now, however, rendered almost impracticable by the position of the French. It was expected that Bonaparte would lose no time in making a general attack on the Austrian line, before the Russians should have it in their power to molest his rear; and the critical situation in which his failure in such an attack would place him, will probably induce him to put forth his whole strength and energy on the occasion*. It is manifest, that if the Austrians should be able so far to resist his attacks, as to maintain their present position till the

* The ground occupied by the French is the same to which the Duke of Marlborough carried his army from the Lower Rhine, and where the battle of Hochstet, or Blenheim, was fought.

Russians shall begin to press on the rear of the French army, its situation will be perilous in the extreme. It cannot be dissembled, however, that there is considerable ground for apprehending a less favourable issue, and that the Austrian army in Swabia is exposed to the utmost danger.

In ITALY no blow has yet been struck. The adverse armies, under the command of the Archduke Charles, and Massena, line the opposite banks of the Adige, and probably await the issue of the first general battle which may be fought in Swabia.

The violation of the territory of PRUSSIA by the French troops from Hanover and Holland is likely to lead to very important results. Much indignation has been felt, and even expressed, by the Court of Berlin, on account of this outrage, and permission has, in consequence of it, been granted to the Russian troops to march through the Prussian territory. Whether what has passed will induce the King of Prussia to join the confederacy is doubtful; but it has now clearly become his interest to do so, as Bonaparte will not fail to retain a lively recollection of the present insult, and to seek a convenient opportunity of revenge. Indeed the conduct of Prussia has manifested several strong indications of a disposition hostile to France. As one proof of this, on the 25th inst. the Prussian Consul notified at Lloyd's, that he was authorized to warn all masters of Prussian Ships against entering the Ports of France and Holland, as thereby their vessels might be brought into danger.

The Elector of BAVARIA, after having excited a general expectation that he would join his arms to those of Austria, in order to deliver the civilized world from the tyranny of Bonaparte, has united his troops, amounting it is said to 30,000 men, to those of France. The Margrave of BADEN, and the Duke of WURTEMBERG have been under the necessity of furnishing contingents in aid of the same cause, on the ground of secret treaties which they had, no doubt, been forced to subscribe. In the course of his journey to join his army, Bonaparte subjected our late Princess Royal, the Duchess of Wurtemberg, to the humiliation of entertaining him and his suite in the Ducal palace.

The Diet of SWITZERLAND has unanimously declared its resolution to maintain by arms the neutrality and inviolability of its territory. This resolution will probably be kept just as long as it may suit the convenience of Bonaparte.

We turn our eyes now from the south to the north of Germany. About 20,000 Russians have landed at Stralsund, together with a considerable body of Swedes, and more are daily expected. The destination of this force is probably, in the first instance, to deliver Hanover from the French troops which still remain there, and which, it is said, are strongly fortifying the fortress of Hamela, where they mean to make a stand; and afterwards in concert perhaps with an army from England, to attempt the emancipation of Holland. The circumstance of Prussia having quietly permitted these movements is favourable to the hopes of the allies.

RUSSIA is making great exertions. Besides the armies of 100,000 men which have ere this reached the scene of action, a force of 500,000 men is said to be in readiness as a reserve, and a farther levy has been ordered of four recruits from every 500 souls in the whole extent of the empire. Immense levies are also making on the part of Austria. The Emperor of Russia has proceeded to join his armies in Bavaria. The King of SWEDEN it is said will command in person the allied army in Pomerania.

The King of NAPLES, it is affirmed, has agreed that both that kingdom and Sicily shall be occupied by a body of English and Russian troops, which are to be drawn from Malta and Corfu for that purpose.

From SPAIN, accounts are received of a great tumult having been caused at Madrid, by the attempt forcibly to circulate, as cash, some paper money which had fallen into such discredit as to be generally refused in payment. The troops were called out and many people killed and wounded before tranquillity was restored. Some of the grandees implicated in the transaction have been banished.

EAST INDIES.

On the 18th of April peace was concluded between the Rajah of Bhuttpore and Lord Lake, on the following terms, viz. that the fort of Deeg with its territory should be surrendered to the British; that the Rajah should pay 20 lacks of rupees; and that his eldest son should be delivered up as a hostage. The fortress of Bhurtpore of course remains in possession of the Rajah. Previous to this event several actions had taken place near Bhurtpore, in which the British forces were uniformly victorious. Holkar is said to be reduced to the greatest distress, and his force to be nearly destroyed.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

PARLIAMENT stands prorogued to the 26th of November, and it is supposed will be still farther prorogued till after Christmas.

The blockade of the Elbe and the Weser has been withdrawn, to the great relief of commerce, in consequence of the French having evacuated the banks of these rivers.

Lord Harrowby, has proceeded to Berlin on a mission of the very first importance.

NAVAL INTELLIGENCE.

A Russian squadron, consisting of five sail of the line and a frigate, has arrived at

Portsmouth, and another is shortly expected. They are destined to the Mediterranean.

A French squadron, supposed from Rochfort, consisting of five sail of the line and two frigates, appears to have cruised for some time in the chops of the Channel, and after eluding various detachments which were sent in quest of it, and doing very material injury to our commerce, to have made good its retreat into Ferrol, with some valuable prizes. On the 25th of September this squadron fell in with a convoy from St. Helena, under charge of the Calcutta 50 gun ship. The convoy escaped owing to the gallant conduct of Captain Woodriffe and the crew of the Calcutta, who kept the whole fleet of the enemy at bay, till the ships under her care had dispersed. The Calcutta was at length obliged to yield to a force so very disproportionate, and to strike her flag. A part of the outward bound Lisbon and Oporto fleets has been captured by the same squadron.

The Leeward Island and Jamaica fleets have arrived in this country. Seven sail have been lost; eight are still missing; and two have fallen into the enemy's hands, and not been recaptured. The two fleets contained 302 sail.

DEATHS.

At Shapinshay, one of the Orkney Islands; in the 57th year of his age, the Rev. Dr. George Barry, minister of that parish. He had just published a history of the 67 Islands of Orkney, the fruit of many years laborious research. He has left behind him a widow and nine children.

Sept. 24. At Hoy, in the Orkneys, Mrs. Hamilton, wife of the Rev. G. Hamilton. She has left a husband and five young children to deplore the loss of a truly christian wife and mother.

Aged 76, the Rev. John Lake, rector of Lanivet, co. Cornwall.

At Bengworth, co. Worcester, the Rev. J. Blake, M. A. curate of that chapel.

In his 29th year, the Rev. Theodore Henry Dixon Hosti, fellow of Trinity College, Cambridge.

Rev. Charles Warre, of Rugby, late of Sidney College, Cambridge.

Aug. 12. Found drowned in the river Lune, the Rev. Thomas Holden, rector of Hulsnik, near Ormskirk. On the Coroner's Inquest it appeared that he had been in a desponding way for some time, and it was supposed that in a desperate state he had thrown himself into the river.

ANSWERS TO CORRESPONDENTS.

J. F.'s contributions will probably find a place; as will those of O.; and D. W. No. III. of *Clerical Characteristics* in our next. We shall always be glad to receive J. O.'s communications. O. C. K. will find a Letter at the Publisher's. R. F.; Candidus; J. B. S.; J. S N; and Philopelpon, are received. Thomas Hervey's Letter; Boethos; Discipulus; and A Christian Parent, are under consideration.

We feel no material objection to what J. F. G has done. He ought certainly, however, to have acknowledged the source of his Tract.

We have found it difficult to discover whether Timotheus be serious in what he says respecting the Letter of *Peter O'Leary*, in the Number for August. The most superficial reader, we should have imagined, must have seen that the drift of it was to shew the danger of indulging in that fanciful mode of interpreting Scripture, which can be put to the freaks of imagination, when it is once allowed to transgress the bounds of scriptural truth and soberness, and to spurn the trammels of reason and evidence.

In reply to the Letter with which we have been honoured by Dr. Law, we beg leave to observe, that he has entirely mistaken our meaning, in attributing to us any intention of charging him with infidelity. We wholly disclaim any such intention, nor can we discover the smallest ground for imputing it to us in the passage referred to by Dr. Law. See our Number for August, p. 501, col. 2, line 39, &c.

ERRATA.

In the present Number, p. 584, col. 1, line 14, for *Passor* read *Pasor*.
col. 2, line 20, from bottom, after Rom. iv. 25. add "δια την δικαιωσιν ἡμων."
p. 600, col. 2, line 3, from bottom, for *sweetings* read *sweetness*.
p. 609, col. 2, line 7, from bottom, ought to have been marked as the end of the quotation.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

For the Christian Observer.

THE DEATH-BED OF A MODERN FREE-THINKER, EXEMPLIFIED IN THE LAST HOURS OF THE HONOURABLE FRANCIS NEWPORT, SON TO THE LATE LORD NEWPORT*.

AT sixteen the honourable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at ——, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you who pretend to reason, cannot count laughter a conclusive argument; if Religion be so absurd, as you would have me believe, why do not you give some fair reasons against it?" This some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

On November 30, 1692†, he was ill; and found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after-retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?"—"So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you

* When I first thought of sending you the affecting history which I now inclose, it was my intention to have omitted the name of the unhappy person who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end. I can no longer, therefore, have a motive for concealment.

† This date corresponds to the account given of this person in the English Peerage.

to enage that gentleman that sits there, and prove to him that the soul is not matter, nor mortal." This I endeavoured to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprized at such an effect; and desired to know the reason. "Alas! Sir, said he, you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those who have apostatized from their Religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what Religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but, as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of CHRIST, as if they were not sufficient for the redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied—"As to the mercies of GOD in CHRIST, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me, who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of GOD; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone strait to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture which I carry in my own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered—"As the damned in hell, who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened, and sealed to damnation, hearing the prayers of the righteous, to which GOD's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth for ever."

"Pray, Sir," said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other sinners: Christ died for sinners; and GOD hath sworn by himself, *As I live, saith the Lord, I would not the death of a sinner; but would rather that he turn from his wickedness, and live.*"

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate: if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then? what is the consequence? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe; but though I would, I can

do neither: I have outstood my day of grace, am hardened and reprobate. If God delight not in the death of sinners, it is of such sinners as repent and turn to him; but his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence both in my words and actions. Now he has met with me for it; and O! it is *a fearful thing to fall into the hands of the living God*. If God was not against me, I should not care though all the power and malice of men were joined against me; though all the legions of hell continued to torture me with the most consuming pains: but when an irreconcilable God looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible! ah, who can dwell with eternal burnings? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to God day and night: think no labour too much to secure you from the wrath of God. *O! who can stand before him when he is angry?* What stubble can resist that consuming fire?" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping. Which he perceiving, said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain: pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie and broil upon that fire a thousand years, to purchase the favour of God, and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity; who can discover the abyss of eternity? Who can paraphrase upon these words, *for ever and ever*?"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at prayer: which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favour.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favour, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn for ever against me? Shall thy eternal justice exact upon a poor, despicable worm? What is my value or worth, that thou shouldest pour out full vials of wrath upon me? Oh, that thou wouldest let go thy hand for ever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the dreadfullest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore let them both cease, and let my name be known no more. But if I must be, and be immortal, and thou wilt punish me because I have despised thee: let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that for ever hath shut out my

prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God: but I cannot flee from his presence: what he hath begun he will finish. He will extend his wrath against me for ever and ever."

Here some one knocked at the door, and it proved to be the postman, with a letter for him: which being told him, "How," said he, "a letter for me! A little longer, and I expect another sort of message: I am very shortly to give an account of every secret action I have done; and I have a mind to make an experiment to see how I can bear it. Pray, Sir," added he to me, "do me the favour to read me this letter. The contents I know not, but I suspect it comes from some of my old acquaintance." I desired to be excused, alleging there might be something in it improper to be divulged. "Nothing," replied he, "can affect me now; I have no honour, no reputation, and, what is yet worse, no heaven to lose by this or any other act." Upon this I broke it open. The letter received was as follows:

DEAREST SIR,

"Understanding you are dangerously ill, and that it has had a melancholy effect upon you, I could not (considering our strict friendship) but endeavour to remove those evils your mind may be under; which perhaps is an office no less grateful than making the body sound. Sickness and death are the common lot of mankind; and to repine and grieve at this lot, is to combat the laws of nature, and fight against impossibilities. What wise man repines at the heat in Summer, or the cold in Winter? A common evil ceases to be an evil. But perhaps your melancholy suggests to you, that it is a dismal thing to launch into an unknown abyss. I answer: Sometimes I dream of dreadful things, but when I awake, all vanishes. Thus if we examine death and its consequences by our reason, those formidable monsters grow tame and familiar to us. I would demand of him who asks me, what estate I shall be in after death? What estate he was in before life? Pain and pleasure will leave their impressions upon a human spirit. If I was either happy or miserable before I was born, I must still retain the impression; but I do not now, therefore I shall not hereafter: I came out of nothing, and shall return into it. As the flame of an extinguished candle dissolves and loses itself in the circumambient air, even so the taper of life vanishes into æther, and is no more, when once the laws of the vital union are broken. Death itself is nothing, and after death is nothing; take courage, man; either die like yourself, master of your own fate and happiness, so long as it is to be kept; or else recover, and live worthy the character of a person, who knows how either to live or die. So wishes, &c."

This letter was but fuel to the tormenting flame, before in the breast of the sick gentleman; who immediately dictated the following answer;

SIR,

"Being not able to use my own, I have borrowed another hand, to answer your's. You say well, it is a more grateful office to endeavour to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists: Now your argument cannot reach my case, unless you first prove that Atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar the more we think of them: since no reason shews what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery,

therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no impostor, heaven and hell are real, and the immortality of the soul as certain as the existence of the body: for a time we have officiously deluded and cheated ourselves out of Religion and happiness; and GOD, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a GOD, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why GOD has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very Being; when at the same time, without this GOD, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his Religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the GOD of Nature, to abuse Religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. GOD has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me intreat you to leave off your sins; who knows but GOD may yet receive you? I speak not this out of any love to virtue, or hatred of vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of GOD; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn, we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the daytime I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, Gentlemen, good night to you; and remember me, to confirm you in the Religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin and bone, the agonies he lay under doing the work of the quickest consumption.

He answered, "I am obliged in

common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to enquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of GOD overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; 'if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation to consume the adversary.' 'There remains no more sacrifice for sin,' that is the wound that pierces my soul. CHRIST JESUS was the only expiatory sacrifice GOD would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of Jesus, whereby we may be saved, and it is that JESUS whom I have reproached, and ridiculed, and abused in his members, nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprize, you would bid me hope and believe, and supplicate the mercy I have abused, because JESUS CHRIST came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath of GOD obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure*; I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! Indeed, should JESUS CHRIST say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honours again. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to GOD that the cause of my complaining would cease! The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon for a considerable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others; especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more. Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and men; this being derivative from, and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family; and to provide for as much secresy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak, that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing. It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewell."

The physicians were now sent for again; but they still declared they could do nothing for him; only they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I enquired of his friends how he spent his time. They told me he had had little company; and his expressions were much shorter than before: but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did?

He replied, "Damned and lost for ever." I told him, the decrees of God were secret; perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!" —"Alas," said I, "there is no contending with our Creator, and therefore avoid such words as may provoke him more."—"True," replied he, "there is no contending; I wish there were a possibility of getting above God, that would be a heaven to me." I intreated him not to give way to such blasphemous thoughts, for ——. Here he interrupted me. "Read we not in the Revelations of them that blasphemed God, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas!"—"But," replied I, "you are yet alive, and do not feel the torments of those that are in hell."

He answered, "This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, besides those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I

do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!" Here he closed his eyes a little, and began to talk very wildly, every now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh, I find it is just now at hand! and what shall I say now? Am not I afraid again to die? Ah, the forlorn hopes of him that has not GOD to go to! Nothing to fly to for peace and comfort!" Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this, we gave over.

As soon as he could speak (which was not till after some time) he said, "Tigers and monsters, are ye also become devils to torment me, and give me a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if GOD denies assistance, who else can give it? if he will not have mercy, whither must we go for it?"

He replied, "Oh, that is the dart that wounds me! GOD is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another GOD as he, who would patronize my cause; or was I above GOD, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But, oh! this cannot be, for I ——."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, "OH, THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" and then expired. V. D.

For the Christian Observer.

ON 1 PET. IV. 1 and 2

THE first and second verse ... fourth chapter of the First Epistle of Peter, have ever been considered as presenting peculiar difficulties. The passage is this—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of GOD." The difficulty arises from the expression—"For he that hath suffered in the flesh hath ceased from sin," to which no interpretation but one, evidently harsh, and therefore unsatisfactory, has, so far as I have observed, been assigned. For the passage has usually been understood of the Christian who, by mortification, watchfulness, and self-denial, causes his flesh or corrupt nature to suffer, crucifying it continually with its affections and lusts; and thus ceases from the deliberate and habitual practice of sin, that he may no longer live the rest of his time, &c. Every one must perceive the forced and unnatural turn of the phrase under this view, however accurate and scriptural the doctrine may be, as it most assuredly is, which is thus elicited. A view of the passage, which to me is new and interesting, was suggested to me lately in a note of so well known a work as *Kusterus de vero usu Verborum Mediorum.* It occurs in the forty-fourth page of the edition of London, 1793. Kuster is observing that verbs of a passive form have frequently a middle signification, and mentions κεκλῆσθαι, ἀνηγηγεάφθαι, &c. as examples; and the note to which I allude is subjoined in confirmation of the sentiment. The whole of it is this—"Ἐωνῆσθαι, *emisse dicunt Attici. Bos Animadv.* p. 40. τῷ προσιλθοντι αὐτῷ ἐωνῆσθαι φάσκων, *dictitans pecuniâ se acquisivisse potestatem accedendi ad ipsum. Philostrat,* vii. 36. νῦν ἐκκεκηρύχθαι τὸ μὴ τάφῳ καλυψαι, *Creontem edixisse mortuum cadaver, ne quis sepulchro tegat, Soph. Antig.* 27. εἰργάσθαι τάδε, *hæc perpetrasse.*

Ibid. v. 300. οὐδὲν ἐξαίρετον, οὐδ' ἴδιον πεποίημαι, *Dem. de coronâ. Hinc forte intelligendus est locus,* 1 *Pet.* iv. 1. ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας, *cessare vos fecit à peccatis. Anonym.*"

By the adoption of this hint the whole passage will assume a different form. "He that hath suffered in the flesh" will then refer to Christ instead of to the Christian, as on the usual exposition; and, "hath ceased from sin," will then stand, "hath made or caused you to cease from sin." The complexion of the verses under this alteration will best appear however by reading them entire.

Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ, πέπαυται ἁμαρτίας εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, (*i. e.* Christ,) *hath caused you to cease, or made you to cease, or delivered you, from sin*; that *you* no longer should live the rest of *your* time in the flesh, to the lusts of men, but to the will of God." For the use of the word παυω, in the sense of causing to cease or desist, authorities sufficient occur even in Scapula. "Πάυω, *finem impono, cessare facio seu desistere—reprimo, coerceo, sedo; dicitur et* παύω σε τούτου, *facio ut desistas ab hac re: ut apud Isocr. in Paneg.* κἀκεῖνον τῆς ὑβρεως ἔπαυσαν. *Xen. Apomn, lib.* 1. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν τοὺς συνόντας ἔπαυε, *ab aliis cupiditatibus revocavit.*" The sense of the active voice being thus established, the authority of Kuster appears to warrant us to transfer that sense in the present case to the passive; for it is well known that the preservation of the accurate middle signification is difficult to be traced at times in the purest Greek writers, and is not to be looked for in those of an inferior period. I mention this because it is for the use of the passive voice in a *middle* sense, more than in a directly *active* one, that Kuster contends. But if the matter were to be pushed even on this ground, if it would not be too great a refinement, we might observe, that as the Redeemer "purifies *unto himself* a peculiar people zealous of good works," so some similar subordinate idea may be here understood, sufficient for the confirmation of the proposed improvement. Jesus Christ causes the believer to desist from sin *for himself*, for the accomplishment of the design of his sufferings, and the advancement of his glory and grace. But I the less urge this, because it appears to me unnecessary to my cause. If we may then consider πέπαυται ἁμαρτίας as rightly rendered by, "he hath caused, enabled, or disposed you to desist, or cease, from the practice of sin," there appear no other difficulties in the text that require more than a mere observation. For no one can doubt that ὁ παθὼν ἐν σαρκὶ may fairly be referred to Jesus Christ, who remembers that they are the very words predicated of him in the former member of the passage, Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ. The alteration also of "he" and "his," in the second verse of our present translation, into "you" and "your," can only distress the English reader, till he is informed that the Greek construction is indifferent to either rendering, εἰς το μηκέτι,—βιῶσαι.

I propose, however, these remarks with some diffidence, as the subject of criticism in general, and especially where the sacred Scriptures are concerned, is peculiarly delicate, and, as I am fully aware, that interpretations of words, contrary to the ordinary use of a language, should be admitted only with extreme caution, and never except in cases, as I think the present one to be, where grammatical authorities on the one hand, and the insufficiency of the existing translation on the other, call for the interference *. D. W.

To the Editor of the Christian Observer.

The complaints which are made against the Bible have been frequently proved to be absurd and false. And it is always true, that it is the disposi-

* It may not be improper to notice in this place, for the conveniency of comparison, the interpretation given of the above passage of Scripture by both Beausobre and L'Enfant. "Puis donc que Jesus Christ a souffert pour nous quant a la chair, de votre cote armez vous de cette pensée, que celui qui est mort a la chaire a renonçue au peche en sorte que desormais pendant tout le cours de sa vie mortelle, il vive non selon les passions humaines, mais selon la volonté de Dieu."

tion of the objector, not the Word of God itself, which is worthy of censure.

No text, perhaps, in the whole Bible, has been more frequently attacked by infidels than that which says, Matthew vii. 7. "Ask, and it shall be given you." They argue that it is not true, because all prayers are not answered. But they should remember, that on this point, as well as on all others, certain conditions are required, without which God will not perform his promise.

It will be my object to shew what things are necessary in the person praying, in order to his receiving the blessings which he desires. As this subject requires a larger field of disquisition than the narrow limits of a paper will admit, it may not be amiss to divide it into two parts, the first of which relates to the *manner*; the second, to the *matter* of his prayer.

With respect then to the *manner*, he must pray with a *lively faith*, with a *fervent desire*, with *patience* and *perseverance*, with *humility* and *lowliness*.

1. *A lively faith* in the goodness of God, and a belief that he is able and willing to grant our requests, is the first thing necessary. It is evident, that we cannot with sincerity pray for blessings from God, unless we believe that he is all-powerful and all-gracious. Without this belief our prayers, so far from being a proof of real devotion and sanctity, would only be an indication of a mind deeply tinctured with superstition. But the *faithless* supplicator at the throne of grace is not only guilty of absurdity, but even of rebellion against his Maker. For faith is one of those qualifications which are absolutely required in prayer. Our Saviour's words upon this subject are as plain as possible. Matthew xxi. 22. "All things," says he, "whatsoever ye shall ask in prayer, *believing*, ye shall receive." And we are told by an inspired Apostle, that he who prays without faith must not expect to "receive any thing of the Lord." James i. 7. Faith is demanded by the Almighty as a proof of obedience: and we can never suppose, that he would so far encourage disobedience, as to reward those who openly and deliberately violate his commands, at the very time when they approach his divine Majesty in prayer, and beseech him to shower down his blessings upon them.

2. It is also necessary that we pray with *a fervent desire* for the blessings which we request. Indifference is improper and injurious even in the common affairs of life, but lukewarmness in Religion is a most heinous sin against God. If it is a matter of little concern to us, whether or not our prayers are answered; if we do not feel that we stand in real need of the blessings for which we pray; we shall surely not be likely to offer up our devotions with that earnestness, without which they cannot prove acceptable to the Almighty.

3. We must also pray with *patience* and *perseverance*. Whatever may be thought of frequent repetition on other occasions, we may be sure that it is not an abuse or waste of words in prayer. We must not expect to receive every blessing as soon as our prayer is uttered, but we must continue daily to pray for it till we receive it. It was not until the woman of Canaan had repeatedly uttered the same desire, that our Lord granted her requests. And we find the same gracious Saviour making the following application of his parable of the injured widow, and the unjust judge, who would not have done justice to her, had he not been wearied by her importunity. "Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" Luke xviii. 7. After this declaration need we fear that our prayers will be forgotten by God, if we persevere in asking of him those things which he knows in his infinite goodness to be proper for us.

4. We must likewise pray with *humility and lowliness*. Pride is, on all occasions, highly absurd as well as sinful; but we should be more sensible than ever of our own impotence, and of course more humble, when we find ourselves unable to procure any good gift without the assistance of the Almighty. It would be needless and endless to cite passages from the New Testament, which condemn pride in the most unequivocal terms. Let it suffice to remind the man, who, in the very act of devotion, encourages a haughty spirit of the declaration of our Lord, that the Publican, who put up the short but humble prayer, "God be merciful to me a sinner," went to his house justified rather than the

self-righteous Pharisee: and let him also remember the concluding remark of our Lord on this occasion: "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xviii. 14. Prayer then, as far as regards *the manner*, must be offered up with a lively faith in God's mercy through Christ, with a sense of our weakness and misery without his grace, with a patient dependence that he will vouchsafe to answer our prayers as far as they are for our own good and his glory, and, lastly, with the most humiliating notions of our own depravity and unworthiness. I am, &c.

R. K. E.

To the Editor of the Christian Observer.

I HAVE perused with much satisfaction the communication of your correspondent N. G. in your number for July. The arguments which he adduces in support of his proposition, That the preaching of the Gospel is a divine institution, are to my mind convincing and decisive. That a contrary sentiment should ever have received any countenance from so very respectable a prelate as the Bishop of Gloucester, is much to be lamented. In taking up my pen I have no intention of either combating or strengthening any of N. G.'s arguments. My object in addressing you is to deduce and enforce a practical conclusion of great importance from the point, which I consider him to have satisfactorily proved. On the ground that the preaching of the Gospel is a divine institution, I would urge, on the serious consideration of the clergy in general, the necessity, not only of a greater attention to their manner of conducting this part of their office, but of a greater frequency in the discharge of it. It is a fact much to be lamented, that by far the larger proportion of parishes in this country enjoy the benefit of this divine ordinance only once on the Lord's Day. In very many, and those even populous places, in which both the morning and the evening service are performed, the latter is restricted entirely to the reading of the prayers of the Church. Now, Sir, I mean not to say that the joining in our admirable Liturgy is not an adequate reason for assembling the congregation together: but still I would ask why, when the people are assembled together, may they not enjoy the additional advantage to be reaped from the preaching of the Word of God? While they meet to offer up their prayers and praises to him, why should they not also partake of the benefit of that institution, which he has expressly appointed as one very effectual instrument of carrying conviction and consolation to their hearts? On the other hand, I would not be understood as insisting on the universal and indiscriminate adoption of afternoon sermons. There may be circumstances of a local nature which, in some parishes, would render such a measure impracticable. My design is merely to recommend the introduction of the practice in those places where it may, with propriety, be introduced, or where at least sufficient reasons cannot be advanced for the rejection of it: and with this view I shall proceed to specify two very obvious arguments in its favour, and shall afterwards notice a few of the objections most commonly urged against it.

One strong argument in favour of an afternoon sermon is the great increase which it invariably tends to produce in the number of the congregation. I know, indeed, it is often asserted, that whether there is a sermon or not, persons should equally *feel it their duty* to attend the public worship of God; and that they *ought* to go to the Church with as much zeal and alacrity when the prayers are only read, as when the Word of God also is preached: nor do I pretend to controvert this assertion. But I am speaking, not of what men *ought* to do, but of what is really done. Were it necessary for the argument, I think the phenomenon might be accounted for on very natural and rational principles; but certain it is, that far greater numbers do attend the Church, when a sermon is preached than when there is no sermon. And I feel no doubt, that wherever the experiment shall be tried, of introducing a sermon in the afternoon, the good effects of the measure will be visible in the increased number of the congregation.

The second argument, which I shall adduce in favour of an afternoon sermon, is the opportunity thereby afforded to greater numbers of hear-

ing the Word of God. In every parish circumstances must exist which necessarily prevent many persons, whatever their inclination may be, from frequenting the service of the Church twice in the day. The care of young children, attention to the aged and the sick, the cooking of victuals, and other unavoidable engagements, not to add, in many cases, the great distance from the place of worship, must operate as impediments, not only to a constant attendance on both services, but even to a regular attendance in the forenoon. How desirable then is it, that persons, let them come to the Church at which ever part of the day they may have it in their power to come, should equally enjoy the privilege of being instructed in their duty, quickened to the discharge of it, and taught the way of salvation, by the preaching of the Word of God? Besides, a facility is thus afforded to all the members of the same family of availing themselves of this privilege. Husbands and wives, masters and servants, by alternately coming to Church, when they cannot conveniently attend together, may each participate in the benefits of that ordinance, the participation of which is assuredly one of the great ends and blessings of the Sabbath." I think this must forcibly strike every minister, who feels the importance of his office as a preacher of the Gospel, when he reflects how many of the female sex especially, in his parish, are precluded, except perhaps on some particular occasions, from attending the morning service of his Church. By what means then will he be able to dispense to them that word of life, with which he is entrusted for their sakes; how will he be able to give to them that portion of meat, with which, as a good householder, he is required to furnish them, except by means of the opportunity, which an afternoon sermon offers him, of addressing them from the pulpit? Need I advance any thing further in support of the measure, which I am recommending? Let me then notice in conclusion a few of the objections which are most commonly urged against it.

It may be alleged, in opposition to the introduction of an afternoon sermon, that such a practice will be prejudicial to the health of the officiating minister: that the additional labour incurred by it would be greater than his strength would enable him to sustain. Where this objection really exists, I admit that it must be final. But it is possible that a person may be deceived in this respect. He may think himself to be weaker, than in fact he is. He may unintentionally be gratifying his indolence, while he believes that he is only consulting his health. Before then that he avails himself of this plea, let him ascertain its validity. Let him be well assured that his constitution is really insufficient for the exertion of preaching two sermons in the day. Perhaps he may discover, that what in prospect seemed a substantial objection may prove on trial an imaginary one. But even admitting that this is not the case, is it not possible, that by a judicious curtailment of the morning discourse he may be enabled, with very little additional labour, to deliver an afternoon sermon also? So desirable and important is the introduction of a sermon in both the services of the Church, that even a considerable diminution in the length of the discourses appears preferable to the omission of the practice. Two short sermons in the day will probably do more good than one only, though of a more extended length.

But it may be further urged, that if the minister's health will admit of his preaching twice on the Sunday, yet his other duties do not allow him time in the week for providing two discourses. This plea, however, I cannot treat with the same indulgence as the former: many doubtless and very important are the duties of a minister; but I much question whether there is any duty so great as that of preparing himself for the pulpit. It is true, that his pastoral visits to the sick, the aged, and the afflicted, demand much of his attention, and cannot, without criminality, be altogether omitted. But still I am of opinion, that even these must be abridged either in length or in frequency, rather than so entirely to engross his care and thoughts, as to prevent the requisite attention to the public preaching of the word, which, as your correspondent N. G. satisfactorily shews, is God's appointed, and, above every other, his acknowledged instrument for the conversion of sinners, and for the edification of his people. Before, however, I make even this conces-

sion; before I allow of any abridgement in the discharge of necessary duties; I would seriously ask every minister who may be inclined to make use of this plea, whether in his conscience he is satisfied, that he does not fritter away many hours during the course of the week in frivolous and unprofitable occupations? Whether by more diligently redeeming his time, by arranging his engagements in a more orderly manner, he may not be able, without infringing on his other parochial duties, to devote a larger space to the preparation of his sermons. But even if we admit the validity of the plea, surely the impossibility of providing two *new* discourses in the week will not amount to a sufficient reason for omitting an afternoon sermon. For since the congregation will at that service generally include many individuals who are prevented from attending in the preceding part of the day, the sermons which have been preached in the morning may, in the course of a few months, or even of a few weeks, be repeated, with advantage in the afternoon, at least till such a time as his stock of discourses is increased, or a greater facility in the composition of them acquired.

Another objection, of a very different kind from those already noticed, may be urged against the introduction of an afternoon sermon. It may be said, that an additional discourse, by increasing the duty, will virtually deteriorate the value of the living, and consequently prove injurious to a successor. This is an objection which, unless I had myself heard it advanced, I should not have mentioned, because I do not think it would have occurred to me. And now that I have mentioned it, I hardly know how to treat it with seriousness. It results from principles so contradictory to those which ought to operate in the breast of a clergyman, and betrays such an ignorance and confusion of mind on subjects the most closely connected with his duty, that I feel at a loss where to begin an attack with any probable hopes of success. Another circumstance which discourages me is this, that I have not always witnessed, in persons who are forward to urge this objection, the same scrupulous regard to the interests of a successor in other respects, wherein their own present ease and personal convenience are more immediately concerned. The Rector, who fears to burden future incumbents with the weight of an additional sermon, does not always betray a similar dread of taxing them with a much larger and more expensive parsonage-house, than the income of the living will support. I confess when I see such things, I am greatly inclined to suspect the sincerity with which the plea is advanced, and cannot refrain in my own mind from ascribing this plausible objection rather to a secret indifference at least, if not an aversion, to the work of the ministry, than to any real concern for the ease and welfare of those who may come after. I admit, however, that some of the persons, who urge this objection, may be self-deceived: under the influence of an erroneous judgment they may verily think that their conduct is justifiable, and their motives pure. To such persons then I would respectfully submit the following serious considerations. Is not the care of the souls committed to their charge, a most momentous trust, for which they are answerable to God, and will be called to a strict account? Have they not, in the most solemn manner, taken this charge upon themselves, and promised to fulfil it to the utmost of their power? Have they not been awfully admonished (vide Ord. Ser.) "*never to cease their labour*, their care, and diligence, until they have done *all that lieth in them*, according to their bounden duty, to bring all such as are, or shall be, committed to their charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in Religion, or for viciousness in life?" Now, in the face of this solemn engagement and admonition, will the objection we are canvassing, for a moment, prove valid? Is the paltry consideration of entailing a little additional labour on a successor to be put in competition with the duty of instructing those souls, which they have pledged themselves to instruct; a duty, imposed on them by so many and such constraining obligations? And to what, in fact, does this injury done to a successor amount? And how will the custom, when established, prove detrimental

to him? It will constrain him to be more active and diligent in discharging his important office, than perhaps he might otherwise have been. It will involve him in the continuance of a practice, profitable to his parish, and consistent with his own character and professions. How can this be said to be prejudicial to his interests? Sir, I maintain, in opposition to every contrary position, that the introduction into a parish of any practice, which binds upon the future ministers a more faithful discharge of their duty in any particular, far from entailing an injury, transmits to them a very important benefit, and demands their warmest thanks.

I have already trespassed too long on your time to admit of my noticing any further objections to my proposal. I shall therefore only add, that I am, your constant reader,

SERMONICUS.

To the Editor of the Christian Observer.

You lately communicated to the public a paper containing *thirty-five* definitions of the term *Methodist*. It has occurred to me, that the word MORAL is also employed in a great variety of senses, and that the misunderstandings which consequently arise are so serious, that a few definitions of this expression may not be unworthy of a place in the Christian Observer.

I shall so far follow the plan adopted in the former case, as to begin with the lowest meaning of the term, and to ascend gradually to the higher interpretations of it.

1. In lately reading a French book on the constitution of the French armies, I found the word *moral* frequently recurring as applied to the FRENCH SOLDIERS. I rejoiced at this testimony in favour of their private virtue, and began to hope that a French soldier might be particularly sober, honest, and conscientious; no less orderly in camp than I believed him to be valiant in battle. The "*moral* strength" of the French battalions, as my book proceeded to inform me, was extremely great; and this "moral strength" was carefully distinguished from their "physical strength." Full of my English prejudices, I supposed this "moral strength" to imply, that influence and power which the practice of an exact morality procured to the French army in the countries which they have subjugated, and over which they were scattered. But becoming at length acquainted with the French jargon, I discovered that the term *moral* was a new philosophic term, which has now indeed travelled down from the philosophers to the vulgar, and has acquired a certain degree of general popularity by being the same with the good old fashioned word; to which word, nevertheless, it bears no affinity whatever in point of sense. By a close attention to my book I discovered, Mr. Editor, that the "*moral* strength" of an army means the strength or efficacy derived from the skill and dexterity with which its exercise and evolutions are performed; and that it stands opposed to *physical* strength, inasmuch only as the latter term implies the mere number of human bodies, together with the force of muscle and of sinew. Thus the *moral* faculties proved to be the *mental* faculties, or rather to be that *part* only of the mental faculties by the application of which to martial purposes a man for example, though inferior to a horse in strength, exceeds the horse in respect to the power of annoying an enemy. By the way, even a horse, when he is so trained and exercised as to enlarge his power of doing execution, may also be affirmed, as I conceive, to become something of a *moral* animal. In short, Mr. Editor, it thus turns out that these *moral* qualities of the French soldiery, with which I pleased myself, are exactly those which may enable them, if they should ever set their foot upon our coast, more effectually to make head against us. By the aid of this *morality*, as I now fear, they will practise a thousand stratagems against our volunteers; they will pick off our officers with their rifle guns; they will point with precision their flying artillery against our villages. By means of this *morality* they will surprize our towns, lay waste our fields, and make captive our wives and children.

2. Dismissing this most unpleasant and inauspicious use of the term, allow me next to call your attention to the same word when employed by one of our ENGLISH PHILOSOPHERS. Mr. HUME, the person to whom I now allude, by throwing into one class all the

qualities which are commonly thought "*estimable*," and denominating every one of them to be *virtues*, has confounded, as is well known, the natural powers of man with the moral virtues; justice and temperance, for example, with a pair of good legs or broad shoulders. I admit that Hume inculcates a somewhat higher use of the term morality than the French writer of whom I have spoken; for he includes in his idea many moral qualities, though he conjoins many which are not moral. I lately read a very ingenious essay of his, in which he strenuously contends for the philosophical wisdom and propriety of this confusion, and ascribes the distinction between moral virtues and natural talents, which now so unhappily prevails, to that influence on ethics which has been produced by theology in these latter ages; a distinction which, as he insists, is merely verbal, and was little attended to by the great and wise men who figured in the heathen world.

3. I proceed to a third meaning of the word *moral*. It signifies, I believe, according to many ethical writers, every branch of right conduct to our fellow-creatures, while it has little reference either to the motives which produce that conduct, or to our duty towards God. A regard to *general expediency*, according to some of these authors, is the true foundation of morality; *benevolence*, according to another party; *sympathy*, according to a third; an enlightened *selfishness*, according to a fourth. As those of whom I now speak contemplate morality only as it regards our relation to the globe on which we dwell, so they restrain us from looking beyond that globe for instruction respecting either its nature, its extent, its uses, or its end. We are to acquire all our knowledge of it by the means of human reason exercising itself on human things. We are to derive our light, not from the great source of light, not from the sun of righteousness which darts its rays from an immeasurable distance; but from such sparks as we can ourselves collect, out of materials subsisting in that world in which we live. It must be admitted, that the morality of these ethical writers is often beautiful. One chief objection to their system is, that the men who put the theory into practice are not easily to be found; the worldly motives, which they present to the mind, not affording a foundation sufficiently strong for the intended superstructure. These projectors therefore erect no *building* of morality. They merely exhibit a *picture* of it. They are of that class of architects who furnish plans and elevations, but have no great talent at executing and realizing the edifices which they design.

4. Let us next endeavour to define the meaning of the word *moral*, when employed in the common language of life. Here the sense is very various. With respect to the term *Methodist*, it may be remarked, that most men are unwilling to be considered as Methodists, because, being a term of reproach, we are generally more ready to bestow it upon others, than to assume it ourselves. With regard to the term *moral*, on the contrary, we are *all* eager to appropriate it to ourselves. Some credit is attached to it: the word therefore usually stands for that part of morality which we ourselves happen to observe; for it is important to remark, that with the exception of the few who derive their morals from the Scriptures, all are partial in their morality. The situations of men are very various, and this or that virtue is easy, or difficult, according to the circumstances in which we stand. The virtue which is easy we practice. We then dignify our practice with a general name, and we are shocked at the *immorality* of those who, being placed in other circumstances, are defective in that branch of morals in which we excel. It has been observed by some, that *orthodoxy* means *my doctrine*, and *heterodoxy your doctrine*, or *the doctrine of other men*. It might be said, with almost equal truth, that morality means my morality, and immorality your morality, or the morality of other men. That man also is deemed by us particularly immoral by whose vices we happen to be incommoded. Ask the prince, the legislator, or the magistrate, who is the moral man? "*Vir bonus est quis?*" the answer is, "He who gives no trouble at the Old Bailey, who pays his stamps, his customs, and his excise; who keeps the peace of 'our Lord the King,' and shrinks from neither Church nor Parish Rate;"

"Qui consulta patrum, qui leges juraque servat."

Ask the rich what is the chief immorality: it is stealing. Ask the poor: it is oppression. Ask the shopkeeper: it is ordering goods for which you fail to pay; it is the application of your ready money to debts of honour, while your tradesman's bill is undischarged. Ask the spendthrift, or the man of rank and fashion: it consists in the sordid vices of the trading and monied world; in taking compound interest; in charging an undue profit; in over-reaching in a bargain; in demanding a high price for corn. A woman is deemed by man to be immoral if she has once deviated from the path of virtue, while the very man, perhaps, who tempted her to this deviation, is not accounted by them an immoral person. The concubinage of a prince is excused by princes, and that of many philosophic monarchs seems to have been considered by a modern philosopher as perfectly consistent with morality *. Duelling is so gentlemanly a practice, that it is difficult to execute the law against it, in the case of persons who move in the higher circles: but, if I mistake not, some recent circumstances have shewn, that if men of a lower order engage in duels they will certainly be pronounced guilty of presumption, and perhaps also of murder. It is held by some that intoxication almost loses its immoral nature, when practised by opulent persons, and only in the convivial circle: but the inebriety of a poor man is always an immorality. Some philosophers have been so good as to frame their moral system in a manner very favourable to these distinctions. Their injunctions are not like those of the decalogue which demand the same things equally from all. Their law accommodates itself to persons, times, and circumstances, and has many convenient exceptions and abatements. Men of this class, in judging of the morality of an action, merely consider its expediency; and, in doing this, the more general and remote consequences enter little into consideration. Vice is with these persons scarcely allowed to be a vice, unless you can shew a special injury. You must prove, as if you were in a court of law, some specific, damage before you can convict of immorality. The world abounds with men who practically illustrate the evils of this system; with men, I mean, who are always violating the laws of God, but who never allow themselves to be immoral, because they never perceive that they inflict a particular and distinct injury.

5. I proceed next to consider the meaning of this term when employed with some little reference to Religion. Some ethical writers have admitted, that morality consists in conformity to the will of God, and have professed to lay the foundation of it in natural or revealed Religion. Many of these nevertheless have treated so largely of the inferior motives to virtue, and have touched so generally, and so briefly, on that religious principle, which they nevertheless allow to be the basis of their system, that they differ little from the unbelievers. The foundation of Religion, which they profess to establish, may be admitted to have one quality of a foundation, namely, that it is out of sight. Having been once laid, it is buried as an unseemly part of the edifice beneath what they deem the fair and ample superstructure. Writers of this cast, if charged with having failed to found their morality on Religion, are undoubtedly able to make some defence. Religion they perhaps can answer was mentioned in an opening chapter, and it is subsequently implied even where it is not expressed. They cannot, however, affirm, that they have represented an habitual regard to God, in the mind of him who performs a moral deed, as necessary to render that deed acceptable to his Creator. Neither can they say that they have called men to the exercise of that *faith*, which is so much insisted on in the Gospel.

6. Again there are some who de-

* "The modest station of a concubine," says Gibbon, "below the honours of a wife, above the infamy of a prostitute, was acknowledged and approved by the Roman laws. From the age of Augustus to the tenth century, the use of this secondary marriage prevailed both in the West and East, and *the humble virtues* of a concubine were often preferred to the pomp and insolence of a noble matron. *In this connexion the two Antonines, the best of princes and of men, enjoyed the comforts of domestic love.*"

rive their morality more directly and plainly from the Scriptures. By those of whom I now speak, the sermon on the Mount is deemed the substance both of morality and religion; to which sermon they superadd a few practical precepts taken from other parts of the Bible. "By our morality thus understood," say these professedly Christian teachers, "and not by any reference to doctrinal points, those subjects of endless disputation, our character ought to be estimated in this world, and by this test, and by this alone, each of us," as they no less earnestly insist, "will be judged on the last day." The error of these persons is considerable. Although they profess to take the Scriptures, and particularly the Sermon on the Mount, for their guide in morals, they nevertheless fall very far below the standard of scriptural morality as there exhibited. They tolerate, if they do not cherish, the smaller degrees of emulation; pride, vanity, selfishness, and covetousness; for the religious principle is so weak among them, that they find it necessary to substitute other motives to action, against which we are frequently guarded in the New Testament. They are also conformed to the world: they allow a free participation, if not of its vices, at least of its follies and vanities; and they do not watch against temptation. They do not "abstain from all appearance of evil." They attend the service of the Church, perhaps the sacrament, and respect the ordinance of baptism. They esteem themselves to be the truest Churchmen, but they are strangers, nay, enemies, to that serious piety which the offices of the Church assume to be in all her members; to that deep contrition and entire self-renunciation, which mark the sacramental service; and to that regeneration which is implied in the baptismal ordinance. They have a very inadequate idea of the value of time, and of the responsibility of man in respect to the whole multitude of his smaller actions. They carry no virtue to that height to which we are taught to aspire by the Gospel. And, in short, they so nearly resemble, in respect to practical points, the mass of worldly and unbelieving men, that it is difficult to discern any difference between them. It therefore may not improperly be asked of them, "What do ye more than others?" It also deserves remark, that those religious feelings which constitute, according to the language of the Bible, one essential part of Christian holiness, are little esteemed by those persons; perhaps are considered by them as marks of enthusiasm, and contemplated with suspicion and dislike. Motives are slightly enquired into. These, if the external conduct is fair, are easily assumed to be right. The condition of the heart is not seriously regarded. Good and bad actions are considered, not as indications of a christian and unchristian state, not as fruits of the spirit and works of the flesh, not as denoting a man to be a child of God or of the wicked one, to be under the law or under grace; but as so many items on the two sides of a general account. Each human being is imagined to have credit with his Maker for as many good actions as he performs, (it matters little whether on a religious principle), and to stand debited for his bad deeds; and God is then supposed to strike a balance between them. The Almighty, according to the language of a poet, who well knew how to expose the nature of this error, is believed to weigh

> "Virtues and vices in an equal scale,
> And save or damn as these or those prevail."

Morality of this sort stands opposed to the whole genius of the Gospel. It is a morality in every respect poor and incomplete, and yet it is deemed sufficient to justify the possessor. It is not that morality which is perfect, and which, by its very perfection serves clearly to condemn those who appeal to it as the criterion of their conduct. It is neither the sinless morality of the law, nor the sincere and universal holiness of the Gospel. It is a morality which is partial, ceremonial, external, owing its existence chiefly to a regard to character, arising out of a love of that honour which proceedeth from men, and not of that praise which cometh from God only. It is a morality which, occupying the place of true holiness, serves to deceive the possessor of it, and, by supplying him with something in which he thinks that he may trust, is wont to fill him even with prejudice against the humbling doctrines of the Gospel; whereas, "the

law," as delivered in the Old Testament, when rightly understood, is, both by the types which it exhibits, and the morality which it enjoins, "our schoolmaster to bring us to Christ, that we may be justified by faith." In short, the morality which I am condemning is substantially the same with that external virtue to which the Jews attained, and of which the Pharisees made their boast; and in respect to which it has been authoritatively declared, that "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." When persons practising such a defective morality, can appeal to our Saviour's sermon on the mount as their moral standard, they shew themselves as ignorant of the true import of that awful discourse, as the Jews were of the true nature of Christ's kingdom.

7. I now advance to another class of persons who make a much more serious profession of Religion, whose regard to doctrine is great, whose conduct in many respects is strict, but whose morality nevertheless is extremely partial and incomplete. Cromwell was a man of this class. It is recorded of him, that he was addicted to none of the ordinary vices; that he observed the Sabbath; that he retired daily in order to pray and read the Scriptures; and that he much encouraged others in austerity of life. Some who watched him narrowly have reported, that when engaged in prayer he would prostrate himself on the ground, and that he appeared to pour out his soul with tears to God*. But it was one maxim of Cromwell that "the moral laws" of God, "though commonly binding," may "be dispensed with on extraordinary occasions†," it being proper that "private justice" and morality "should yield to public necessity." Even if history had not exposed the general hypocrisy of this usurper, the unsoundness of his Religion might have been inferred from this single trait. Many followers of Cromwell adopted a morality which was, in like manner, partial in a variety of respects; and in most ages there have been found men who have both professed and observed considerable strictness in certain particulars, while they have been negligent in other great practical points. Are there not some persons among ourselves, who consider adultery, fornication, gross fraud, lying, sabbath breaking, profaneness, to be grievous offences, but discern no iniquity in covetousness and love of the world? Are there not other advocates for a like strictness, who excuse almost every sin which can be brought under the denomination of a bad temper; others, who see little or no evil in spiritual pride and conceit? The Scriptures give no countenance to this kind of partiality. They often couple the vices of the mind with those of the body, the sins to which moderns give the soft title of a bad temper with the grosser offences;—"emulation, wrath, strife," with "adultery, fornication, and uncleanness;"—"living in malice and envy," with "serving divers lusts and pleasures." How, indeed, can the sentiment, that a man may be religious and yet retain a bad temper, be more effectually discountenanced than by erecting charity into the chief Christian grace, and denominating love to be the fulfilling of the law.

The Scriptures are impartial in every sense. They spare the sins neither of the world, nor of the professing Church. They publish the transgression as well of one Apostle who for a moment denied, as of another who betrayed his Master. They give frequent warning of false teachers, who should arise and draw away disciples after them; and lay down this as the universal test, that "by their fruits they should be known." They speak of an "Anti-christ," a spirit professedly Christian, but really inimical to the true Christ, which should arise in the very bosom of the Church: they declare that, in the first and purest age, this spirit had begun to work; and lest we should only guard ourselves against errors of a single class, they affirm that "there are many Anti-christs." They observe that even Satan can "transform himself into an angel of light." Appearances of sanctity have been maintained, some branches of morality have been observed, by all the great deceivers of mankind: how otherwise indeed could they have prevailed? It is chiefly by the partiality of their

* See Neale's History of the Puritans.
† See the same author.

virtue that the imposture was to be found out.

I propose in my next paper to enter into some description of truly scriptural morality, and thus to conclude my subject.

S. P.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. III.

(Continued from p. 539.)

Yet some there be that by due steps aspire
To lay their just hands on that golden key,
That opes the palace of eternity!

MILTON.

ALBERT is the collateral descendant of a prelate who adorned the Church of England, during part of the period intervening between the accession of ELIZABETH and the demise of JAMES the First: and he inherits, in a large measure, the genius, the disposition, and the erudition of his ancestor. In the vernal season of life he manifested that seriousness of mind and steadiness of conduct, which encouraged his parents to educate their son for the ministry; and the wisdom of their designation has been confirmed by the uniform consistency of his life and professional character.

When he assumed the sacred function, he regarded himself as answerable for the souls then committed to his immediate charge: and though oppressed by a sense almost overwhelming of the tremendous responsibility attached to the trust he bore, yet humbly resolved, in reliance upon divine grace, so to *take heed unto himself and to all the flock over which the Holy Ghost had made him overseer*, that when summoned to give an account of his stewardship, he *might do it with joy, and not with grief*.

ALBERT, however qualified by talent and theological attainment, and ready, when lawfully required, to defend truth, is no controvertist; neither, though an elegant and admired preacher, is he an itinerant ecclesiastic. His character is that of a vigilant and active parish priest, who expects not to edify the Church by debate, nor to fulfil his pastoral engagements by deserting his own flock. In imitation of the illustrious Apostle, he teaches publicly, and FROM HOUSE TO HOUSE; *testifying repentance towards God, and faith toward our Lord Jesus Christ*. His spiritual family is not nurtured, merely by a periodical exhortation from the pulpit, but by instruction bestowed daily. Minutely and patiently investigating the moral diseases of his people, he endeavours to administer correspondent remedies, observing that each case requires separate treatment, general symptoms indicating only general distempers. He infers, that public instruction unsupported by personal conference will produce but an uncertain effect: that a minister should endeavour to maintain a pastoral intimacy between himself and his parishioners; watch the rise and progress of religion in such individuals as appear to receive the word "with pure affection;" and warn or encourage, according to those fluctuations of the religious principle, which result from its connection with the soul of a fallen creature.

In contemplating the character of ALBERT, we are struck with its *completeness*. He exalts no tenet nor practice by lowering the rest: but embraces with humble and conscientious impartiality, the WHOLE of the everlasting Gospel; pursues each doctrine to its practical consequences, and thus renders conduct, the evidence and illustration of faith. With him, no divine truth terminates in opinion; but influences his understanding and affections, and is realized in his life. He studies the sacred canon with the pure desire of discovering the mind of the Holy Ghost, and interprets whatever he finds there in its practical sense; so that the inspired volume becomes *a lamp unto his feet, and a light unto his paths*. His view of the Religion of Christ, unbiassed by the opinion of men, exposes him, as might be expected, to the injurious insinuations of all who will not content themselves with the simple appellation of Christians;—poor *Lorenzo*

declaims against the Calvinian obliquities of ALBERT, and *Isidore* delivers many an acid harangue against his Arminianism: while the unconscious object of these contradictory censures persists to read, without interpreting the Scriptures by the commentaries either of Calvin or Arminius, neither of whom was *crucified for him*, nor was he *baptized in their name*. He has no time to consume in endless speculation; but with regard to the subjects in dispute, abides by the decision of his Church, which he embraces as substantially and fundamentally scriptural: and any *dogmatism* beyond her decision only compels him to recollect that,

Fools rush in, where 'angels fear to tread!

He observes, with sorrow, that the very life-blood of Religion is, in these days, shed in the quarrels of its professed friends, who, perhaps, hazard their own spiritual safety, instead of convincing by their conduct a contemptuous world, that they serve a prince whose kingdom is *righteousness, and peace, and joy in the Holy Ghost*. And he thinks, that beings, who must speedily enter an eternal world, would act wisely in improving the fleeting opportunity afforded in this their probationary state, of *working out their own salvation*. On subjects in themselves mysterious and obscurely revealed he will think for himself, and allow to others the same privilege: knowing that the most exalted saint, while invested with the garments of mortality, *sees as in a glass darkly*. He cannot penetrate the darkness surrounding the Almighty's throne; of one thing he is however certain, that *this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners!*

In sketching the professional character of ALBERT, it may not be useless to mention his attention to the externals of religious worship. Well aware that men, and Christian men, are not incorporeal essences; and that when we affect to despise the outside of things, we may imperceptibly learn to undervalue what is within, he pays appropriate regard to certain points, which inferior and slovenly minds might deride as trifles. Rites and ceremonies, abstractedly considered, are confessedly indifferent. *None of these things*, said the once famous Dr. Henry More, *are bad enough to make men bad; and none of them are good enough to make them good*. Yet as parts of a general system, they have their relative importance. *Let all things*, saith no inferior authority, *be done decently and in order*. Let it not be esteemed too minute to record, that the Church of ALBERT is remarkable for its neatness and cleanliness. It is not, like some of our religious edifices, a damp and noisome vault: neither does it resemble others in theatrical and luxurious accommodations. But ALBERT's attention to the rites of Religion is subservient to something better, to devotion and edification.—He conducts the whole of the service, from the introductory sentences to the final benediction, with that dignified and reverential solemnity which so largely contributes to the beauty of holiness. He reads the Liturgy as one who understands every period of it: and his reverence for that sublime compilation is imparted to the congregation, many of whom utter the responses, as though the language of their lips delivered the sentiments of their hearts. ALBERT also evinces his admiration of the ritual by incorporating its substance with his sermons. In the pulpit he virtually repeats, and by this means illustrates, the petitions offered up in the desk. He enforces the doctrines they involve, opens their meaning, inculcates their spiritual and practical tendency, and by consequent renders his sermons the expositor of the prayers. The preacher never contradicts the reader.

The characteristics of ALBERT's discourses are truth and perspicuity: their style simple and familiar, yet as remote from the coarse and artificial vulgarity of *Isidore*, as from the abstruse rhetoric which distinguishes the *original discourses* of *Lorenzo*. He renders himself intelligible to a rustic, while he offers no just offence to a scholar; and his unaffected and natural eloquence wins and retains the attention of both. He is the orator who addresses the heart through the medium of the understanding, and interests the affections without biassing the judgment. His mode of delivery combines the authority of an ambassador bearing a royal commission, with the affectionate mildness of a friend. He can command and persuade, alarm and conciliate. There

is that impressive earnestness in his address which bespeaks a solicitude for the success of his message: and a seriousness that indicates a conviction of his subject's incalculable importance.

He preaches, not to amuse, to glitter, or to surprise; but to awaken, to convince, to convert. When *Lorenzo* is in the pulpit, we hear a lethargic lecturer: if *Isidore* preach, we hear *Isidore*: when ALBERT speaks, we listen to the Minister of Christ. He remembers the Apostle's declaration to the Corinthians, *We preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus's sake.*

The pulpit declamation of *Isidore* fails not to produce diversion: the preaching of ALBERT confers an actual benefit. The one communicates anomalous instruction, and gains abundance of popularity; the other wins affection and gratitude. The admirers of *Isidore* talk and compliment: the flock of ALBERT is edified, and indeed admires; but this admiration is evidenced by conduct. It is observable, that the popularity obtained by *Isidore* is of that convenient description which extorts no sacrifices from its bestowers; for we are not to esteem as such a luxurious entertainment, nor any of those eleemosynary gratuities which, when decomposed, are found to be debts discharged by ostentation, and repaid by self-complacency; and which prove that adulation and self-denial are not familiars.

It may be of some importance to state, that ALBERT, in selecting his *texts*, consults exclusively the spiritual improvement of his audience, by adapting them to their peculiar exigencies. *Lorenzo's* texts are generally chosen for him. Those of *Isidore* are selected, because, in turning over the Bible, they happen to strike his imagination. He chuses them rather for himself than for his people. He does not so much consider what they *want*, as what they *wish*. His texts are yet prefixed to his sermons, not to be there explained and applied, but as mottos to be fancifully dilated, or totally neglected, as it happens. And his whole body of divinity is generally disembogued in every sermon. But ALBERT's text is made his sermon's subject. He does not generalize, but carefully unfolds, illustrates, and applies. His discourses are methodically arranged. His interpretations of Scripture are plain and natural. He will not, with *Isidore*, spiritualize historical fact, nor weary himself in anatomizing every member of a parable. He labours to inculcate some leading truth, and while *Isidore* is puzzled about the mystical signification of mere narrative, ALBERT is breaking the bread of life to souls, and giving each *his portion in due season*.

On the other hand, he dare not, with the frigid *Lorenzo*, explain away such portions of the sacred writings as intend something beyond the letter: where figurative expressions veil a spiritual meaning. He considers the Gospel to be a spiritual as well as a practical Religion; and himself conscious of hopes and fears, of pleasures and sorrows, relating to a hidden life, he cannot, as *Lorenzo*, ridicule such phrases as *conversion* and *experience;* (both scriptural expressions;) and when required to define these terms, he calls the first, a change of mind issuing in a change of conduct; and the latter, the religious exercise of the affections. *Lorenzo* may mould abstruse dissertations into the form of sermons, and *Isidore* lose himself and his hearers in the mists of metaphor and allegory, confound type with antitype, mistake shadow for substance, and mingle prophecies with their accomplishments; but ALBERT speaks as to beings who inherit eternity, insists upon those obvious truths which form the texture of the Bible, and expecting to make no discoveries in Religion, is content to impress established doctrine. He thinks that the scheme of redemption is simple and readily understood by the humble enquirer after truth, involving no subtleties to amuse the sophist, no perplexities to bewilder the unlearned, but that all who ask shall have, those who seek shall find. *The spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely!*

The fundamentals of Religion are the subject matter of his discourses. The ignorance, guilt, and helplessness of man, in his natural state; his recovery in Christ; the operation of divine grace in effecting a spiritual transformation;—these topics ramified and practically illustrated, form the substance of his instruction. And

of his doctrinal system CHRIST is that sun, that vivific principle which communicates light and life to the whole. Him he preaches, and labours to exalt, under those characters which describe him as a Teacher, a Redeemer, and a Lawgiver: as the author and finisher of our faith. What a contrast this to the cold and ineffective scheme of *Lorenzo*, which forces from the central position which their importance claims, the most sublime truths of the Gospel!

To the ethics of *Lorenzo* may be opposed ALBERT's estimate of Christian practice. The system upheld by the former does not render the Gospel even a religion of negatives. With all his professed abhorrence of Antinomianism, he observes not the laws of the two tables even literally, witness those irreverent exclamations connived at in his family, which violate the third commandment. Much less do his ideas of moral purity extend to the mind. ALBERT speaks of purity of heart, of a chastised imagination, of thoughts *brought into captivity to the obedience of Christ*, of an internal conflict, of passions subdued. But besides these things he refers to those unseen acts of the soul whereby mysterious intercourse is held with heaven; to *affections set upon things above*; to the exercise of heavenly dispositions. In delineating the Christian character he reminds us, in the language of inspiration, that *if any man be in Christ he is a new creature.*

Lorenzo derides these ideas of the spiritual life as visionary and enthusiastic; forgetting, or wishing to forget, that the Church which he professes to admire, describes her faithful communicants as *one with Christ and Christ with them*, and asserts *the mystical union that is betwixt Christ and his Church.* He is practically a stranger to the principles of ALBERT, and *therefore* disowns them. He affixes no consistent ideas to such scriptural expressions as are employed to mark out the wide difference existing between the men of this world and the denizens of heaven, between such as *have their portions in this life* and those who are *risen with Christ*, have *the first fruits of the spirit*, assume Christ's yoke, are *meek and lowly of heart*, and *find rest unto their souls!*

We will now visit ALBERT's *family*. St. Paul insists that a minister must be one *who ruleth well his own house*, and he intimates that the permission of domestic disorder argues inability to regulate the government of the Church, *For if a man know not how to rule his own house, how shall he take care of the Church of God?* ALBERT endeavours that his own household should exemplify the exhortations delivered to his parishioners: and though he cannot do all he would with his children and servants, he has yet authority to counsel, warn, and punish. He is conscious, that a clergyman's family is *a city set on an hill*; that people have eyes that can see, and ears that can hear; and will be on the watch to observe, whether he who speaks so wisely in public, carry his principles home. He labours to realize Religion in his domestic relations. *Isidore* may deliver with facility extempore discourses, and *Lorenzo* pass his days in the gloom of metaphysics, but

> ——to know
> That which before us lies in daily life
> Is the prime wisdom: what is more, is fume,
> Or emptiness, or fond impertinence,
> And renders us in things that most concern,
> Unpractis'd, unprepar'd, and still to seek.

In the regulation of his household ALBERT is neither tyrannical, nor spuriously indulgent: his system, like the British Constitution, is a limited monarchy, limited by good sense and right reason: and his acts of government only border upon severity, when the subject rebels. *Lorenzo's* family, like our neighbours on the other side of the water, sometimes groans under an absolute autocrat, and sometimes is convulsed by anarchy. *Isidore's* domestic economy is of the same cast, being a counterpart to his professional habits, variable and slovenly: now he is master: now he is servant: to-day he is imperious: to-morrow he bows to the sovereign majesty of the people.

But the system of ALBERT is uniform. The inmates of his house obey, as he governs, upon principle, and whatever may escape them in an occasional sally of impatience, they are yet constrained to acknowledge and admire the consistency and the impartiality of his administration.

By his wise management every member of his family contributes to the temporal, and indeed the spiritual, prosperity of his parish. Euse-

BIA *(another Eusebia!)* and her daughters resemble those *devout and honourable women*, the deaconesses of the ancient Church, who piously ministered to the external necessities of the Christian converts. They supply the indigent sick with medicine, visit the forgotten, the infirm, and the aged, superintend the religious education of the young, and are faithful and prudent almoners of ALBERT'S benevolence. The consequence is, that the objects of this kindness regard the whole family as interested for their comfort and happiness, and such as are relieved are more ready to receive the spiritual counsel of their pastor. It has, indeed, occurred more than once, that the gratitude of some poor pensioner upon the family's bounty, has finally issued, as far as could be judged by subsequent conduct, in salvation.—ALBERT derives no inconsiderable advantage from the exemplary and active charity of EUSEBIA, in that the insight gained by her into the characters of those to whom her benevolence is extended, affords several practical hints for the regulation of his pastoral visits.

All this has produced its natural effect. But the progress of moral reformation is generally slow and uncertain. Had not ALBERT been encouraged by the habitual recollection of his master's consolatory promise, *Lo, I am with you alway, even unto the end of the world*, he had many times sunk into despondent inaction. But fainting not, he reaped in due season.

Let it not be supposed that success has been progressively favourable. His parish is no spiritual Utopia. The soil may be generally meliorated; and a spot here and there bring forth fruit, an hundred-fold, or sixty-fold, or thirty-fold. In more places the ground is unproductive; or, if the weeds have been rooted up, the moral vegetation is scanty. The parish, during the latter years of ALBERT'S predecessor, had been under sequestration, and the sequestrators in supplying it with a clerical deputy had more consulted their own interest than the spiritual health of the flock; so that the present incumbent had to break up the ground and bring it into tillage. *Now*, (he has laboured long) those who at his first coming were most disposed towards Religion, and observed with decent regularity the forms of godliness, have, in many instances, become influenced by its power: of these indeed there are some who have only *dured for a while*, but the rest have honoured their profession, and appear to be not almost but altogether Christians. In the course of his ministry, it has happened to him as to most other faithful stewards of the divine mysteries: he has been elevated by hope, and disheartened by disappointment. Yet whatever success has attended his exertions, he has practically *renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending himself to every man's conscience in the sight of God.* So that he could adopt the Apostle's conclusion, *If our Gospel be hid, it is hid to them that are lost!*

But it is not intended to pourtray ALBERT as one of those perfect monsters which never existed, save in the imagination of those who dream not what the term perfection imports. He is a man, and a sinner; *by nature the child of wrath even as others, who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity.* The celestial treasure he has in an *earthen vessel*, but the treasure, though in this homely receptacle, shines there with all its native lustre. *Lorenzo's* vessel too is earthen, but what microscopic eye can discover a treasure within! *Isidore's* vessel also is formed of the same materials; the treasure may be therein; but the metal is so tarnished, that with difficulty we recognize the imperial effigy, and decypher the legend.

I proceed to state the views these gentlemen respectively entertain of our ecclesiastical establishment.

(To be continued.)

To the Editor of the Christian Observer.

Quicquid *delirant* reges plectuntur Achivi.

ALTHOUGH your last number produced a reply to your sporting correspondent George, as I had written almost all the following remarks when it came to my hands, and as I think the question might be usefully considered upon more general grounds, I have not hesitated to send you what I had written. This question will interest as large a portion of the community

as any that can come under discussion, and will therefore provide eyes and attention even for arguments such as mine. As for George himself, he seems so confidently to express, and so richly to deserve an opponent, that I would have him find one wherever he turns his steps.

I would premise, that I have no intention of defending the ground which S. F. N. took in the dispute. I am no more contented than George with an argument which condemns the employments of men by proving them indecorous for "*angels**." Would George, however, quarrel with him if he had, in some degree, measured the propriety of field amusements by the appearance they must have in the *sight of angels*. It little assists our argument, that angels could not *practise them* without being no longer angels; but it says much for us, that angels could scarcely *behold* them without disgust. They who light their vision in the blaze of "eyes which are too pure to behold iniquity," are well qualified to appreciate our occupations. It is also more than probable, that to contemplate the lives of the saints upon earth makes a part of the bliss of the saints in heaven. It *may* therefore follow, that he who, in his life, does not give them pleasure is not a saint. It remains, therefore, for George to shew, that they who "rejoice over one sinner that repenteth," could not weep over one clergyman who shoots. Your correspondent, by confessing himself to be a clergyman, (a fact, *alas!* which the tenor of his argument might have led me to suspect) has forced me to consider the question both as it affects the case of the *clergy* and the *laity*. Let me in setting out warn the writer of this paper against a *careless* or *confined* usage of the term "*expediency*." Expediency, in its philosophical meaning, determines the utility of things or measures in distinction from their lawfulness. But utility, as it respects a Christian, has no bounds in the world we inhabit. That end alone must be thought useful by him which, however it affects the interests of time, secures those of eternity. Hume, who was no Christian, confines the term utility to this world; Paley, whose system was only half Christian, in the outset gives it a wider meaning; but, in the application of his theory, cripples it to the measure of the Scot; and your correspondent, although he would perhaps rather fire away the sheets of either than read them, nevertheless seems to apply the term almost as they have done. May I, however, venture to say, that he who teaches or uses any scheme of morals for which time is long enough, or this world big enough, is likely to injure that cause of virtue he would promote. These remarks may assist us in our future reasoning, and may help us, to conclude, that although angels cannot decorously "play at bowls:" although that very beautiful system of demand and supply (which the walk and the shots of your correspondent create) shall henceforth decay; still Juno must cease to point, and Ponto to set, if Juno and Ponto are to obey the voice of expediency.

I. I begin with establishing a position in opposition to a very favourite, very hackneyed, and much abused maxim of our sportsman, that the corruption of things ought to have little or no weight in our arguments about them. My position is this, that the more easily of corruption any thing may be, and the greater the degree of corruption of which it admits, the worse is that thing, unless the corruption be balanced by reciprocal advantages. As an instance of this—The familiar intrusion into sacred things to assist us with illustrations in argument, (such *e. g.* as furnishing "angels" with "fishing rods," and making them "bait with cherries†,") admits of easy corruption and deep corruption, and therefore men of piety, among whom we hope to include George, will beware how they indulge in it. But to return. We are told that Religion itself admits of corruption. It does, for it necessarily partakes of the pollution of the hands in which it is vested. But then this evil is balanced by its power, if not corrupted, to secure the salvation of souls. Now one of the chief benefits which George specifies as arising from field amusements is, that they *create* in him an appetite and *supply* it. On the other hand, the facility with which they are corrupted is scarcely disputable. We shall hereafter examine some in-

* See a satisfactory elucidation of this point in our last number, p. 602.—Ed.

† Vide paper of George, number for August, p. 473.

stances of this, and shall in part, we think, arrive at the conclusion, that field amusements are so seldom enjoyed without being improperly enjoyed, that at least some of them should not be enjoyed at all. This argument, if just, equally affects the case of the clergy and laity.

2. Sportsmen (if they are such bad sportsmen as to think at all) think themselves justified in their amusements by the right which heaven has committed to man, of supporting his own life by taking away the life of other animals. But if heaven has made these creatures to be killed, it has not made them to be tortured. If one law of God permit us to destroy them, every law forbids us to torture them. George, for instance, we apprehend, is quite at liberty to borrow a quill from any goose which his cook shall, for culinary purposes, have killed, plucked, and spitted, but we should suspect his humanity if, like Diogenes, he were to pluck the living animals. Now it appears to me, that the sportsman does not employ that method of destroying the animal which is the least painful to it, but usurps a privilege of tormenting which God has denied him. The keenest sportsman who ever hung worm to hook, or was in at the death, will not dispute that there are methods of destroying fish and foxes more humane than those which he employs. I question, indeed, whether the butcher of the inquisition ever devised a more sanguinary mode of slaughter than that which is practised by the angler; or will the huntsman dispute the palm with him, who lets his victim live for hours, as it were, under the stroke of death, and slays him only when his fears are exhausted by his fatigue. The most desperate criminals of Russia, during her darkest ages, suffered a death which resembled that of the fish; and some of the early Christians have literally had their "portion with the foxes." It is worthy the attention of anglers and huntsmen that history (which ever speaks the common feelings of mankind) has desecrated that nation as the most savage who practised the one, and that tyrant as the most ferocious who inflicted the other. Nor let it be thought any mitigation of the cruelty of the sportsman that his cruelties are inflicted upon other animals rather than upon man. To determine this it is by no means necessary for us to prove, that

"The poor beetle, which we tread upon,
In corporal suff'rance feels a pang as great
As when a giant dies."

The onus lies upon our adversaries to prove the contrary. Thus far, however, we may observe, that the difference between men and beasts lies in their intellectual qualities. Taken separately, different animals have different senses more exquisitely wrought than those of men. The nature of this difference, indeed, creates an argument in our favour. Man has that *within* him which is a match for outward sufferings, and smiles in the midst of torture. There are savages who despise pain: there have been saints who provoked it. The animal, on the contrary, has nothing by which to balance pain. Reflection and principle, and the hope of future joy, may blunt it: animal feeling does but furnish it with a sting. Again—Man does not depend upon his senses for his happiness; whereas, in the beast, if the sense be wounded, his happiness is assaulted in the only avenue by which it ever enters.

This argument also, as far as it goes, affects alike the clergy and the laity, but it affects the clergy or layman only who hunts or fishes. Either may, by its permission, and if our reasoning stopped here, continue to pull the trigger with impunity.

3. The guilt of cruelty is softened by its being *unpremeditated*. But, in general, we may say of the sportsman that if he is cruel he is cruel by system. This, the nature of the two amusements we have been discussing would have led us to assert; but there is a cruelty of a more refined species which belongs to one of them, and which is worthy of examination. Nature, who certainly never intended the sons of her favourite island for huntsmen, has accordingly denied them sufficient game for their amusements. But to consult the dictates of nature, when she opposes the gratification of appetite, is no feature in the character of sportsmen; and consequently they employ art to provide the game she has refused them. Almost every estate is burdened by a cover for foxes. One noble duke, quite as renowned in this field as in any other, has placed a retreat of this kind in the *centre of cul-*

ry one of his numerous estates. If it be said, "these are singular cases;" I answer, "no." Every hunt supposes a reserve. It requires full as much art to maintain a stock of foxes as to kill them off. If the lion, therefore, is to have food, the jackall must purvey to him. If the curate will hunt the sires, the squire's man must nurse and cradle the cubs.

This is the place to say a few words in reply to an argument, which has full as much ingenuity as could be expected from the quarter whence it comes. "Life is happiness," says one of our opponents, "or God is not merciful when he gives it. I am justified therefore in breeding foxes for the purpose of destroying them; since the happiness of their lives must overbalance the misery of their death." To this I answer two things. 1. Although life may of itself be happiness, it may cease to be so if man may destroy it when and how he will. 2. Cruelty is still cruelty, though in our way to it we do an act of kindness, as he is not the less a murderer who cuts the throat of one whom he has fostered and supported. It is not necessary to condemn the sportsman, that we prove him to have rendered the fox as miserable as possible; but that he did not hesitate to cut off the fox's happiness just at that point, where he could advance his own amusement by doing it. It is little to say of him that he is not cruel when it does not suit him, since he is always cruel if it does. This observation affects equally the clergy and laity.

4. Sporting has given birth to, maintains, and (it is said) makes necessary, a system of laws which are irreconcileable with the principles of freedom and equity. I allude to the game laws of this country. We can understand the barbarous policy of our feudal ancestors, who forbad the lower orders to use arms against the game which growled around them; lest, knowing the use of arms, they should mistake for *game* every thing that growled; and should, in consequence, sometimes bring down a Baron instead of a Bear. But the perpetuation, and much more the increased rigour of these laws, in the polished days in which we live, may well be written down among the mysteries of legislation.

It has well been answered to those who enquired, "why is Athens always represented as so much wiser and braver than other Grecian states;" —that "the historians who write of these times are Athenians." If, in like manner, it be asked, "why the game laws are endured and applauded by the makers of our laws," we answer, "because our senators are sportsmen." We could wish that when the gallantry and piety of the feudal days were destroyed, the rubbish of the system had been swept away with them; and that whilst modern refinement denies to God and to females the distinct services which our ancestors, duly, though enthusiastically, paid them, it had not perpetuated among us the single combat and the game laws. The best argument which the abettors of these laws pretend to employ is their *necessity*, and this argument of course is of no worth till it be proved that sporting is right. The restrictions which these laws impose to prevent men from destroying and feeding upon the game which their own land produces; the vexatious privileges they bestow: the numberless contentions which they engender; the rural tyrants whom they enthrone: one and all of these call upon us to condemn the amusements which (it is said) make them necessary; *if it be true* that they are necessary. This argument affects alike the clergy and layman.

5. This world is not a theatre of pleasure, but of duty: of duty, however harmonising with many pleasures and sweetened by them. No amusement, therefore, becomes us which excludes a duty, or which even encroaches upon it. Our time belongs to God, and is to be employed in his service: but such appears to be the infatuation which seizes upon the sportsman, that we find scarcely any one who loves this species of amusements, and in whose power it is to cultivate them, that does not cultivate them even in the opinion of a rational sportsman more than he should. It would scarcely be credited, were we to state the number of hours consumed in this manner by some of the finest minds and most vigorous bodies in the kingdom. It seems to be the only contrivance which could keep some men from doing good in the world. They seem willingly to embrace the lot which is forced upon the Laplander, and by devoting the six colder months of the year to the field, make winter the season of torpor to every

useful and honourable employment. Mr. Gisborne has taught us that the duties of country gentlemen are numerous and important. And if he said nothing, good sense and conscience (whose language, indeed, Mr. Gisborne never speaks) might teach us that men, by their station in life so important to the state, should not be the weakest and most inefficient members in it. Am I harsh in asserting, that many counties afford us instances of nearly the whole of this class of its population living, for five or six months in the year, as uselessly as their pointers. They differ, indeed, inasmuch as one marks the birds, and the other shoots them: and because, after his sport the one passes some hours in talking about it, and the other in silence and sleep. I would here ask a single question, not whether month after month may be thus consumed by the Christian, but whether *one day* thus employed, will not meet him, arrayed in terrors, at the day of judgment? Is this to run the race, to fight the good fight, to do the work of religion? Is it only a Pagan that is to sigh when he says, "*perdidi diem*," "I have lost a day?" Does the greater light of the Gospel license a deeper darkness in those who receive it? Is the knowledge that the soul may perish a reason for neglecting it, and Christianity a privilege to be useless?

All these remarks apply with tenfold efficacy to the case of George. Is he the pastor of a parish, and does he "*want an object in his walk?*" Is he then a shepherd without sheep? or is the salvation of souls an insufficient object? I do not hesitate to say, that the duties of a country clergyman, in his walks round his parish, are as important as any, and that his labours in the cottage will be frequently more productive than those in the Church. He has a wedge to drive that needs the reiteration of his blows. Besides, he must soften the heart he would impress, and must prove his desire to benefit the souls of his parishioners, by his attention to their temporal wants. In the cottage also, they may sometimes almost forget he is a priest, and look on him only as a friend; they will feel he does what he *might* leave undone; that he does not put off his opinions with his cassock, and cease to advise when he ceases to be paid for it.

The business of the priest (and indeed in this every man is a priest) is not *to go in quest* of amusement, but to endeavour to find his amusements in his duty, and when the first become as numerous as the last, he need not employ pointers to hunt for more. There are, besides, other pleasures which are innocent and rational, of which we are commanded to partake, and upon which, when we do partake, Religion will not frown. This his Bible will teach George, whilst it will never shew him a Nimrod among the patriarchs, or recal any one to his nets, for amusement, who has become a "fisher of men."

The conclusion from these observations seems to be, that a clergyman *should partake of no field amusements.* The layman also it appears should not fish or hunt: but with some *mitigation, or by an abolition, of those laws by which he procures* his amusement, and some restrictions as to the time employed in it, he may *possibly* be allowed to shoot*.

O. C. K.

Oct. 15.

We do not present to our readers the two following productions, as specimens of poetical excellence. The versification of the one, however, and the sentiments of the other, are so much above what we ordinarily receive from our correspondents, that we are induced to save them from perishing with the blue cover.

RELIGIO LOCI.

As musing slow the sea-beat shore I trend,
While the deep heaves beneath the tempest's sway,
While all is dark, and on the white wave's head
The lightning pours a momentary day;

* We think it right to depart from our usual practice, so far as to express our dissent from O. C. K. respecting the possible expediency in certain cases of *shooting for amusement.* If the *cruelty* of a *sport* furnish a decisive argument against it in the mind of a Christian, then we can see no reason for exempting the gun from the interdict pronounced on other field sports. Every one who has seen much of shooting must know, that though many birds may be instantly killed by the sportsman, and therefore endure comparatively little pain, yet many are merely wounded, and of these not a few, in a maimed or bleeding state, elude the pursuit of their destroyers. It is needless to pointout to a person of O. C. K.'s ingenuity and feeling, the circumstances of torture to which these last especially are exposed.—Ed.

Then through the heavens, methinks, Eternal Sire!
Thy justice walks, impels the whirlwind's breath,
Swells the deep thunder, barbs the lightning's fire,
And shakes o'er guilty worlds the balanc'd death.

Then in the roarings of the blast I hear
Thy chariot wheels: O! who can hear and live?
Convicted Nature dreads the vengeance near,
And Guilt uplifts her hands and cries, *forgive!*

But when more tranquil scenes my steps invite
Where through a fleecy veil the moonshine smiles,
Where rapid Derwent gleams with snowy light,
Or Lomond sleeps amid her wooded isles:

O, then my ravish'd soul thy mercy sees
Inspiring all beneath, around, above;
A small still voice in ev'ry dying breeze,
A voice divine proclaims, that Thou art love!

Then stormy shores, and surging waves, adieu!
And welcome brook, and vale, and peaceful grove.
But whence this thought? shall Reason's eagle view,
In none but tranquil scenes trace heavenly love?

No: place me where, on Zembla's widow'd coast,
Dark Winter heaps eternal snows on high,
And bids his tow'ring battlements of frost
Float on mid seas, and pillar half the sky:

Or place me on Bahouda's thirsty strand,
Where the parch'd pilgrim longs for dewy night,
Where whirling pyramids of fiery sand
O'erwhelm the panting Arab in his flight:

Still heavenly mercy o'er the sullen hours
Shall breathe a charm which all those hours shall cheer,
Bid storms be still, and amaranthine flowers
Spring from the ashes of a polar year.

New worlds, new seasons, at her beck shall rise,
Soft branching groves the sunburnt desert shroud,
A sudden fragrance flow through tropic skies,
A sudden rainbow blush on ev'ry cloud.

S. O. BUSH.

IN MEMORY OF MY BELOVED MOTHER.

Who hush'd my infant cares to rest?
Who lull'd me on her tender breast,
And when I stirr'd more closely press'd?
My mother.

Who sweetly still'd my wailing cries?
Who pray'd my dawning thoughts might rise,
Above earth's fleeting vanities?
My mother.

In early youth, who sooth'd my woe?
Who mourn'd when sickness laid me low?
But whisper'd, "Mercy deals the blow"
My mother.

Who taught my simple heart the way,
In feeble accents first to pray?
Who watch'd my slumbers, cheer'd my day?
My mother.

Who strove to teach my heart to glow
With gratitude, and melt at woe?
Each selfish feeling to forego?
My mother.

Who liv'd in peace and dy'd in faith;
And blest me with her latest breath?
Who grasp'd my hand and smil'd in death
My mother.

O! shade of her I held so dear!
Thy lov'd remembrance still I bear
In my sad heart—Thou livest *there.*
My mother.

REVIEW OF NEW PUBLICATIONS.

Syllogе Confessionum sub Tempus reformandæ Ecclesiæ editarum, videlicet, Professio Fidei Tridentina; Confessio Helvetica, Augustana, Saxonica, Belgica. Subjiciuntur Catechismus Heidelbergensis et Canones Synodi Dordrechtanæ. Oxonii e Typographeo Clarendoniano. 1804.

A Collection of Confessions published at the Time of the Reformation, namely, The Trent Confession of Faith; the Helvetic Confession, the Augsburgh,

the Saxon, and the Belgic. The Heidelberg Catechism, and the Canons of the Synod of Dort, are subjoined. Oxford, Clarendon Press. 1804.

We are happy to announce to our readers a work of such real importance as the volume before us. The confessions and other writings of the venerable Reformers we have ever been studious to recommend to their notice, as bearing the strongest testimony to the nature of genuine Christianity. It is with pleasure, therefore, that we observe so valuable a publication to proceed at this juncture from the press of the University of Oxford; and we hope that this favourable circumstance may ensure to it an extensive circulation. It appears to us to be likely, under the blessing of God, to promote the interests of true Religion among the clergy, and to them we recommend it, both on that account, and as fully confirming that interpretation of the formularies of our Church, which we have uniformly endeavoured to maintain. As the work is entirely in Latin, we shall, for the benefit of our English readers, give our extracts, which will be numerous, in our own tongue.

The larger portion of this volume (the Helvetic, Augsburgh, Saxon, and Belgic Confessions) is taken from a work which is now exceedingly scarce—"Corpus et Syntagma Confessionum Fidei, quæ in diversis Regnis et Nationibus, Ecclesiarum Nomine, fuerunt authenticè editæ, &c." The whole number of confessions in that collection are thirteen, viz. the Helvetic or Swiss, the French, the English, the Scotch, the Belgic or Netherlands, the Polish, the Strasburgh, the Augsburgh, the Saxon, the Wittenbergh, the Palatinate, and the Bohemian, and the Consensus of the Churches of Greater and Less Poland and Lithuania. Accordingly the selection which is here given bears but a small proportion to the entire number; and, though the volume might not have admitted of large additions, we cannot but express our regret that the part of Bishop Jewel's valuable Apology, which, together with our thirty-nine articles, appears in the original as the Confession of the English Church, has not been inserted. These are, indeed, universally known; but the ease of immediate comparison, which cannot be so well accomplished where different volumes are to be consulted, made it desirable that they should have been annexed to these other reformed formularies.

We should now proceed without delay to the review of the body of the work before us, if a preface of considerable length, prefixed by the delegates of the Clarendon Press, did not demand some previous observations.

After an enumeration of the performances which make up their volume, and a few introductory remarks, the writers observe, that "it is one question what Luther, Melancthon, or Calvin privately believed; and another, what they brought forward to be sanctioned by common consent." This is, undoubtedly, the case in a limited sense. It would be unfair, we allow, to apply in the detail whatever may be discovered in their private publications, or even be certainly known concerning their private sentiments, to the public forms which they prepared and sanctioned. But surely the general spirit, tendency, and bearing of all the writings, whether public or private, of men of eminent holiness and integrity must be the same. Surely also, if any obscurity appear to rest on the succinct expressions of a creed with regard to essential truths, an appeal may fairly be made to clearer and more detailed passages in the other works of the persons who framed it. These persons, we admit, may have forborne to express, in a public confession, some of their own private opinions; but it never can be supposed, that they intended to contradict those opinions, or even to omit the assertion of any truth which, in their private writings, they declare to be essential to salvation. Such a supposition would involve them in a charge of very complicated criminality. Observations of the general nature of that which we are considering, ought therefore to be urged and received with great caution, because they will be understood by many to authorise an alarming laxity of interpretation, and will be applied, not to the inferior and indifferent points of Religion only, but to matters of fundamental importance. It is in this way that the prodigious body of evidence, arising from the very valuable and

numerous productions of the Reformers, is first disposed of, and then our public formularies are tortured to a meaning in direct opposition to their plain and obvious sense, and to the acknowledged sentiments of those who composed them.

The preface then proceeds to commend, with much propriety and truth, the moderation of these ancient confessions on the more abstruse and controverted doctrines; and makes some good observations on the danger of an incorrect exhibition of them to the common people, and on the importance of adopting our Lord's "ὁ πάντες τοῦτο χωροῦσιν," in cases of difficult explication. A sentiment is then expressed which requires some notice. "We do not consider it to be criminal for wise and learned men to enter upon these subjects, provided they firmly believe what is of undoubted truth; but let those who eagerly take occasion from hence of producing schisms in the Church, who wish these points to be considered as necessary to salvation, and think they ought to be brought forward before every thing else to all kinds of persons, take care lest they fall into an error which is, of its sort, the greatest and most injurious of all others."

In this observation, so far as it is intended to apply to the doctrine of Predestination, we fully concur; but we would venture at the same time to state, that so far as our knowledge extends there are few clergymen of the Church of England who stand in need of the caution. Even with respect to that class of ministers, who are charged with assuming to themselves the title of Evangelical, and to whom the caution may, by many, be supposed to apply, it is well known to all who know them, that a considerable part of them do not understand that doctrine in the sense which would be deemed obnoxious by the delegates of the Clarendon Press. Of the rest, a very large division consider it most scriptural, with Melancthon, to exclude any reference to so deep and mysterious a subject from their popular addresses; and of those who occasionally mention it, the greater part endeavour to obviate any evil which might be supposed to flow from it, by connecting it with practical and holy exhortation. There are unquestionably a few instances to be met with, we cordially wish they were less frequent, of men who, by their incautious, and we would add, clearly unscriptural, mode of exhibiting from the pulpit the doctrines of Election and Final Perseverance, expose themselves to merited reprehension, and do serious injury to that cause of true Religion which they profess themselves anxious to promote. Nor is the mischief which they produce confined to their own immediate sphere of action: though there, indeed, it may be most visible. The discredit which they reflect on all those excellent and useful persons whom an ignorant and misjudging world links with them, by means of a common appellation of reproach, is a most serious evil, which it behoves all who feel for the wounded interests of vital piety to do their utmost to obviate.

But if the writers of this preface, as it should rather appear, had in view, in the above quotation, not only the doctrine of Predestination, but the doctrines of Grace and Justification, (for these also are treated of equally with predestination in the preceding and subsequent parts of the preface,) the affair wears a totally different aspect. The tendency of the sentence will then be to exclude, not only some unessential, and merely speculative, opinions, but the peculiar and distinguishing doctrines of Christianity itself, from any prominent situation in our system of instruction; to bring them forward, if brought forward at all, occasionally only and sparingly; and to enforce them, not as *necessary* to salvation, but as matters of doubtful and uninteresting theory. But how destructive would be the counsel which should make ministers the retailers of cold and formal ethics; and rob Christianity of its glory and support, the justifying righteousness and all-sufficient grace of the Son of God. Surely these are not points of speculation and opinion merely. They are of the very essence of Christianity, which, deprived of them, would be no longer what it is, a holy and divine principle of life and energy in the soul. It is not enough for ministers to aim at reforming the external conduct by the arts of oratory or moral suasion; they must endeavour to save men's souls by exhibiting before them the cross and redemption of Jesus Christ. They are not to consult their

own reasonas to the probable influence of doctrines, and to advance or conceal them at pleasure; but are to be determined by the Scriptures, and by the example of an eminent Apostle, to know nothing but Jesus Christ, and him crucified. Surely no one who reads either his Bible or the Formularies of our Church, with attention, will deny that the need of divine grace to change and sanctify our natures, and of the atoning righteousness of Christ to procure our pardon and acceptance, are there represented as essential to salvation, and among the first points to be pressed on all characters without distinction. The doctrine of Justification by Faith in particular has been termed the articulus stantis aut cadentis Ecclesiæ. In that opinion we fully concur. To us it appears to be the very life-blood of Religion, the grand turning point in man's salvation, the source of consolation, peace, and holiness, the only genuine root from which, in man's present state, all true obedience must spring. In short, we may fairly reply to this part of the observation before us, in the words of the objection itself, "volumus quidem hæc necessaria esse ad salutem et omnibus primo in loco propinanda, nec ideo timemus ne in errorem inciderimus qui præ omnibus ejusdem generis maximus est et nocentissimus?

But an insinuation is thrown out that the assertors of the doctrines in question are promoters of schism. That this charge might admit of being fairly and fully substantiated in some individual cases, we are by no means disposed to deny; but we believe that speaking generally, and with few exceptions, the Church of England has no friends more sincere and constant; none who love her doctrines more affectionately, or promote her discipline with greater diligence; none who aim to advance her true interests in every legitimate manner, with more enlightened prudence or better success, than those very clergymen who will be regarded by many as the objects of this censure. With much greater justice, as it appears to us, may those be charged with the schisms which can neither be denied nor concealed, who by the unsoundness of their doctrines, the evident neglect of their duties, and the carelessness and dissipation of their lives, afford the most plausible occasion for defection from the Communion of the established Church.

A variety of extracts is produced from the different confessions of which the volume consists, for the purpose of confirming the remarks which we have just noticed. Those extracts are, without exception, admirable; but, as it seems to us, they have no bearing on the points which they were introduced to illustrate. We verily believe, that there are very few, if any, of the clergymen who will be considered, we do not say justly, as aimed at by the writers of this preface, who would not cordially embrace every point established by these quotations. Even with respect to those who are fairly entitled to the appellation of Calvinists, no divine of moderate information can be ignorant, that none of them hold the doctrines of grace in such a manner as to regard men as stocks and stones, or to preclude any one exhortation to them as rational beings to repentance, faith, and holy obedience

We have said enough on these particulars to lead our readers to form their own judgment, in a great measure, on another caution inserted amidst the quotations from the confessions, to guard against "sudden conversion and enthusiastic faith." To this caution, considered in itself, no objection whatever can be made. There are such things, without doubt, as pretences to sudden conversion, and enthusiastic faith; the first is always, in the highest degree, suspicious; and the second, invariably to be condemned. The faithful minister cannot be too careful on these heads, nor keep too scrupulously to the sober standard of the Word of God. But in the circumstances under which we here meet with this admonition, we feel it our duty to guard our readers against applying it in cases where there is no real ground for the application. The thoughtless and irreligious part of mankind, indeed, have ever branded the genuine repentance and faith of the Gospel, with these or similar epithets. With them penitence the most sincere is a proof of mental imbecility, and faith, the real offspring of heaven, of enthusiasm, if not of madness. With them, nothing is sober but unmeaning formality; and where spiritual life begins, their disapprobation or contempt invaria-

bly follows. But let the minister of our Church, who would approve himself to be the servant of God, learn, that in no act of his life does a sinner conduct himself with so much true reason and sobriety, as when he "repents and believes the Gospel," as when "renewed in the spirit of his mind" he is "brought from darkness unto light, and from the power of Satan unto God."

We are compelled to notice, before we quit this preface, a reflection which is cast on the venerable Synod of Dort. The Canons of this Synod are stated to serve as an example to what lengths men, even publicly and solemnly convened, can proceed, when they give their opinion on these matters with minds inflamed by long contention and inveterate hatred. This is so far from being an accurate statement, that we think any person, of ordinary candour, whatever his sentiments on the points under controversy may be, would have been led to bear witness to the evident spirit of piety, holiness, and love, which characterise the performance. Even allowing them to be erroneous, there appears no good ground to accuse them of irritated passions, or bitter enmity. If other considerations were wanting, still we think that the presence of two of our greatest divines, Davenant and Hall, men who were the ornaments and glory of our Church, might have screened them from such imputations, especially when it is considered, that the whole English Church was represented in that assembly, at a distance of scarcely fifty years from the confirmation of our articles, and must therefore be the object, in common with the other reformed Churches, of this very unqualified censure *.

The preface concludes with a recommendation, in which we most heartily concur, to compare the public forms of our own Church with these confessions.

* A vindication of the piety, holiness, and extreme caution, of the Synod of Dort, was undertaken by Bishop Hall, at a very advanced age, when he was the only surviving individual of those who had composed it, in opposition to a person of the name of Godwin, who had written of it in disrespectful terms. The paper, which is very strong and interesting, may be found in Fuller's Church History.

The above remarks we are sorry to have had occasion to make; but that portion of our review, which can demand animadversion, being completed, it only remains that we should give some general idea of the contents of this volume.

Of the Confession of the Council of Trent, which stands first in this volume, little need to be observed. It asserts, without any modification, every point of papal error, particularly naming the certainty of traditions, of the sense of the Church in the interpretation of S. S., of the seven sacraments, of transubstantiation, of purgatory, and of the invocation of saints, the veneration of images, and the supremacy of the Pope. This confession is not inserted in the Corpus Confessionum.

The first of the Protestant Confessions is the Helvetic, of which the following account, taken from the Corpus Confessionum, is given.

"In the year 1536, when it was strongly reported that a general council would soon be summoned, the Consuls and Senate of Basle convened the evangelical states of Switzerland, for the purpose of drawing up, by common consent, a Confession of Faith, to be exhibited when there should be occasion. The Helvetic States, which had for some time before embraced the doctrine of the Gospel, deputed to Basle, for this design, legates of the highest reputation from the order of the Senate, Doctors of Divinity, and the principal Ministers from the Churches of Zurich and Berne. Being convened at Basle, the Doctors, Henry Bullinger, Oswald Myconius, and Simon Grynæus, were chosen to draw up a form on the subject. Capito and Bucer, divines of Stratzburg, arrived in the meantime at Basle, to request that the confession might be so modelled as to complete that concord between the Churches, of which a considerable hope at that time appeared. The confession was therefore written, with universal consent, in Latin and German, read before the political legates, the votes of each person collected, and having been approved of by all was communicated by the legates to their several magistracies. A convention of the evangelical States of Switzerland being held at Araw the following March, it was reported that the confession had been received by all the Helvetic Churches. It was forwarded hence by Capito and Bucer to Wittenberg, who after some time brought back word that it was by no means displeasing to the Wittenberg Divines. It was approved of also, as the letters of Luther himself to the Swiss testify, in some conventions of Protestant

nobles and states. But as that confession was too concise, it was for the most weighty reasons drawn up more at large in the year 1566, and subscribed by the Ministers of Zurich, Berne, Schaffhausen, St. Galls, the Grisons, Mulhausen, Bienne, and Geneva. The same was approved of by all the Churches of England, Scotland, France, and the Netherlands, and by many of Poland, Hungary, and Germany."

The Confession of Basle, which is joined to it, was published in German only, in the year 1532. It was translated into Latin when it was received by the magistracy of Mulhausen, in the year 1561.

In the Corpus the following sentence is found, which is omitted in the work before us. "These Helvetic confessions are placed first in this part of this Syntagma, because they are the most ancient: for, besides other testimonies, the letter of the Bishop of Constance to the inhabitants of Zurich and their answers, printed in the year 1522, shew how long since the Churches in Switzerland were reformed and constituted by the preaching of the Gospel."

The confession is immediately preceded by a short address to the faithful servants of Christ in Germany and foreign nations, opening the design of the work; then by the imperial edict of Gratian, A. D. 380, concerning the distinction between Heretics and Catholics; and by the Creed of Damasus, who is placed about the same period. The confession itself is ranged under thirty heads: a large portion of them is directed against the corruptions of the Romish Church, which are now less generally interesting; but the remainder is occupied with full and accurate expositions of the great points of salvation.

The first article settles the *authority of Scripture*, its sufficiency for the purposes of religious instruction, and the necessity of its being explained and preached. An observation occurs here, which we will give our readers, in order that they may see how the necessity of the inward teaching of the Holy Spirit was, in those days, taken for granted, and the dangers arising from the abuse of that doctrine guarded against.

"Neither do we think the outward preaching of the word to be unnecessary, because the teaching of true Religion depends on the inward illumination of the spirit."—"For, although no man cometh unto Christ unless he is drawn by our heavenly Father, yet we know that God is most willing that his word should be preached even in the most public places. For he who inwardly illuminates by the Holy Spirit, which is bestowed on men, commanded his disciples, 'Go ye into all the world and preach the Gospel to every creature'."

The second article, respecting the *interpretation of Scripture*, rejects the infallible authority of human traditions, of councils, and of the fathers, and acknowledges "that interpretation of Scripture alone to be genuine and orthodox, which is derived from the Scriptures themselves considered according to the genius of the language in which they were written, weighed with reference to circumstances, and explained after the analogy of more numerous and clearer passages, whether similar or different;—which agrees with the rule of faith and love, and promotes most eminently the glory of God, and the salvation of man."

The third article expounds the doctrine of the *Trinity:* the fourth is employed in renouncing the veneration of *Images:* and the fifth in opposing the invocation of *Saints*. The article that follows these, on the *Providence of God*, contains the following vindication of that doctrine. A similar course of reasoning, as the intelligent reader will perceive, has often been employed in the controversy respecting the divine decrees.

"We do not despise as useless the means by which the Providence of God works, but teach that we are to apply ourselves to these, so far as they are commended to us in the Word of God. On which account we highly disapprove of their rash expressions, who say, 'If all things are governed by the Providence of God,' our endeavours and desires are certainly useless; it will be enough if we leave all things to be governed by it; nor is there any reason why we should be solicitous about any thing or do any thing.' For although Paul knew that he sailed by the Providence of God, who had said to him, 'You must also bear witness for me at Rome,' and had also promised, 'There shall be no loss of any man's life among you;' yet the same Paul said to the centurion and soldiers, when the seamen were about to escape, 'Unless these abide in the ship, ye cannot be saved.' For God who has destined its proper end to every thing, has also ordained the beginning, and the means by which that end may be arrived at.—Thus it appeared to have happened by mere chance that Saul, seeking his father's asses, met with the prophet Samuel; but the Lord had previously said

to the prophet, 'To-morrow I will send thee a man of the tribe of Benjamin, &c. 1 Sam. ix."

The seventh article having touched on the Creation of the World, of Angels, and of Men; the eighth enters upon the doctrine of *the Fall.*

"Man was at first created by God in his own image, in righteousness, holiness, and truth, good and upright; but by the suggestions of the serpent and his own crime, he fell from goodness and righteousness, and was made subject to sin, death, and various evils."—"By sin we understand that native corruption of man derived or propagated to us all from our first parents, by which we are overwhelmed by depraved desires, averse from good, inclined to every evil, full of all wickedness, distrust, contempt, and hatred of God; and cannot do, nor even think, any good thing of ourselves. So far from it, as we advance in years, we bring forth corrupt fruit worthy of a corrupt tree, by depraved thoughts, words, and actions, committed against the law of God; on which account we are obnoxious by our own deserts to the wrath of God, and subjected to just punishment; and should therefore have been all rejected of God, unless we had been restored by Christ our deliverer. By death therefore we understand, not only that of the body, which we must all undergo on account of our sins, but also eternal punishment due to our sins and corruption." Ephes. ii. and Rom. v.

The article then proceeds to state, that there is original sin in every man, and that all other sins, which arise from that, are properly and truly called sins. It denies the stoical equality of crimes, the shocking doctrine of God being the author of sin, and it dismisses, as curious, the questions which are sometimes incautiously started on this subject. This article forms a comment on the ninth of our Church.

The doctrine of *Free-will* and the power of man is next discussed, corresponding to the tenth article of our Church.

"At the fall, man turned aside to what was evil, and brought upon himself and the whole human race sin and death."—"Since the fall, the understanding is not removed, nor the will taken away, nor is man changed into a stone or trunk: but these powers are so changed and injured, that"—"his understanding is darkened, and his will, from being free, is become enslaved. For he serves sin, not unwillingly, but willingly. With regard to the evil therefore, man does not commit it from any force put upon him either by God or Satan, but of his own accord, having in this respect the most free choice."—"But, as to what is good, the understanding of man judges not of itself rightly concerning divine things."—"The unrenewed have no free choice towards good, and no power to perform it."—"In regeneration, the understanding is illuminated by the Holy Spirit to understand the mysteries and the will of God. And the will itself is not only changed by the Spirit, but also furnished with powers spontaneously to will and to effect that which is good."—"The regenerate in the choice and performance of what is good, do not only act passively, but actively. They are moved by God that they themselves may do what they do."

The subject that follows is God's Predestination and the Election of the Saints. The sentiments delivered on this subject are as follows:

"God from eternity predestinated, or chose freely and of his own mere grace, without respect to men, the saints whom he willed to save in Christ, according to that of the Apostle, 'God hath chosen us in him before the foundation of the world'."

Election is then declared to be in Christ and on account of Christ; all curious enquiries are rejected; the awful abuse of the doctrine by impious men is, in the manner of our seventeenth article, guarded against; and men are exhorted to hear and believe the Gospel, considering, beyond all doubt, that they are elected, if they believe and are in Christ.

We pass over several important articles which our limits will not permit us to notice, and come to that which treats of *Repentance* and *the Conversion of Man.*

"By repentance we understand a change of mind in a sinner produced by the Word of the Gospel and the Holy Spirit, and received by true faith, by which the sinner confesses without delay his natural corruption, and all his sins, of which the Word of God accuses him, and heartily mourns on account of them; and not only deplores and confesses them with ingenuous shame, but even execrates them with indignation, determining assiduously on amendment and the perpetual pursuit of innocence and virtue, in which he may holily exercise himself all the days of his life. And this indeed is true repentance, a sincere conversion to God and all good, and a sedulous turning away from the Devil and every thing evil. But we expressly declare, that this penitence is the sole gift of God, and not the produce of our own strength."

"*The true Justification of the Faithful*" is the point next brought for-

ward. We shall give the statement entire; as the subject has of late been very much controverted, and, as we consider the view here presented to us, under the sanction of the University of Oxford, as forming a fair and satisfactory comment on the eleventh article of our own Church.

"To justify signifies, with the Apostle in the discussion concerning justification, to remit sins, to absolve from blame and punishment, to receive into favour, and to pronounce righteous. For the Apostle says to the Romans, chap. viii. 'It is God that justifieth; who is he that condemneth?' To justify and to condemn stand in opposition. And in the Acts, the Apostle says, 'Through Christ is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, &c.' We read also in the law and the prophets, Deut. xxv. 'If there be a controversy, &c. they shall justify the righteous and condemn the wicked.' And Isaiah v. 'Woe to them that justify the wicked for reward.' Now it is most certain that we are all by nature sinners and wicked, and convicted of impiety before the tribunal of God, and guilty of death; but that we are justified, *i. e.* absolved from sin and death by God our judge, for the sake of Christ alone, and for no merit or respect of ours. For what can be more plain than the declaration of St. Paul? Rom. iii. 'All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.' For Christ took upon himself and bore away the sins of the world, and made satisfaction to divine justice. God therefore is merciful to our sins for the sake of Christ alone; nor does he impute them unto us, but imputes the righteousness of Christ as ours, *imputat autem justitiam Christi pro nostra*, 2 Cor. v., Rom. iv.; so that we are now, not only cleansed and purged from our sins or holy, but receive also as a gift the righteousness of Christ, are absolved therefore from sin, death, and condemnation, are righteous and heirs of eternal life. Properly speaking, then, God alone justifies us, and justifies us only on account of Christ, not reckoning to us our sins, but imputing to us his righteousness.

"Since, however, we receive this justification, *not by any works, but by faith in the mercy of God and in Christ*, we teach and believe therefore with the Apostle, that *a sinner is justified by faith in Christ alone, not by the law or by any works.* For the Apostle says, Rom. iii. 'We conclude that a man is justified by faith without the deeds of the law.' Also Rom. iv. 2—4.; and again, Eph. ii. 'Ye are saved by grace through faith, &c. not of works, lest any man should boast.' Since faith therefore receives Christ our righteousness and ascribes every thing to the grace of God in Christ, justification is attributed to it, eminently on account of Christ, and not because it is a work of ours; for 'it is the gift of God.' The Lord shews moreover at large in the 6th John, that we receive Christ by faith, where for believing he puts eating, and for eating believing. For as we receive our food by eating, so we partake of Christ by believing. *We do not therefore ascribe the benefit of justification in part to the grace of God or Christ; in part to ourselves, to our love, or works, or merit; but we entirely ascribe it to the grace of God in Christ by faith.* Beside, our love and works could not please God if they were done by those who were unrighteous; we must accordingly first be righteous before we can love or perform righteous works. We are truly made righteous, as we have stated, by faith in Christ by the mere grace of God, who imputes not unto us our sins, but the righteousness of Christ, and thus accounts faith in Christ to us for righteousness. The Apostle further most clearly derives love from faith, 'The end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned.' 1 Tim. i.

"Wherefore we speak on this subject, not of a feigned faith, of an empty, idle, or dead, but of a living and vivifying faith; which, on account of Christ, who is our life, and who quickens whomsoever he embraces, is itself, and is called, living, and proves itself to be living, by living works. James, therefore, does not in the least contend against this our doctrine, as he speaks of a vain and dead faith which some boasted of, who had not Christ by faith living within them. The same Apostle said that works justify, not contradicting St. Paul (for otherwise he ought to be rejected) but shewing that Abraham declared his living and justifying faith by his works. This all pious persons do, who nevertheless trust in Christ alone, and in none of their works. For the Apostle said again, Gal. ii. 20, 21. "I live, yet not I, &c."."

We earnestly intreat Mr. Daubeny, the Anti-jacobin Reviewers, and the British Critic, carefully to peruse the above extract.

The article which follows this interesting discussion, is on "*Faith, good Works, their Reward, and the Merit of Man.*"

"Faith" is said to be "the mere gift of God which he alone of his grace bestows on his elect by the Holy Spirit, when, to whom, and in what proportion he pleases, the means used being the preaching of the Gospel, and the prayer of faith."—"Works really good spring from living faith through the Holy Spirit, and are done by the faithful according to the will or rule of the word of God."—"They should be performed, not that thereby we may merit eternal life, for eternal life, as the Apostle says, is the gift of God; neither for the purpose

of ostentation, which the Lord rejected, Matt. vi.; nor yet for the sake of gain, which he also refused Matt. xxiii.; but, for the glory of God, to adorn our vocation, to testify our gratitude to God and for the benefit of our neighbour."—"Works necessarily spring from faith."—"We refer, however, the reward which the Lord bestows, not to the merit of man who receives, but to the goodness or liberality and truth of God who promises and gives; who though he owe nothing to any man, hath promised to grant a reward to his faithful worshippers, and who besides gives them that grace by which they serve him. Therefore, although we teach that a reward is given by God to our good actions, we teach at the same time with St. Austin, that God crowns in us not our merits, but his own gifts."

In the seventeenth article the Church is defined to be "a body of faithful men called or gathered out of the world,—the communion, namely, of all the saints, of those who truly know and rightly worship the true God in Christ the Saviour by his word and Holy Spirit, and who by faith partake of all the blessings freely offered through Christ."—"That we teach to be a true Church in which the signs or marks of a true Church are found, and particularly the legitimate and sincere preaching of the Word of God, as it is delivered to us in the books of the Prophets and Apostles who all lead to Christ."

The character of the sheep of Christ having been described, it is added, that all are not holy and living and true members of the Church who are numbered with her; but many are void of the true illumination of the Spirit, are without faith, and sincerity of mind, and do not persevere unto the end. The true concord of the Church consists in doctrines, and in the true and harmonious preaching of the Gospel of Christ, and in the rites expressly delivered by the Lord.

On the subject of Ecclesiastical Government this confession differs widely, and as it appears to us, erroneously from our own Church. It denies episcopacy to be an order distinct from Presbyters; and maintains that one and an equal power or function is given to all ministers in the Church; some one of them only, for the preservation of order, convoking the assembly, proposing the matters for deliberation, and taking care to prevent confusion.

The three following articles (Art. 19, 20, 21,) are devoted to the exposition of the doctrine of the sacraments, and contain much important matter. We are here cautioned against the supposition that grace, and the things signified, are so connected with the signs and included in them, that whoever externally partakes of the signs, are also partakers, whatever may be their character of the spiritual benefit. In these articles the useful and important rite of confirmation is not only proscribed as a sacrament, but is not even retained as a profitable observance. The twenty-first article, which is confined to the Lord's Supper, may be safely recommended as a sound and scriptural view of the subjects. The remaining articles are not of a nature which requires their being specifically noticed.

We have allotted a larger measure of attention to this confession from its evident importance, and as it may afford, in some measure, an idea of the remainder. We pass on to the second, the Augustan, or Augsburg, confession of faith, which was written by Philip Melancthon at the Diet of the Empire, held at Augsburg, in 1530, and presented at that place to the Emperor Charles V. by some illustrious princes of Germany. The edition given here is that which was published at Wittenberg in the year 1540*. In the "Corpus," the following remark is prefixed to this confession—"The confessions which follow," (viz. the Saxon, the Wittemberg, the Palatinate, the Bohemian, and the Polish,) "are annexed in or-

* The edition of 1530 is the legitimate formulary of the Lutheran Church, and is called Augustana Confessio *invariata*. That of 1540 was altered by Melancthon, and is called *variata*. The alterations, we believe, are not very material; but the Lutherans, so early as the year 1579, when the *Form of Concord* was drawn up, made the distinction. See Eccles. Evang. Libri Symbol, &c. Chr. M. Pfaff. Introd. Cap. iii. § 6, and pp. 10—13, and p. 728. Melancthon's Apology of this Confession (one of the symbolic books of the Lutherans) is contained in the work just referred to. In the preface to the Apology are these remarkable words, "Semper hic meus mos fuit in his controversiis, ut quantum omnino facere nossem, retinerem formam usitatæ doctrinæ, ut facilius aliquando coire in concordiam possit. Neque multo secus nunc facio, etsi recte possem longius abducere hujus ætatis homines ab adversariorum opinionibus."

der to explain this confession, which was written without any preparation, (de improviso scriptam), as P. Melancthon, who composed it, declares in his Apology." This remark is omitted in the present work, probably because of these explanatory performances the Saxon is the only one now presented to the public.

The confession is divided into two parts; the first contains, in twenty-one articles, the doctrines of the reformed Churches; the latter, in seven, the discussion of papal abuses. In the division which comprehends the Protestant tenets, every important point is in perfect accordance with the confession we have just reviewed, except that the article respecting Predestination and Election is entirely omitted. The great and momentous doctrines of the fall, justification by faith, repentance, free-will, good works, and the grace of God by his Spirit, are described with the same scriptural and enlightened piety. In forcible and accurate statements it is indeed somewhat inferior; but with regard to affecting and experimental views of truth, it appears to be conducted in a happier manner. There is a sacred impression of penitence and holiness upon the work which deeply interests the feelings of the reader, and leads him to think that he is reviewing not so much the dogmas of a confession, as the consolatory address of an affectionate pastor. If there be not so much of system, there seems to be a larger proportion of unaffected piety. The discussions, especially in the second division, are, on this account, diffuse and popular, and express evidently the sentiments of a man who had discovered, that the truths for which he was contending, were essential to the peace and holiness of a Christian. The work, therefore, is of necessity unfavourable for extracts; a few, however, shall be made, for the purpose of enabling our readers to form some judgment of its general doctrines.

On the subject of the fall, Art. 2. it states, "We understand by original sin, *guilt*, by which we are subject from our birth to the wrath of God and eternal death on account of the fall of Adam, and that corruption of human nature itself propagated from Adam. This corruption of nature includes a *want* of righteousness, integrity, or original obedience, and concupiscence. This defect and concupiscence are things condemned, and are of their own nature deserving of death. This original corruption is truly sin, condemning and causing now also eternal death to those who are not born again by baptism and the Holy Spirit." It remarks, concerning justification, "Although the Gospel requires repentance, yet, that the pardon of sinners may be secure, it teaches that this pardon is bestowed freely, that is, that it does not depend on the condition of our worthiness, nor is given on account of any preceding works, or the dignity of those which follow." On the much disputed topic of free-will we are informed, "The human will has some liberty to perform acts of civil goodness, and to choose things which are the proper subjects of reason, but it has not the power to perform acts spiritually good without the Holy Spirit." Inward motions, as true fear, trust, patience, purity, man cannot exercise, except the Holy Spirit assist and govern his heart. Again—"When we say, we are justified by faith, we do not mean that we are righteous for the worthiness of the virtue itself. But we mean that we obtain remission of sins, and the imputation of righteousness through mercy, for the sake of Christ. But this mercy cannot be received except by faith." The doctrine of good works is particularly well stated. It is first shewn that they are necessary; 2nd. that faith, prayer, love, hope, &c. are principal parts of obedience; 3rd. that by faith we receive the Holy Spirit as our guide and helper for our growth in holy obedience; 4th. that our obedience can only please God, because our persons are justified through Christ; 5th. our obedience can only spring from the assistance of the spirit, true virtues being, beyond all doubt, the gift of God.

(To be continued.)

Observations on Charity Schools, Female Friendly Societies, and other Subjects, connected with the Views of the Ladies' Committee. By CATHARINE CAPPE, York. London, Mawman. 8vo. price 4s. 6d. 1805.

THE close union of interests which subsists between the different departments of society has been acknow-

ledged, even by arbitrary governments, to be a firm support of power, and a popular reason for obedience. An appeal to this principle, with a happy illustration of its nature, quieted one of the most formidable dissensions which ever threatened the existence of republican Rome; and since that triumph of Patrician address, the fable of the body and its members has rendered even the lowest capacity able to comprehend, that the co-operation of all the parts in a state is essential to the welfare of the whole.

But the reciprocal duties of rulers and subjects, thus easily to be deduced, rather regarded defence from injury than improvement of national happiness. To repel an enemy, to destroy his power of aggression, and to spoil his territories, have been the common efforts in which patriotism has been exhausted. Those nations of antiquity, over whose polity classical literature has shed its fascinating lustre, present to the accurate inquirer no vestiges of any attempt to ameliorate the lot of human nature, and mitigate the evils of poverty: he will perceive external grandeur, but internal wretchedness; largesses to excite the peal of acclamation, but no means to bring home comfort to the lowly habitations of the destitute poor. The reason is obvious. To perform actions of benevolence was a duty of imperfect obligation among all the heathens; and neither their philosophers nor their politicians perceived that happiness diffused through the lower ramifications of the state, would return to the head laden with increase. A proud, selfish morality, which regarded the multitude as the necessary tools of ambition and pleasure, and therefore to be courted by interested attentions, repressed the numerous charities of life, and never permitted them to flow towards inferiors, except in the channel of favouritism.

Christianity subverted this system. Comprehending all its disciples under one spiritual government, it closely united them by that brotherly kindness, which was ever prompt to advance the comfort of those who needed protection, assistance, and sympathy. It animated all the moral duties by principles becoming immortal beings. It infused vigour into all the milder virtues which languished in the soil of nature. Like the sun it shone upon the evil and the good, although its salutary illumination profited not those who determinately preferred darkness to light. It taught, that, as all, in their original state, were equally liable to punishment from an offended God, every temporal comfort was an unmerited blessing; that divine grace alone made the difference between the most depraved and the most holy; and it therefore became both those who were rich in this world's goods, and those who had received some portion of heavenly wisdom, to evince their gratitude by cheerful liberality, and by steady zeal in spreading religious instruction in a world that lieth in wickedness.

Experience has shewn, that however ill Christianity has been understood and practised by the great mass of those who profess to be under its influence, yet, wherever it has taken root, it has produced some fruits worthy of itself. Christianity, indeed, vanishes not in languid wishes; it goads to exertion, it strives to raise the moral tone of society, it lays wait for opportunities of doing good. Even in the worst countries of Christendom, numerous institutions evince a regard to the claims of humanity utterly unknown to pagan times, and demonstrate to the senses of mankind, that the religion of a crucified Saviour, though sullied, alloyed, and debased, is still exalted far above the standard of whatever assumed the name of natural religion, previously to the promulgation of the Gospel. But when this best gift of heaven is known and felt, human life acquires an incalculable importance; while an increased anxiety to secure its well-being, and a constant study to promote the salvation of the soul, must follow. For those, who, in the energetic language of Scripture, "have tasted that the Lord is gracious," partake of "the mind that was in Christ Jesus," and are influenced by his command, his example, his spirit, to shew mercy as liberally as they received it, and to prove their love to God, by its only legitimate test, love to his creatures.

It will hence appear, that the state of religion in any nation may be measured with tolerable accuracy, by the attention which is paid to the wants of the poor, in conjunction with the zeal which is shewn in imparting spiritual instruction to the ignorant. A refer-

ence to the English history will afford a curious illustration of the remark, at the same time that it will prove the influence which Religion possesses over national prosperity, and its powerful tendency to produce internal harmony and general co-operation for the public good. This mode of judging certainly gives an advantage to the present times, and probably with justice; for though such brilliant constellations of divines, as adorned the Church when it was emerging from the Egyptian darkness of Popery, are not now to be seen; yet religious knowledge imparts its genial rays far more extensively, and cheers those lower orders of society, who, in former days, being rarely able to search the Scriptures for themselves, altogether depended on verbal instruction. Patriotism has vied with piety in multiplying the resources of the needy, and in disseminating whatever information may increase economy and comfort in the retreats of poverty. Benevolence has been practised on a wider range, and on steadier principles than heretofore; its nature has been studied, its effects calculated, and its abuses greatly prevented. For, in this instance, desultory exertions, however vigorous they may be, for a short continuance, so far from producing any permanent advantage, seem only born to die, and therefore are quickly recorded by the selfish as the failings of wild philanthropy, to deter others from running a course in which, it has been insinuated, much may be lost and nothing gained. It has been clearly perceived, that all charitable undertakings, which are designed to benefit a future as well as the present generation, must be founded on systematic plans, and reared to excellence by the results of experience. But the efforts of individuals, which are unconnected with any general scheme that extends its influence over a large community, are so little known as rarely to afford any aid to those who are engaged in the same cause; and thus the recurrence and correction of the same errors expend much of the ability that ought to be exerted in obtaining fresh knowledge, and in advancing towards perfection. To remedy this defect, a central institution, which might register all the improvements that had been discovered in managing the different departments of charity, and suggest beneficial modes of exercising benevolence, became indispensable; and the liberality and wise policy of our times has supplied this want by the formation of a society for bettering the condition and increasing the comforts of the poor. The reports of this body have imparted much valuable information, and rendered an essential service to the nation at large; for it is not possible to augment the happiness of the lower orders of the people, without uniting them closely to their superiors, rendering them good subjects, and attached to the country by which they are cherished with parental care. Still, however desirable it may be to alleviate the pressure of galling poverty in periods of general distress, and to correct the adventitious evil to which those, who depend on their daily labour for their daily bread, are always liable, yet it is of more importance, and a higher instance of charity, to furnish the minds of the children of the poor with christian principles, and to implant industrious habits that may "grow with their growth:" for these, when in full energy, not only close the flood-gates of wretchedness, and open fresh sources of happiness, but prevent the necessity of eleemosynary aid till old age unfits for labour. Schools of reading and of industry therefore have been considered, both by statesmen and christians, as the nurseries, when properly conducted, of religion, virtue, independence, and consequently worthy of protection and support. Much good has resulted from them, and more may be expected, since the Society for bettering the Condition of the Poor, has turned the attention of a committee of ladies, distinguished less by rank than by the union of intelligence with benevolence, to the education and employment of the female poor. The queries which have been proposed by them to obtain from every part of the kingdom all the scattered knowledge relative to the subject, have the rare merit of imparting information while asking it; and the other measures already adopted, particularly that of educating teachers, are so judicious as to presage a harvest that will amply compensate the labour employed.

The appearance of this committee is hailed with congratulations by Mrs. Cappe, who conceiving that "the dearest interests of her sex and her

country are involved in its success," has dedicated to its service the experience acquired during many years superintendance of those branches of charity connected with its institution, and has suggested for its consideration various modes of improving the education, and facilitating the advantageous, settlement, of the female poor. Her remarks, which principally relate to the management of endowed and the formation of parochial schools; to the apprenticing of such girls as have been supported by any public institution; and to different kinds of female benefit clubs; evince not only strong feelings of benevolence, but much skill in the art of doing good. The happy result of some new regulations introduced into the Grey-coat School in York, strongly recommended by Mrs. Cappe, gives confidence to her opinions respecting the necessity of revising the old system of government which prevails in many of the schools established by our ancestors. The vigilance indeed of a founder, and the ardour which urges a new scheme towards perfection cannot be entailed on a line of descendants; they remit and cool, and leave an easy entrance for numerous abuses. These may be corrected, in the opinion of this lady, by adopting the following principles: "That the emolument of the master or matron should not arise, in whole or in part, from the board of the children; that they should not have the benefit of their labour: and that the manner in which the children are employed, should not be left to their arrangement and discretion." This distrust certainly obviates some evils of considerable magnitude; for opportunity is so powerful a seducer, that wherever man has been thoroughly studied, it has always been deemed wise to expose him as little as possible to those temptations by which his integrity may be injured. But in arranging plans that relate to the management of a little community, be it a school or a workhouse, it should be a primary object to make as many motives as possible concur to excite right conduct, and to unite duty with self-interest. In proportion as these unavoidably separate, guards should be devised to prevent individual advantage from gaining an ascendancy over general good; and the performance of duty should be enforced with jealous attention. If this be done; oppression will be checked, and the master or matron of a school may be safely and beneficially allowed to derive part of their salary from a certain portion of the earnings of their scholars, as an incentive to the unremitting discharge of their office. Where a motive of this nature is not superseded by religious principle; there will always be some eye-service, and less work will be performed, without knowing how to attach distinct blame, than might fairly be exacted, notwithstanding the most vigilant superintendance of guardians and visitors. To attain the highest point of willing industry, the children also should receive a small advantage from their own labours. The money thus acquired might be rendered the useful means of teaching them the benefit of frugality, and the power of small accumulations; knowledge, in which the poor are generally deficient in their younger years, when it might be most profitable to them.

It may be thought that by altering the second of Mrs. Cappe's principles we shall endanger the last, with which it is impossible to dispense in any well-regulated school. For we are aware that as time is lost in the frequent change of employment, and as some children may possess greater skill in particular occupations than others, it will be the interest of the matron to keep her scholars confined to that department in which they most excel, and thus debar many from acquiring those qualifications which are essentially necessary to their future station. This is, undoubtedly, a very common evil; but is it not common, because it has been avowedly tolerated and even approved by ignorance and short-sighted selfishness? A peremptory regulation, that all the scholars in succession should be employed in any specified work could not be broken without immediate detection; and what is easily detected, may be easily rectified. There may be a slight struggle at the first, but when once the routine of business is distinctly formed, and watched with common attention, any attempt to derange it becomes more hazardous than hopeful.

Concerning the other principle, there will be little difference of opinion among those who know what abuses have arisen from farming the

poor of every description. There may be economy in the practice; for unfortunately mankind are apt to be profuse of that which costs them nothing; but it is safer to endure this evil than to encounter the risk of having children abridged of their necessary food and clothes, of rousing all the train of malignant passions by a keen sense of injury, and of directing their faculties to acquire that by fraud which is withheld by avarice.

These principles then being admitted, the ground is cleared for the seed which is to produce a harvest that will reward the toil of cultivation. But how a consummation so desirable is to be obtained, we are not informed. Mrs. Cappe has told us what ought not to be tolerated, but not what ought to be performed. She indeed wishes the female schools to be under the superintendence of neighbouring ladies, who, it must be presumed, are to form such regulations as they may consider expedient. But it may be proper to enquire, whether ladies in general have sufficiently studied the best means of rendering charity schools, seminaries of religion, good manners, and industry? Whether they have furnished their minds by observation, enquiry, and reflection, with well-founded principles that are applicable to the education, and the subsequent settlement of the female poor? Whether they have ever been conscious of the difficulty, which is often felt by the most expert teachers, of imparting instruction, particularly to children of a lower class, in terms and modes that are level to their capacities? and whether they have endeavoured to conquer this impediment to usefulness, as well as to acquire an ascendancy over the affections of those whom they wish to befriend? Should it be replied, that ladies are not to become school-mistresses, we must be allowed to assert, that if their exertions are merely confined to seeing that the scholars are neat in their persons, hearing that they are attentive to their learning and work, and giving general advice, their object, though not useless, is comparatively unimportant. Ladies must occasionally undertake the trouble of instruction, and see also that it is properly performed, if they really desire girls in charity schools to improve their minds, and obtain religious knowledge. For even mistresses, who are both able and well-disposed to perform their duty, wearied with repetition of the same employment, fall into a mill-horse round of teaching, which will neither stop for the slow nor advance for the quick, which grinds all abilities into the same mass, and measures all proficiency in learning by capacity of memory. Such an education may drill girls into many useful habits, but is very unlikely to instil into their minds Christian principles; principles which alone can give any security for future good conduct, any stability to virtue; which alone can deprive the evils of life of their sting, and cheer the most forlorn situation with internal peace. Should not then religion in theory and practice be the grand object of instruction? If it be the thing which it is represented, profitable unto all things, and rendering those who are under its guidance ready unto every good work, are not the interests of society directly concerned in removing all impediments to its progress, in opening every channel for its influence, in honouring the instruments of its promotion? Whether this be seen or not, it will be generally admitted that the mild character of the female sex never shines with more benign lustre than when fulfilling the duties of humanity; but what duties of humanity are comparable in extensive utility, in transcendent importance, to that labour of love which is striving to render the poor happy both in this world and the next? To acquire then the power of imparting knowledge that may produce such effects, must surely be worth some exertion and some study. The foolish notion, that every person possessing a little common sense, and a few common attainments, is qualified to become a teacher without any previous preparation, has proved extremely prejudicial to those charity schools which have been under the care of a promiscuous assemblage of supporters. Little benefit has been seen to arise from them, and therefore an inference destructive of all exertion has been drawn, that in every case the product will be nearly the same. Is this the fact? No fair inquirer will assert it. The cause of the failure requires no severe investigation; for where there is not an uniformity of principles, and a similarity of method in teaching, the scholars become

ndifferent and stupid: the instructors often disgusted with their failure, impute blame to every cause but the right one, and spread an evil report of the impenetrable heads and hearts of the children of the poor. Were it once properly understood, that the art of teaching is rarely a native product, but an acquisition of industry, unreasonable expectation would not be raised to be followed by equally unreasonable disappointment, because a few vague addresses, and a little patience exercised in hearing a catechism, brought forth only a scanty measure of external decency. Line upon line, and precept upon precept, as well as great simplicity and variety of illustration, are requisite to make children comprehend Christian doctrines with their consequent duties; but only affectionate earnestness and enlightened zeal can fairly expect to be blessed with seeing those principles take root, which will redound to the glory of God and the benefit of society.

As Mrs. Cappe seems to expect more good from a bare association of ladies, without adverting to their religious opinions, than we think likely to result, except where one heart and one mind are to be found, we have thought it necessary thus explicitly to guard against consequences that might damp the ardour of Christian benevolence, and mar the designs of judicious piety.

With pleasure we come to the consideration of the parochial schools recommended by our author. After justly reprobating the practice of turning young children into all the profligacy of a workhouse, she asks,

> "Why might not a part of the buildings of every workhouse be entirely separated from the rest, upon a plan like that of Shrewsbury, and a few others, forming a distinct establishment for the express purpose of receiving such children? I cannot foresee any obstacle, unless it were on the ground of increased expence. But let us inquire how this matter would stand. The habitation, maintenance, and clothing of the children would not cost more in the one case than in the other; and, if during early childhood, they were kept apart from profligacy and vice, and were gradually trained up to habits of industry and order, is it not probable that they would be much less likely hereafter to become burdensome to a parish, and that by their future good conduct they would amply repay it for the first additional expence of dividing the building; and for the continued expence of the wages of a matron or matrons to superintend and instruct the children? Does it not then appear, that sound policy would dictate, without resting our appeal with the awful sanctions of Religion, that children (and perhaps more especially female children) ought never to be placed amidst scenes of profligacy and vice, such, as in their present state, are our abandoned poor-houses?" (p. 6 and 7.)

Unhappily it must be admitted, that the objection to poor-houses is too just, though we think it urged in a manner rather too general, as all of them are not laden with such iniquities. In large cities and manufacturing towns, indeed, they are the sewers of population, into which no child can enter without pollution, and therefore common humanity cries aloud for the adoption of such a scheme as this which is here proposed, that a multitude of unfortunate little beings may be rescued from the abodes of sin and death. But the case is better in many other places, and even the advantages of this benevolent scheme are not uncommonly enjoyed without the effort of reformation. The large poor-houses in the country frequently contain schools in which the younger children are taught to read, knit, and sew, by some of the paupers who may be best qualified for the charge; the school-room is necessarily separated from the place of common business, and consequently no inconvenience is experienced during the hours of teaching, from the immoral language and conduct of the profligate. This little seminary is commonly superintended by the conscientious and active clergy, who consider it a happy medium of training up in the nurture and admonition of the Lord, the offspring of the most ignorant and worthless poor. As a more general provision for the religious instruction of all the younger part of the house, who are engaged in labour during six days of the week, in several instances, there has been annexed a Sunday school, which may not only keep up the remembrance of what has formerly been learnt, but render the knowledge of divine truth progressive. This improvement of a poor-house education is recommended by the ease and cheapness with which it may be made, should the other fail; it hardly requires any support but the active encouragement

of the clergy. But Mrs. Cappe pursues the subject in the following remarks:

"We will suppose then, that this important improvement will hereafter be generally adopted, and that by this means a proper situation will be provided for children who have devolved upon a parish. The buildings thus appropriated, must then be considered as so many charity schools, although supported by parish rates; but, by way of distinction from those which have been founded by the kindness and generosity of private individuals, they might be denominated *public* charity schools. A line of separation between them ought always to be observed, for the following reasons; that the former were designed by their founders, to procure for their little inmates greater advantages than a mere parish education could be expected to supply; and also, that whereas the public charity schools must all of them be on a similar footing, it would be very desirable, on the contrary, that the others should be divided into classes." (p. 14.)

If these schools are open for the reception of the children of parents, who do not receive parochial support as well as of those who do, two inconveniences of opposite natures may arise from them: either the honest spirit of independence (the best support of persevering industry) that disdains to ask assistance from a parish, except in extreme necessity, may be insensibly broken, and the acceptance of one favour soon lead the way to a petition for another; or what is more probable, prejudices, grounded on the notion of children being degraded by receiving a parish education, may render these institutions of no use beyond the walls of the poor-house. Experience warrants this anticipation; for many Sunday schools have been entirely ruined, merely because a few children from the poor-house were admitted into them. Pride is confined to no class in society; but it is often the most unbending among the lowest of mankind. Great care, therefore, will be requisite in forming any plan in which so many different interests are concerned, and so many powerful prejudices are involved.

Mrs. Cappe has left this part of her subject without entering into any details, and without even explaining whether she wished day scholars to be admitted into these seminaries. But as, in another part of her work, she has displayed, in their full proportion, the advantages of bringing up children under the paternal roof, be it ever so humble, where all the tender ties of relationship may be preserved unbroken, and the changeful scenes of exertion and enjoyment, of trial and repose, may habituate young persons to the warfare of the world, we infer that she did not intend that all who were admitted into these schools should be maintained at the expence of the parish, though resigned to its disposal after the period of their education was terminated. Here, however, she enters a strong protest against the practice of apprenticing these young females for their labour, and contends that it is productive of the most baneful effects on their moral principles, injurious to every generous feeling of their nature, and destructive of their happiness. To support her reasons, and to give effect to her conclusion, that such apprenticeships should be immediately abolished, she has marshalled in horrible array a line of cases of the most atrocious cruelty which has been exercised on these hapless girls. If such consequences cannot fairly be attributed to the system, yet it must be radically wrong when a very large part of those who have been under its operation, become women of infamous morals. And what more favourable result could be expected from this bondage on both sides; especially when it is considered, as this author properly observes, what kind of persons are chiefly induced to apply for such apprentices: lodging-house and ale-house keepers, and the lowest manufacturers, are generally miserable guardians of female virtue and comfort. If the desire of gain, and the love of undue authority, be the motives which actuate them in the application for these servants, the consequences of disappointment from sickness or any other cause, on the one hand, or of the abuse of power thus obtained, whether in facilitating seduction or gratifying the malignant passions, on the other, must be abhorrent to the feelings of humanity. It is in vain to assert, that redress may be procured by the sufferer; for if she have fallen into the hands of persons so depraved as to rob her of happiness, it is a light thing to take away her character and render her

evidence suspicious. But as we wish our readers to consider the subject with attention, we will not abridge this lady's arguments, but request them to consult her ninth chapter, in which they will discover much to satisfy their judgment and gratify their benevolence. We think they will agree with us in considering the question decided, when they know that the girls of the Grey-coat School in York, "generally turned out profligate, and frequently perished miserably," under the plan of apprenticing them; whereas, since that plan has been abolished they have, with very few exceptions, been distinguished for orderly, decent, and virtuous conduct. The arrangement which Mrs. Cappe has suggested, as most likely to prepare girls educated in charitable institutions for different kinds of service, seems well calculated to attain those qualifications which are most desirable in servants, and, therefore, if it were adopted, there would be no reason to fear that these young women could long remain in want of proper situations. The plan of educating nursery maids we consider very judicious, and well worthy the consideration of the guardians of the Foundling Hospital. But as we have extended this article far beyond our first intention, we must not enlarge on the subject, though peculiarly interesting to every mother who wishes her offspring to remain unpolluted by vulgar language, paltry cunning, and anile superstition.

The same cause, want of room, obliges us to be very brief in considering our author's remarks on female benefit clubs, although we deem them a very valuable part of the work. Mrs. Cappe has clearly understood, that inaccurate calculation has been the mortal taint which has destroyed more of these societies, than the suicidal practice of passing sentence on the collective body to divide its spoils among the members. The latter evil, so generally agreeable to undisciplined minds, may be prevented by the firmness of the honorary members, where no advantage can be taken of the act of parliament; but the former often lurks in so unsuspicious a form as to escape detection even by very intelligent persons, till it begins its ruinous operations. This commonly happens at the end of fifteen or twenty years, and in ten more the club having halted through a series of temporary expedients, dies exhausted. When so much mischief has originated from this cause, it is unpardonable folly not to have recourse to scientific, or to what is even better, professional men engaged in the business of assurance, for calculations applicable to the particular kind of society which is intended to be formed. For to consult tables of annuities is not sufficient, as they rarely include all the circumstances which may materially affect the result of a complex calculation. Apparently small deviations, from general principles, will often effect great alterations; particularly when an allowance to members happens to vary with events that cannot occur according to any rule to be found in the doctrine of chances. We will give an instance. Several societies, wishing to prevent the distress which their members, who had large families, might experience from a time of scarcity, made a rule that when the gallon loaf of wheaten bread should rise above a given price, (we will assume sixteen-pence), the difference between this standard price and the real one should be made good, to all who had four children and upwards, from the club-box, allowing a gallon loaf weekly for each in family as the rate of consumption. The consequence is sufficiently obvious. Two years of scarcity, at short intervals from each other, and a permanent increase in the price of bread, have obliged these societies to rescind this impolitic rule, and to begin their course anew, the old funds having been entirely ruined. It would not be difficult to enumerate many other mistakes equally injurious; but as it is a pleasanter task to recommend what is right than to expose what is wrong, we shall request our readers, who are interested in these matters, carefully to peruse Mrs. Cappe's Observations, in which they will find much useful detail, just principles, and many satisfactory examples of flourishing female benefit clubs to illustrate them.

On the whole, we cannot dismiss this work without expressing the general satisfaction which its philanthropic and vigorous spirit has afforded us. With the ardour of youth it combines the experience of age; it appeals to the heart, but does not neg-

lect to convince the judgment, and throughout it leaves this impression of the writer, that

Her own example strengthens all her laws,
And in herself the character she draws.

We sincerely hope she will stimulate her sex to deeds of active benevolence, and essentially promote the meritorious designs of the Ladies' Committee. We are little disposed to remark minor defects, especially as it appears that these observations, for reasons very satisfactory, were composed in haste. Had Mrs. Cappe been less hurried, her arrangement would probably have been better, and some repetitions omitted; but we are ready to admit the same plea for her book which Pascal urges for a long letter, that she had not time to make it shorter.

Four Letters to the Editor of the Christian Observer, being a Reply to that Author's occasional Strictures on the True Churchmen ascertained, in his candid Examination of Mr. Daubeny's Vindiciæ Ecclesiæ Anglicanæ, with incidental Remarks on Dr. Kipling, Mr. Daubeny, the Reviewers, &c. By JOHN OVERTON, A. M. Rector of St. Margaret and St. Crux, York. Mawman, London, 1805. Price 3s. pp. 106.

WE have no doubt that it will surprise such of our readers as are strangers to the feelings peculiar to authors, to find that Mr. Overton should have thought himself called upon to publish one hundred and six closely printed pages, with the view of vindicating his work from the strictures of the Christian Observer. Of this proceeding, we agree with Mr. Overton, that we have no right to complain. Any author, who conceives himself injured by our remarks, may fairly endeavour to obviate their effect with the public, provided he violate none of the acknowledged rules of literary combat: and even if, on such an occasion, he should be led to manifest some degree of irritation, still a reviewer should feel it to be his duty to treat the fault with indulgence.

The pamphlet before us possesses many characteristic marks of Mr. O.'s vigour and acuteness, but yet it seems to us, at least as far as regards the Christian Observer, to labour under one general defect: it proceeds, for the most part, as we conceive, on mistake and misapprehension. Of this we shall give a few examples.

In our Volume for 1802, we reviewed Mr. Overton's "True Churchmen ascertained;" and in that for 1804, we reviewed Mr. Daubeny's "Vindiciæ," &c. In endeavouring to fix upon us the charge of inconsistency, Mr. Overton considers these two pieces of criticism as one and the same article; and he has intertwisted his allusions to them, and his quotations from them, in such a way that they are hardly separable. One instance of this will suffice. Mr. Overton blames us for lamenting "that the general aspect of his work is not conciliatory, and at the same time affirming, that in general he is highly distinguished by his candour, moderation, and impartiality," (p. 80.) One who reads this passage would naturally conclude that these seemingly contradictory remarks had been made at *the same time*; whereas on travelling back through forty or fifty pages of the pamphlet, we at length discover that the latter clause of the quotation was written in May 1802, and the former, with which it is contrasted, in November 1804. We hope, however, that it is no great impeachment of the consistency of a reviewer, if, at the end of thirty months, the subject having in the interval been much canvassed, and the adverse party having been heard, his early opinions should have been, in some degree, modified. It likewise deserves to be remarked, though of this remark we mean not on the present occasion to avail ourselves, that the same degree of minute consistency cannot always be expected in a review, committed, as it necessarily is, to many hands, which may be claimed at the hands of the same individual author. In 1802 also, it was impossible to speak of the effect of Mr. Overton's work but as a matter of probable conjecture: in 1804, it had become a matter of experience and fact. A due attention to these circumstances would have saved Mr. Overton some trouble. For our own part, we must decline pursuing the subject, not having leisure to trace to their source the fragments of sentences which are drawn together from a great distance in order to establish against us the

charge of inconsistency. We shall only take the liberty to remark, that we do not admit the validity of Mr. Overton's complaints on this head. In the example already cited, and which appears to us the strongest that Mr. Overton has produced in support of his charge; (he himself characterises it as "adapted neither to improve the author, profit the public, or do credit to the critic," p. 90.); we can see nothing but what is perfectly consistent, and what was even necessary, in order to mark with discrimination the properties of the work we were reviewing. We continue to think that the *sentiments* of that work deserve the general character of being *candid*, *moderate*, and *impartial*; but we think, nevertheless, that *its aspect is not conciliatory*. Does Mr. Overton find it difficult to conceive an union of such qualities? If he does, he must have been singularly fortunate in his religious associations. Has he never met with persons in real life, (*we* have), who were distinguished, not only by candour, moderation, and integrity, but by piety and benevolence; whose exterior, nevertheless, was not conciliatory; whose manner, perhaps, was even repulsive. And if he has met with such persons, has he not regretted that men of so much intrinsic worth should wear so ungracious and forbidding an aspect, especially when he has contemplated its effect in diminishing the just weight of their influence and example, and in exciting prejudices against the religion which they profess, and, in many respects, adorn? Has he not even blamed them for their inattention to those scriptural injunctions which require them to "be courteous," to "put on kindness," to "abstain from all appearance of evil," and to take care that "their good be not evil spoken of?" The application of this characteristic sketch to the case of Mr. Overton's work is obvious.

A second mistake into which Mr. Overton seems to have fallen, is that of assuming that the extent of a reviewer's remarks, on any topic discussed by his author, should be proportioned to the space which the author allots to it; and he applies this reasoning to our remarks on Calvinism. "You devote," he says, "six pages to observations and discussions respecting Calvinism, a subject which at the utmost occupies only thirty-five pages of your author; while from his chapter on Good Works, consisting of one hundred and twelve pages, you furnish an analysis of three pages." (p. 5.) Now, in opposition to this new canon of criticism, we would urge, that it may, and often does, happen that a few pages, perhaps a single paragraph, of a book may require more lengthened observation than the whole work besides. And even in the instance before us, the Calvinism of the Church of England being evidently the debateable ground,—the point which was likely to be affirmed by one part of her members, and as strenuously denied by another, it did appear to us to be our duty to moderate, if possible, between the parties; and this object was not to be effected in a few words.

But, says Mr. Overton, you have made a great stir about my "apparently exclusive Calvinism." It is true we have, and we thought it right to do so, in order to obviate misconception on a point of great importance. But this, Mr. Overton will say, was a work of supererogation, his book being so clear and explicit as to leave no doubt of its real intention in the mind even of the most superficial reader. (p. 23.) In answer to this objection which is urged in various forms in the letters before us, we have only to appeal to the candid recollection of every reader, who may have accompanied us thus far in our critique, whether Mr. Overton's book, on its first appearance, was not generally represented, both by friends and foes, as *a defence of Calvinism*. It was not till we had examined the work with care, that we were undeceived in this respect as to its real nature; and we then felt solicitous that the effects of a misconception, which we saw to be injurious to the interests of real religion, should be obviated. If Mr. Overton should chuse to affirm, as, in fact, he does, that there did not exist the slightest ground for such a misconception, and that therefore it was absurd to combat it, we reply that there is no arguing in a case of this kind against facts. The misconception, whether with or without cause, was prevalent both among friends and enemies, and therefore required to be rectified. We have too much deference for the opinions of those who entertained

this notion, however unfounded it was in reality, to believe that they would have adopted it without some plausible reason; and it appears to us, on a full consideration of the subject, that we have assigned the true one, in attributing it to something unfortunate in the general air and structure of Mr. Overton's 'Apology.'

If Mr. Overton should still object that "this is not a solid, uniform, tangible objection, substantiated by evidence;" we would agree with him: it is the very point which we have laboured to prove: the weight of evidence, *when examined*, is altogether on the other side, and firmly establishes, what we have taken great pains to shew, that the author's object was not the *exclusive* defence of Calvinism, but of all members of the Church of England, by whatever name they may be distinguished, who hold the doctrine of *salvation by grace through faith in a Redeemer evidenced by holiness of heart and life.* The more we have considered the course pursued by us on this point, the greater is our difficulty in comprehending what can have been Mr. O.'s inducement for making so much stir about it. We no where charge him with maintaining *exclusive Calvinism;* on the contrary, we have repeatedly exculpated him from this charge. In no instance is his work charged with *being* Calvinistic, but with appearing to superficial readers so to be from circumstances which might have been obviated without any injury to his cause.

But, says Mr. Overton, the Christian Observer too has been charged with an exclusive attachment to Calvinism. It has, and, to say no more, with as little justice as "the True Churchmen ascertained;" though perhaps in part, from a cause not very dissimilar, namely, a want of caution and circumspection, particularly in the outset of our work. It is our wish to discover and to remedy the errors we may have committed in this or any other instance *.

A third mistake, into which Mr. Overton has fallen, is that of assuming that a reviewer is not justified in censuring, in an author, any practice of which he himself may happen to have given an example. This is surely a very questionable assumption: for if just, its application will extend to all who would reprove evil in others, and particularly to ministers of the Gospel. Proceeding on this principle, Mr. Overton, p. 51, defends his use of irony and sneer by a very powerful *argumentum ad hominem*:—the Christian Observer himself uses these weapons. Now what would Mr. Overton think of a man who, when reproved by his minister for some fault, should employ a similar mode of defence, and contemn the counsel because his minister may, at some time, have exposed himself to a similar censure? The example of the Christian Observer will not make that right which in itself is wrong: neither ought the fear of such a retort as he has now experienced from Mr. Overton to induce him, when required in his official capacity to deliver an opinion on any moral question, to mould that opinion, not by "the law and the testimony," but according to his own defective practice. We have no wish to deny that, in some instances, Mr. Overton may have the same ground for objecting to our conduct, which we have for objecting to his; and he has selected one which we acknowledge to be directly in point: we mean our ironical representation (Vol. for 1804, p. 757), of Mr. Daubeny's "attempt at punning," in his "*methodisms* of the devil," as a "most ingenious emendation," &c. We sincerely wish that the remark had not appeared in its present form, and we should now be glad to blot it out, if it were in our power. But when Mr. Overton endeavours to justify sarcastic reflections on the living individual, by references which must be

* Mr. Overton has said a great deal of the use which we have made of his work. We think that he has deceived himself in this respect. Where the sentiments of two individuals accord on any point, and they have both drawn from the same sources, there will often be an undesigned similarity of expression. Of this we shall give one instance. Mr. Overton has assumed, that we borrowed from his book the expression, "Man's salvation is wholly of grace, but his perdition of himself," and he is so confident of it, that he has used larger letters than usual to mark the coincidence. The expression, however, has been familiar to us since the days of the excellent and admirable Fletcher of Madeley, who had imprinted it so deeply on our minds, that we really did not require the aid of Mr. Overton's book to recal it to our recollection.

felt to be wholly irrelevant, viz. to such papers in the Christian Observer as those "On the Advantages which would result from Praying Machines," and, "On the Means of promoting Immorality, Vice, and Irreligion;" or to our ironical review of an anonymous pamphlet, we are encouraged to hope that the instances in which we have deviated from our acknowledged principles on this point are not numerous. It must, moreover, be very obvious to remark, that a periodical work labours, in some respects, under peculiar disadvantages, there being often no time allowed, as in most other works, for careful revision, or for weighing the import of particular phrases. We have certainly, in the hurry of composition, committed things to paper which, had we had an opportunity of revising them after an interval of a few weeks, would have been differently, at least less offensively, expressed.

Another mistake, into which Mr. Overton has fallen, requires only to be clearly exposed, in order to furnish a reply to a great many pages of his letters. He seems to have taken it for granted, (p. 39,) in the most unaccountable way, that no discussion can be introduced into a review which is not intended by way of animadversion on the author reviewed. On this ground, he chuses to consider ALL the remarks which we have made in our volume for 1802, p. 313—318, in the light of strictures on "The True Churchmen ascertained," and as written in *opposition* to the author, p. 41. This is certainly a very erroneous idea. What, for instance, but the morbid jealousy of authorship could have inferred, from the passage in question, an intention, on the part of the reviewer, to charge Mr. Overton's work with supporting "Antinomianism, an exclusive zeal for doctrine, barren faith, unpractical Calvinism, &c.?" (p. 39.) There is not a syllable in our work which any fair and intelligent reader can possibly torture to such a meaning. And here it may be proper to state, that we claim to ourselves a right which is exercised by all our critical brethren, (vid. the Edinburgh, Critical, Monthly, &c. &c. *passim*): we mean a right to make our reviews something more than mere criticisms on an author; to indulge in collateral remark; to dilate on particular topics at pleasure; to attack a reigning error, or guard against a possible misconception; or even to give something of an essay of our own on the subject of the work reviewed. Mr. Overton, indeed, affirms, p. 40., that it is of no importance what our intentions were in making the reflections in question, as every reader must understand them as aimed against the author. To this we can only reply by a counter affirmation: we cannot easily believe that one intelligent reader, always excepting the author himself and those whom he immediately influences, has so understood them.

But what, Mr. Overton may still say, could have been our particular object in introducing the remarks under consideration? We have already been sufficiently explicit on this point (Vol. for 1802, p. 315, &c.) to satisfy the generality of our readers. But we are very willing, for his sake, to be still more explicit. We well knew that there were in the more southern provinces of England, whatever there might be in York, some individuals who, notwithstanding all that Mr. Overton has written so ably and satisfactorily on the subject of good works, yet flattered themselves that they were treading exactly in the steps of our first reformers, because they agreed with them in their theoretical views of doctrine respecting grace, faith, and good works; although, at the same time, the nature and tendency of their public discourses were exceedingly different, and the effect of them the very reverse of practical. We were unwilling to allow such persons to consider themselves screened from reprehension by the broad shield of Mr. Overton's book, and as it was a case which he did not seem to have had particularly in his eye, we thought it the more necessary to comment upon it *.

Mr. Overton thinks, p. 54, that we

* Mr. Overton seems hurt that we should have extracted a passage from the Homilies in confirmation of our reasoning on this point, without acknowledging that the very same passage had been quoted in his book. We can only say in reply, that the circumstance had escaped our recollection. Indeed it seems rather unreasonable in Mr. Overton to expect, that we should remember, as well as he does himself, every one of the innumerable quotations in a work which is chiefly composed of quotations.

[illegible]t not to have commended any of [illegible] sentiments uttered by Mr. Daubeny, however commendable in themselves, because his conduct was at variance with them. Now here we differ *toto cœlo* from Mr. Overton. The inconsistency of Mr. Daubeny's conduct with the sentiments which he utters, cannot vitiate those sentiments, nor in our estimation, whatever it may do in Mr. Overton's, does it even detract from their value: it cannot surely render that censurable when proceeding from Mr. Daubeny's pen, which is in itself excellent; nor that false which before was true. In our critical labours, it has been our uniform purpose, nor are we convinced by Mr. Overton's reasoning that we ought now to abandon it, to proceed on the plan of giving all the credit that the case will fairly admit to those works which, on the whole, we are forced to condemn, and to point out with care the faults of those which, on the whole, we think it our duty to recommend.

Hinc illæ lachrymæ!

We are fully aware of the unpleasantnesses to which a conscientious adherence to this plan must necessarily expose us; but convinced as we are that it is our duty to adhere to it, we shall not easily be induced to deviate from it.*

This seems the fittest place to notice that Mr. Overton, in discussing the last mentioned objection, has given an erroneous representation of our critique. "On the whole," he says, "Mr. Daubeny is evidently allowed great credit," by the Christian Observer, "for his *professions* of candour." (p. 55.) Now this is an assertion which must proceed from mistake, being directly contrary to the fact: for while we have praised some of the sentiments contained in Mr. Daubeny's work, we have affirmed in the same breath, that Mr. Daubeny's own conduct is at variance with them. (See the very pages to which Mr. Overton has referred, in proof of his statement, viz. Vol. for 1804, pp. 422 and 682.) Nor is this the only instance of inaccuracy of which we have to complain in these letters. We are said, p. 18., to have admitted that Mr. Overton "had failed in clearly and unambiguously defining his own views and those of his friends." This admission, however, was merely hypothetical, (Vol. for 1804, p. 680.), a circumstance which alters its complexion considerably.—We are represented, p. 42., as censuring Mr. Overton for engaging in "offensive operations." Now we do not censure him: we merely state the fact, and decline to give any opinion respecting the expediency of it. Vol. for 1804, p. 683.—Our testimony is adduced, p. 60., to the "good effect" produced by Mr. Overton's publication; whereas, in fact, we only bear witness to the good effect produced by the discussion which his publication had excited. Vol. for 1804, p. 787.—We are blamed, p. 83, for speaking in a *doubting* manner of Mr. Overton's intentions respecting the "royal declaration," although we distinctly give it as our opinion, that "no such inference," as that attributed to him by Mr. D. "can be drawn from Mr. O.'s remarks on the subject." Vol. for 1804, p. 428.—We are charged (p. 42) with insinuating, that Mr. O. had endeavoured to shew that his friends were the only true Churchmen; whereas what we have said amounts only to this, that such expressions as "we are the true Churchmen," (T. C. p. 397.), would wear the *appearance* of his wishing it to be understood, that his friends were the only true Churchmen.—When Mr. Overton censures the Christian Observer for omitting to notice Mr. Daubeny's unfairness in passing over in silence the eighth chapter of The True Churchmen Ascertained, he ought to have stated that the defect had been supplied in the "Candid Examination," particularly as he professes to have written his letters in reply to that work. (See Candid Examination, p. 99*.)

There remains another point on which we are concerned to differ from Mr. Overton; and that is, with respect to the spirit in which religious controversy should be conducted. Mr. Overton professes that it was not

* Nothing has surprised us more in these letters than the severity with which Mr. Overton has animadverted, p. 56., on the insertion of the whole of the title of the work reviewed by us, in the title page of the "Candid Examination." We can only say, that a man, who possesses so much ingenuity as to extract materials for his displeasure from such circumstances, is not likely to be soon pleased.

his object to conciliate the writers who had virulently assailed his friends and his doctrines, p. 50.; and he seems to think, p. 47., that a controvertist's temptation is to err on what is called the side of candour. Now we, on the contrary, think that Mr. Overton would have done well to have *studied* "the things that make for peace:" and we also think, that the common temptation of controvertists being to err, not on the side of candour, but of acrimony, those who assume that character should arm themselves with a double portion of meekness and forbearance. Especially does it become those who are the advocates of evangelical doctrine, to exhibit in the whole of their conduct the humility, long-suffering, and charity, which that doctrine enjoins, and which it is its main end to produce. It is only in this way, as we conceive, that "a reformation of the antagonist's principles," (p. 44.), can be hoped for. And even if such an issue be hopeless, as we presume to have been Mr. Overton's opinion in the present instance, (p. 50.), yet there are strong reasons, independent of the paramount claims of duty, why the Christian controvertist should make it always manifest that he is actuated by a spirit of conciliation and good will towards his opponents. In that case numbers would be disposed to weigh his arguments with candour and impartiality, whose prejudice and disgust would, on the contrary, be excited by asperity of language: for however it may have been provoked, they can at once perceive it to be inconsistent with the cause which it is employed to promote. The class of persons to whom we now allude, we believe to be very numerous, and it seems to be of the very first importance, that no practices should be adopted or encouraged by the advocates of real religion, which, instead of conciliating their regards, are calculated to repel them to a greater distance than before.

But here Mr. Overton again retorts upon us, (p. 58.), and reminds us that we, with "our milky phraseology and lenient prescriptions," (p. 88.), have succeeded as ill in the work of conciliation as he has. If we have, we feel no disposition to deny that our failure may be in part attributed to the defective manner in which we have carried our principles into practice. We admit, indeed, that [illegible] in Mr. Overton's case and our own, there is much in the very ground which we occupy to give offence: but we feel that this circumstance, instead of being a reason for neglecting the means of conciliation, only furnishes additional motives for arming ourselves with the *mind*, as well as with the *doctrines* of Christ, and for letting our patience, forbearance, moderation, and love, be manifest in the sight of all men. We do not at all agree with Mr. Overton, that a writer would be prevented from exemplifying the *fortiter in re*, by paying an uniform attention to the *suaviter in modo*. Truth and justice require that the errors of an author should be distinctly exposed, and often even treated with severity: but in the courts of literature, as in those of criminal jurisprudence, we apprehend, that the condemnation of the crime is perfectly consistent with tenderness for the criminal. Mr. Overton, indeed, complains, that though we have been unjustly severe towards him, yet we are too lenient towards others, and particularly towards Mr. Daubeny. We should like to know Mr. Daubeny's feelings on this subject. We will venture to say, that they would form a curious contrast to those of Mr. Overton.

We have now noticed every point in these letters which has seemed to us to call for observation. On some points which we have not noticed, as Mr. Overton's *classification* of the objects of his defence, our opinion is in no degree changed. Others are of so minute and verbal a nature, that we really cannot afford the time which it would require to examine them fully. They appear to us so very unimportant, that we should be far more willing to concede them at once to our author, than to take the trouble of following him through his numerous references. And here we cannot help adverting for a moment to the tone of self-confidence which pervades these letters, and which serves to illustrate and confirm some of our former strictures. We think it never can be right for an author, and particularly one who holds the depravity of the human heart, and the weakness and fallibility of the human judgment, to pronounce of himself that "is invulnerable," (p. 4.); that "[illegible] system, as he most firmly believes

does at once so much justice to the letter and to the spirit of our public documents of faith and worship" as his, (p. 28.); that he has no doubt the intelligent reader will pronounce his procedure on this head (p. 29.) to be particularly distinguished by caution, moderation, and truth; that after the fullest consideration for four years, he does not perceive how in any thing his work could have been mended, p. 48., &c. &c. &c. One sees from this how some authors would wish to have their own works reviewed: unmixed, unqualified praise, without a single implication of blame: but it is seldom that the views of authors are so unreservedly expressed on this subject.

We now take our leave of Mr. Overton with sentiments of respect for his talents and labours, but with a deliberate opinion that the temper which he indulges as a writer, is not consistent with our ideas of Christian meekness. Truth requires us to say thus much. We wish to say it without offence. Indeed it has been our study throughout to avoid every expression calculated to give him unnecessary disturbance, and to confine ourselves as much as we possibly could, to a simple exposition of the misconceptions into which he seems to us to have fallen. We ought not, however, to omit stating, before we close, that Mr. O. has spoken of the Christ. Observer, whenever that work has not happened to dissent from his estimate of his own productions, in a very flattering manner: and we mention it as an instance of that gentleman's candour, that though he conceives himself to have much just cause of complaint against us, he yet bestows on our work very high praise; praise far beyond our expectations, and we fear beyond our deserts. He thinks very favourably of it in the main: but yet he does not think it faultless. Of this view of our work, although it is evidently too much the result of personal feeling, we are not at all disposed to complain, particularly as it is precisely the estimate which we formed of his work at the first, and to which we still adhere. We agree with him now, as we have always done, that the main positions he has taken are impregnable: they are immoveably fixed on the basis of truth: but yet we differ from him so far as to think, that his work is nevertheless liable to some objections which he would do well to obviate. On this subject, however, our sentiments are already before the public, and need not to be here repeated. Our readers are at liberty to satisfy themselves of their justice, by reviewing the whole of the controversy.

The work before us, in addition to the strictures on the Christian Observer, contains many valuable incidental remarks on the works of Mr. O.'s other opponents; though we think they would have lost none of their force by losing part of their harshness. Our limits will not permit us to dwell on this part of the letters, which undoubtedly deserves the candid perusal of all concerned. The inconsistency of the British Critic (p. 34.), and the awkward confessions of Dr. Kipling (p. 33.), are ably exposed.

A Sermon preached on Occasion of the late Naval Victory, in the Parish Church of Wellington, Salop, Nov. 10, 1805. By the Rev. John Eyton. Wellington, Houlston and Son; London, Crosby and Co., and Robinson. 8vo. pp. 30. price 1s. fine paper, 1s. 6d.

Had this sermon reached us twenty four hours later, it would have been out of our power to introduce it, to the knowledge of our readers till another month had elapsed. A short note which is prefixed to it determined us not to incur that delay, although our limits are so contracted as to allow us to do little more than announce its publication. The note is as follows—"Whatever profits may arise from the sale of this sermon will be applied to the benefit of the widows and orphans of the brave seamen who have fallen in the late engagement." Such a preface is certainly calculated to ensure lenity from the most rigid critic. But, in truth, the sermon stands in no need of extrinsic recommendation. It is impossible to read it without feelings of very high respect for its author, whose piety and patriotism are conspicuous in every page. He has managed his subject with judgment. As we read we feel our minds at one time incited to gratitude, at another humbled by the view of our sinfulness; at one

time expanded by joyful exultation, at another melted by sympathy for those whose grief for a son or a husband, snatched from them in the hour of victory, makes them insensible to a nation's joy. The sentiments are throughout sound and scriptural; and are expressed with force, but yet with a simplicity creditable to the author's taste. We regret that we cannot afford to give a single extract from the sermon: but we recommend it to all our readers, as containing views which are both seasonable and impressive. We shall endeavour to make some farther use of it in the political part of the present number.

Should this sermon, as we have no doubt it will, reach a second edition, we would advise the author to alter an expression near the bottom of the tenth page, which ill accords with the rest of the discourse.

A Sermon on the Religious Advantages afforded by the Church of England to the Members of her Communion, preached at St. Mary-le-Bow, on St. Mark's Day, April 5th, 1805, in Conformity with the Will of the late Mr. John Hutchins. By the Rev. THOMAS WHITE, A. M. of Queen's College, Oxford, and Minister of Welbeck Chapel, St. Mary-le-Bone. London, Hatchard. 1805. pp. 22.

A SENSIBLE and pious discourse, well suited to the occasion on which it was preached, and adapted to convey a just impression of the excellencies of our truly evangelical liturgy.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *Disquisitions concerning Pestilential and Epidemic Diseases*, with a View to obtain valid Principles whereon to found a Civil Constitution of Medical Police for Ireland; by Dr. PATTERSON, of Londonderry.—*Bibliotheca Sacra*, or a Dictionary of the Holy Scriptures, explaining the various Terms, Doctrines, Histories, Characters, Ordinances, Institutions, Laws, Precepts, and Figures, in the Sacred Oracles; to be illustrated with a complete Set of entirely new Maps; in Nine Parts, making 2 vols. 8vo.

In the press, Mr. CUMMING's revised edition of *Pittheri's Resolves*.—A new edition, in 1 vol. 8vo., of the BP. OF LLANDAFF's *Apology for Christianity*, and *Apology for the Bible*, with *Two Sermons in Defence of Revealed Religion*.—*Travels in Germany*; by J. G. LEMAISTRE, Esq., Author of a rough Sketch of Modern Paris; in 3 vols. 8vo.—The *Miniature*, being a Collection of Essays upon the Plan of the "Mirrocosm;" by Gentlemen at Eton College; Second Edition, with Additions and Corrections; in 2 vols. foolscap 8vo.—*A complete Dictionary of Chemistry and Mineralogy*; with their Application to Arts and Manufactures, and including all the most recent Discoveries and Improvements; by A. and C. R. AIKIN; in 2 vols. 4to., closely printed, and illustrated by Engravings of Apparatus, &c.—*Parochial Discourses, for the Instruction of the Common People, on the Advent of Christ*; in 1 vol. 8vo.; by the Rev. W. H. REYNELL.—*The Asiatic Annual Register for 1804.*—*Bampton Lectures*, containing a View of the Evidences of Christianity, at the close of what has been called, The Age of Reason; by the Rev. Mr. NARES.

The Rev. Dr. GREGORY proposes to publish in Twelve Parts, price 9s. each, making 2 vols., in 4to., *A new and compendious Dictionary of Arts and Sciences*, to be completed within the year.

Dr. MONTUCCI, of London, has received from Rome, a *Collection of* 1200 *Chinese Volumes*, which are now open to public inspection.

The BRITISH MUSEUM has recently acquired the fine *Collection of English Bibles*, late in the possession of Dr. COMBE. It is the most complete Collection of the kind now extant.

A most valuable Collection of Oriental MSS., the property of Major OUSELY, was brought home by the last ships from Bengal. The Arabic, Persian, and Sanscrit books amount to nearly 15,000 volumes. There are also large Collections of Natural History and Mineralogy, and numerous Botanical Paintings executed in the most accurate manner. The quantity of Curiosities and Monuments is large; there are several immense port-folios, containing Mythological Paintings of great Antiquity, splendidly illuminated, collected from all parts of Hindostan, Tibet, Tartary, China, Birmah, Ceylon, &c. To those are added, many Idols, of stone, metal, wood, and other materials; a cabinet of the most rare Medals, Gems, and other Antiques; a complete series of the

coins struck by Mahometan princes, since the reign of Timour; and specimens of the armour, horse-furniture, and weapons used in Persia, Hindoostan, and other eastern countries; drawings of views in different parts of India; various musical instruments, with several hundred tunes set to music by Major Ousely from the voices of Persian, Castinerian, and Indian singers. His situation, as aid-de-camp to the Nabob of Oude, gave him great advantages for procuring such commodities; and his acquisitions, added to those of his brother, Sir William Ousely, who already possesses 800 Arabic, Persian, and Turkish MSS., will form the most splendid collection of the kind that is yet possessed in Europe.

The Literary and Philosophical Society of Newcastle upon Tyne has published, in its twelfth yearly report, a resolution, which, if adopted by other institutions, might be productive of much mutual advantage. The following is the resolution alluded to:—"That the subscribers to the public library at North Shields (and those to the other similar institutions, which shall afford an equal accommodation to the members of the Newcastle Society,) shall be admitted to the rooms without introduction, on producing to the librarian a certificate of their being members of such institutions."

An act of parliament was obtained during the last session, for powers to make underneath the Thames a tunnel for foot-passengers and another for carriages. The smaller one will cross from Rotherhithe, and open on the other side, a little to the west of the London Docks; the larger, at or near the old horse-ferry at Limehouse and Rotherhithe. Measures are taken for immediately entering on the execution of the plan, under the direction of able engineers, who entertain no doubt of its practicability.

The antient Hospital of Bethlem will shortly be no more. Its site will go towards the formation of a superb place, which, it is said, will, from its form, be denominated the London Amphitheatre, and will become the residence of the opulent Merchants and Citizens of London. It is proposed to build a new Hospital on a spot of ground a little to the south of Islington Workhouse, in an extremely airy situation.

The Treasurers and Medical Gentlemen of the original Vaccine Institution, Broad Street, Golden Square, have published a certificate of the interesting evidence laid before them by Mr. Benjamin Jesty, of Downstray in the Isle of Purbeck, relative to himself and his family. From this evidence it appears, that Mr. Jesty was induced, *so early as the year 1774, to vaccinate his wife and his sons*, who were thereby rendered unsusceptible of the small-pox; it appears from the exposure of all the same parties to that disease frequently during the course of 31 years, and from the inoculation of the two sons for the small-pox 15 years ago. Mr. Robert Jesty, one of the sons, again recently submitted publicly in town to inoculation for the small-pox, in the most rigorous manner, and after the most efficacious mode, without being infected. Mr. Jesty himself, who is now seventy years of age, and the whole family, are in remarkably vigorous health. Mr. Jesty was led to undertake the then singular practice of vaccination, to counteract the small-pox at that time prevalent in his neighbourhood, from knowing the common opinion of the country, ever since he was a boy, that persons who had gone through the cow-pox naturally, that is, by taking it from the cows, were unsusceptible of the small-pox; by himself being incapable of taking the small-pox, having gone through the cow-pox many years before; from having personally known many individuals, who, after the cow-pox, could not have the small-pox excited; from believing that the cow-pox was an infection free from danger; and from his opinion, that, by the cow-pox inoculation, he should avoid engrafting various diseases on the human constitution.

FRANCE.

Mr. LARTIGUE, of the depot of marine, has executed a *Map of America in relievo*; which represents the mountains, islands, seas, &c. in such a manner, that a blind person might be made to comprehend it.

M. PIZON has lately communicated to the National Institute a *Memoir on the Temperature of the Sea*; an interesting subject, which has engaged the attention of many philosophical observers. His general facts are, 1. The mean temperature of the sea is commonly higher than that of the air. 2. It is higher the nearer to the continents and large islands. 3. At a distance from the shores, in deep seas, the water is colder below than at its surface; and the more cold, the greater the depth. All observation seems to show, that in the abysses of the ocean, as well as on the summits of mountains, even under the equator, perpetual frost prevails. 4. A similar cold is observed in extensive lakes, and even within the earth at great depths, but it appears to be less sudden. 5. These results concur in proving that the temperature within the earth is not every where the same, as has been long supposed.

An able report has been recently made to the institute by the physical and mathematical class, in answer to the question, whether those manufactories, from which a disagreeable smell arises, may prove injurious to health; and was read in the sitting of January last by Messrs. GUYTON-MORVEAU, and CHAPTAL.

The conclusions drawn, are, 1st. That catgut manufactories, laystalls, stewing of hemp, and every establishment in which

animal or vegetable matters are heaped together to putrfy, in large quantities, are injurious to health, and ought to be remote from towns and every dwelling-house. 2dly. That manufactories where disagreeable smells are occasioned through the action of fire, as in the making of acids, Prussian blue, and sal-ammoniac, are dangerous to the neighbours only from want of due precautions; and that the care of magistrates should extend only to an active and enlightened superintendance, having for its objects the improvement of their processes, and of the management of the fire, and the maintenance of cleanliness. 3dly. That it would be worthy a good and wise government, to make regulations prohibiting the future establishment of any manufacture, the vicinity of which is attended with any essential inconvenience or danger, in town or near dwelling-houses, without special authority: in this class may be comprised the manufactories of poudrette, leather, and starch; foundries, melting houses for tallow, slaughter-houses, rag-warehouses, manufactories of Prussian blue, varnish, glue, and sal-ammoniac, potteries, &c. These conclusions were adopted by the institute, and addressed to the government.

GERMANY.

Mr. CRABB, of Bremen, is engaged in compiling a *Critical Grammatical Dictionary of the German and English Languages*; the leading object of which is, to define and elucidate, by examples, the various acceptations of all the words extant in the two languages, respectively, so as to be a guide for the choice of proper idioms, in translating from either language.

The catalogue of works in German, and in Latin, printed in Germany, at Leipsic Easter fair, considerably exceeds that of last year; the difference being no less than 1092. The total number of works printed in those languages, comprized in the catalogue, is 3,187; that of works in foreign languages, 313; making a total of 4,100. The number of booksellers who furnished articles for this fair, amounts to 380, of whom there are very few who have not published at least one or two new works.

A new and much improved edition of BUSCHING'S *Geography* will shortly be published.

M. EICHORN, well known among the German literati, has published a *History of Literature* from its origin to the present time; a translation of which is preparing in London.

By a ten years comparison of the bills of mortality of Vienna, the number of deaths on an average amounts to 14,600, and among them 815 children fell victims to the small-pox every year. But since the introduction of the vaccine, no more than 161 children died of the small-pox in 1801; in 1802, only 60; in 1803, 37; and in 1804, but two children, and of these one belonged to foreign travelling parents.

PRUSSIA.

A Polish clock-maker, named MASLOUSKY, exhibited at Berlin, some months since, a new musical instrument of his invention, which he calls *Koellson*. It consists of a sound-board, on which the usual system of wires of the piano-forte is fixed. Between these wires are small wooden cylinders, which, being put into motion, communicate their vibrations to the wires. The tones are said to be so soft and enchanting, that the Harmonica cannot equal them: the forte and piano are given in every imaginable gradation, and the whole effect was no less surprising than unexpected. *Nicholson's Journal, vol. xii. p.* 143.

ITALY.

The excavations which have commenced at Pompeii, have been attended with great success. An ancient edifice was discovered in the month of March, in the presence of the queen and royal family; in which were found many cases of great beauty, a number of medals, some instruments of music; and, what is more value than all the rest, a bronze statue of Hercules killing the hind after having arrested her course, the design and composition of which groupe is admirable. Some paintings of great beauty were likewise found in this house; amongst which are Diana surprised by Actæon, said to be equal to the production of Titian. The queen has given orders to Venuti, of Rome, to execute a miniature plan of Pompeii in marble, alabaster, and metal. This artist has already finished a similar work, representing the temple of Paestum, which has been presented to her majesty.

The business of unrolling the Herculaneum MSS. at Portici, under the direction of Mr. HAYTER, and at the expence of his Royal Highness the PRINCE OF WALES, proceeds with success and rapidity. One hundred and thirty MSS. have already been opened or are unfolding, and Mr. Hayter hopes to be able to decypher the six hundred which still remain in the museum. Eleven young persons were constantly employed in unrolling the MSS. and two more in copying or drawing them. Mr. Hayter expects to find a *Menander* entire, an *Ennius*, and a *Polybius*. Seven Latin authors have passed through his hands, but so much damaged that it is impossible to unrol them; one of which appears to be written in the style and manner of Livy. Another work has been discovered of *Philodemus*, of *Phædrus*, and of *Demetrius Phalerus*; also the entire works of *Epicurus* in a good state of preservation, and a work of another Greek author *Kolotes*, whose name and philosophic works were entirely unknown.

PORTUGAL.

A *Dictionary of the Language of Angola or Bunda*, with an explanation of all the words in Portuguese, has been published at Lisbon. No dictionary of that tongue previously existed. It was printed for the benefit of the Portuguese, who have commercial relations with the settlements possessed by that country on the coast of Angola.

The university of COIMBRA was attended, last year, by 1,481 students; of whom 28 studied theology, and 537 the belles lettres.

RUSSIA.

Gen. ALEX. PALITZYN has translated into the Russian language the *Voyage of Lord* MACARTNEY *to China*, which will be accompanied with very fine plates.

An ACADEMY OF GEORGIAN LITERATURE has been opened at Teflis; under the direction of ALEXEI PETREIF, who is also conversant in the Russian language, and has made considerable progress in the fine arts. Every means is employed by the Russian government to render the Georgians acquainted with the language, and assimilated to the manners of the Russians.

The Emperor proposes to form an institution at St. Petersburgh, for the purpose of improving the Russian navy, which is to be called the MARINE MUSEUM. Lessons in all the necessary sciences will be given by a sea-officer. The institution will publish a kind of journal on every subject that concerns the marine. A library and a collection of Natural History, constantly open to the students, will be attached to the museum.

NORTH AMERICA.

SCOTT'S *Family Bible* is reprinting at Philadelphia, as are Lord TEIGNMOUTH'S *Memoirs of Sir* W. JONES. JAY'S first volume of *Sermons* has been reprinted at Boston; and SAURIN'S *Sermons*, 6 vols. at New York.

Mr. THADDEUS HARRIS has published, at Boston, the *Journal of a Tour North West of the Alleghany Mountains*, made in the spring of 1803, with original maps and views.

The legislature of South Carolina has passed a law, dividing the state into 119 school districts; to each of which they have given 100 dollars towards building a School House, and 150 dollars for the support of a Schoolmaster.

EAST INDIES.

A society is instituted at Bombay, under the name of the LITERARY SOCIETY OF BOMBAY, for the purpose of collecting useful knowledge in every branch of science, and of promoting a further investigation of the history, literature, arts, and manners of the Asiatic nations. Sir JAMES MACKINTOSH, who was chosen president, delivered an eloquent discourse, exhibiting a comprehensive view of the most suitable objects of the institution, and of the line of research which might be pursued with the best hopes of advantage.

The government gazette of Fort St. George, of December 19, 1804, contains a curious letter on vaccination, from the head Bramin to Dr. James Anderson, physician-general at Madras; which we copy for the amusement of our readers.

SIR, To Dr. James Anderson,

I beg leave to assure you that I am an eye-witness, as well as many other bramins, of that wonderful, beautiful, immortal vaccine matter discovered on the nipples and udders of some cows in England by that illustrious Dr. Jenner; whereby that loathsome, painful, and fatal small-pox has been prevented attacking persons in India as well as in England. Numbers of children and others have been inoculated by us without any injury whatever, except a small blemish or spot in the place where the matter is applied, generally on the arm.

This preserving power should be experienced not only by the honorary, but also those of the lowest cast. On which account permit me to observe, that the term *cow-pox*, advertised in our Tamul tongue by you, translated *comary*, should be altered, not to give room for the prejudices of the very common people; and it should be styled, no doubt, *a drop of nectar from the exuberant udders of the cows in England*, and not by any appellation similar to the humour discharged from the feet of diseased cattle in this country. I am, &c. &c.

Moo-pe-ral Stee-ne-va-sa-cha-ry.
Dec. 19, 1804.

Mr. GLADWIN, of Bengal, has, at length, after the laborious application of many years, and with the assistance of the most learned native oriental scholars, completed his great *Persian Dictionary*. This work contains, besides a multiplicity of words, not to be found in Richardson or Meninski, above 30,000 words, with examples taken from the best poets, philological writers, and dictionaries.

Mr. GLADWIN has also prepared for the press Illustrations of the Bostan, Beharistan, Ayar-danesh, and the Letters of Abul' fuzl, adapted to the use of the students of Fort William College; and he has begun to print the Gulistan of Sadi, in the original Persian, with a literal translation, and a complete analysis of every word, Arabic and Persian, which occurs in that celebrated work. This will form a large 4to. volume, and is printing at the Hindostanee press in Calcutta.

Mr. MACKNOCHIE, of Baly poor, near Calicut proposes publishing a large work on the *Theory and Practice of Naval Architecture*, with political and commercial strictures, on the comparative state of naval architecture in Great Britain, and

India; and a plan for improving the timber trade in India, so as to obviate the increasing scarcity in England, and render her independent of the northern nations of Europe for the means of supporting her navy.

A literary society has been lately instituted at Manilla, under the immediate protection of the Spanish government. It is the intention of this society to produce a journal every month, treating of the different branches of science useful to the Philipine Islands, in order to encourage industry.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A LETTER to a Country Gentleman, on the Subject of Methodism, confined chiefly to its Causes, Progress, and Consequences, in his own Neighbourhood. From the Clergyman of his Parish. 8vo. 1s. 6d.

The Order for the Visitation of the Sick, from the Book of Common Prayer, interspersed with Prayers, Exhortations and Interrogations from different Authors. By Richard Mant, D. D. 12mo. 2s.

A few Thoughts on the Creation, Generation, and Evolution of the Human Body and Soul; on the Spiritual and Immortal Nature of the Soul of Man, &c. 8vo. 3s. 6d.

Sermons on the Existence of the Deity, the Immortality of the Soul, the Authenticity of the Bible, and other important Subjects. By the Rev. John Adams, A. M. 8vo. 7s. 6d.

MISCELLANIES.

The Life of General Washington. Vol. IV. 4to. £1. 11s. 6d. 8vo. 10s. 6d.

A Biographical, Historical, and Chronological Dictionary, a new and enlarged Edition. By John Watkins, LL. D. 8vo. 15s.

The Botanist's Guide through England and Wales. By D. Turner, F. R. S. and L. S. &c.: and L. W. Dillwynn, F. R. S. and L. S. 2 vols. 8vo. 14s.

The Conveniences, Principles, and Method of keeping Accounts with Bankers in the Country and in London. In Two Parts. By William Lowrie. 8vo. 10s. 6d.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ; or the Diversions of Purley. Part II. By J. H. Tooke. 4to.

An Answer to Dr. Mosley, containing a Defence of Vaccination. By John Ring, Surgeon. 8vo. 6s.

Fables, Ancient and Modern, adapted for the Use of Children from three to eight Years of Age. By Edward Baldwin, [illegible] 2 vols. 12mo. 8s.

War in Disguise; or the Frauds of the Neutral Flags. 4s. 6d.

An Inquiry into the Causes of the Decline and Fall of Wealthy and Powerful Nations. Designed to shew how the Prosperity of the British Empire may be prolonged. By William Playfair. 4to. £1. 11s. 6d.

Patriotism; or the Love of our Country. An Essay illustrated by Examples from Ancient and Modern History. By William Frend. 8vo. 7s.

A Selection of Poems, designed chiefly for Schools and Young Persons. By Joseph Cottle. 4s.

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

WE should have sooner noticed the last annual report of this society, had it not been that the greatest part of the information which it contains, respecting the progress of their missions, has already been communicated to our readers. From that report, and from some recent accounts which have been received since its publication, we extract a few further particulars.

The last letters from OTAHEITE are dated in December 1801; they state the Missionaries to have remained in peace and safety since the death of their patron Pomarre in September 1803, and to have continued their labours among the natives: Some preach, while others catechise the children: the latter, it is said, are the most likely to succeed in the work of instruction. None of the supplies or letters sent out from England had reached them.

From SOUTH AFRICA accounts have lately been received, which represent Dr. Vanderkemp and his fellow-labourer, Mr. Read, as proceeding successfully at Bethelsdorp, in January last, with the work of their Mission.

Several converts are said to have been recently added to their congregation from among the Hottentots, many of whom were making great progress in learning to read and write, and in acquiring religious knowledge. A Letter from the Cape of Good Hope, dated in April, 1805, confirms this account.

The war has prevented the Society from distributing, in FRANCE, the New Testaments which they had prepared, but they are in hopes, through the intervention of some friends in Switzerland, of being enabled soon to effect their purpose.

Three Missionaries, the Rev. Mr. Vos, and Messrs. Ehrhardt and Read, landed at CEYLON, on the 25th of January last. The Governor, Mr. North, to whom they had been recommended by the Secretary of State, having read their instructions from the Missionary Society, received them kindly, and provided them lodgings. They entered forthwith on their labours. Mr. Vos was appointed Minister of the Dutch Church at Point de Galle, with liberty to exert himself in the promotion of religion in any manner which might appear expedient. Mr. Read was appointed Catechist among the Cingalese, and was learning their language. Mr. Ehrhardt continued still at Colombo. We mentioned in a former number that three Missionaries, destined to labour in the southern part of the Indian Peninsula, had arrived at TRANQUEBAR, and were studying the languages requisite for their future usefulness. A third Mission, consisting of Dr. Taylor and Mr. Loveless, has been sent to SURAT, a place which is said to contain more than 100,000 inhabitants; where religions of various descriptions are said to be freely tolerated; and where there are many persons who are already acquainted with the English language. Surat forms a convenient point of communication with the North-western parts of India, and also with Persia and Arabia. The Missionaries destined to this service reached the Cape of Good Hope in April last.

On the subject of introducing Christianity into India, the Danish Ministers at Tranquebar thus write to the society, "If the European governors and rulers of the country could be persuaded that true Christianity would render them still greater and happier than they are, and what a blessed influence the propagation of it would have on the general welfare of the nations which they govern; and especially if they would countenance it by their own example and influence, there is no doubt that the different nations would soon submit to the yoke of Christ, and shake off the miserable burden of heathenish superstition, vice, and vanity."

The society have turned their thoughts to CHINA, and have been devising a plan of an institution at Prince of Wales's Island, for the purpose of facilitating the acquisition, not only of the Chinese, but also of the Malay language. The Chinese language, it is well known, is spoken throughout an immense empire. It may not be so generally known, that the Malay nations are also very extensive and populous, filling numerous islands from the Bay of Bengal to the coast of New Guinea. Their language is said to be easily acquired. It is also a written language, so that much may be done through the medium of a printing press in aid of the labours of Missionaries.

The Society's report makes particular mention of a Mr. Frey, a converted Jew, who has begun with great zeal to call the attention of his brethren of the seed of Abraham to the Gospel of Christ. Some facts respecting him will be found in a preceding number.

The want of Missionaries is greatly lamented by the Society, there being at present only six students at their preparatory seminary at Gosport: and they earnestly call on the Christian world to encourage and stimulate persons of piety and talents to offer themselves for this service.

NORTH AMERICA.

Accounts from this country continue to represent religion as in a state of rapid progression. "Extraordinary *bodily exercises* are not so common," it is said, "as they have been." This we rejoice at, because we verily believe that in religion "*bodily exercise* profiteth little." No enlightened friend to the interests of Christ's kingdom but must regret, that "there are still some who are exercised in this way in almost every congregation, where this work has formerly prevailed."

SOCIETY FOR THE SURPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS.

A general meeting of this Society was held on the 9th of October last, when the Committee reported, that from the commencement of the Institution in 1785, the Society had afforded aid, either in books or money, to 2,451 Schools, containing 219,099 scholars; for whose use they had distributed 7,109 Bibles, 48,405 Testaments, and 211,176 Spelling Books, besides a sum of £4,147. 8s. 5d. for the payment of such teachers as could not be obtained without pecuniary remuneration. The Committee farther reported, that in conducting the various concerns of the Society, they had seen additional evidence of that demand for Sunday Schools in many remote parts of the country, of which they had repeated occasion to make mention in their former reports: and that it was with real satisfaction they had now to report, that 71 Schools had been established within the last six months (being a larger number than in any similar period since the Society was instituted); and that; within the same time, they had likewise given renewed assistance to forty-six other Schools formerly established.

MISSION SOCIETY TO AFRICA AND THE EAST.

Colchester, 28th Oct. 1805.

"Yesterday, a very excellent sermon was preached by the Rev. Basil Woodd, of Bentinck Chapel, St. Mary-le-Bone, and Chaplain to the Earl of Leicester, at the Church of the Rev. Robert Storry, of St. Peter's, Colchester, in support of the Society for Missions to Africa and the East. A collection was afterwards made to the extent of £665. 0s. 6d., of which £600. was contributed by the liberality of a family of high rank. Afterwards, in the vestry, several individuals entered their names as annual Subscribers."

BRITISH AND FOREIGN BIBLE SOCIETY.

An association has been formed for the purpose of increasing the funds of this Society, by means of the contributions of persons who, while they may be anxious to promote its excellent objects, have it not in their power, from the narrowness of their income, to become "*direct* members of the British and Foreign Bible Society." Each member of this new association is to commence with a donation of no less than two, nor more than seven shillings, and is to continue a member by the monthly payment of a sum not less than sixpence nor more than one shilling. The number of members amounts already to about ninety. Farther information respecting the plan may be obtained of Messrs. Desbois and Wheeler, Gray's-Inn Passage, Holborn.

IRELAND.

A circular letter, on the means of improving the moral and religious state of the lower orders in Ireland, has been put into our hands, from which we are induced to make a somewhat lengthened extract. We earnestly recommend the subject to the attention of our Christian readers.

"The present situation of Ireland calls loudly for the consideration and efforts of every man who is interested in the cause of religion and morals, or even who values the peace of the empire. The darkness and ignorance of the peasantry are as great as can be well imagined. Bigotry and superstition reign over them in their most sad and dangerous influence, and unless some spirited effort be made to dispel this darkness, and pour in light and information, and unless those fetters of prejudice, by which they are now fast bound, be broken; they must ever continue a prepared and powerful instrument with which the seditious within ourselves, or an active and persevering foreign enemy, may most effectually disturb the peace, and even strike at the very vitals of the empire.

"Among many plans which have been proposed for ameliorating the condition of the bulk of the Irish population, that of free and general education seems the most feasible, and at the same time the most operative; for education they so highly value, that all the power of bigotry has not prevented their sending their children to Protestant schools, even where the principles of pure religion are most carefully inculcated and taught from the Bible."—"The great obstacle is, the want of proper schoolmasters: from this cause many schools have been broken up, and many parochial schools are kept by Popish schoolmasters, or Papists pretending to be

Protestants. Most of the men now employed in the education of the lower order of the people, are of the worst, the most bigotted, and most rebellious order of men in the country. The books, also, read in the country schools, are such as must most effectually poison the minds of the children, and prepare them for every mischief, being the histories of noted Irish robbers and highwaymen; so that the conduct of schoolmasters in general, whether Protestant or Papist, has discouraged many persons from beginning plans of education for the poor, and disgusted others who had established schools, and made them relinquish every attempt to disseminate knowledge among them.

"To remove this obstacle, a plan was formed to establish a school for the education of schoolmasters."

"The clergyman who formed the plan is at present disengaged from parochial duty, and purposes, if it can be carried into effect, to give himself up to the superintendance of it. A house, forty miles from Dublin, is already built, in a good situation, where a free-school is kept, and in which there is room to lodge twenty men, who may come to be educated for masters. An agreement for the diet of each young man is made with the master of the free-school, who is a man excellently qualified, in all respects, to preside over them; but the expence of such an institution is far above what can be looked for in Ireland in its present state. Therefore, unless the friends of religion and moral order in England come forward to support it, it must drop."

"As it is not intended to admit young men under 17 or 18 years of age, who by that time may be tolerably well instructed in reading, writing, or arithmetic, two or three years will be sufficient to finish this latter part of their education,"—"which is to be completed under a master of approved character, skilled in reading, writing, and arithmetic, and, especially, well acquainted with the Bible, in which the young men are to be particularly instructed; a man, in short, whose life is governed by the precepts of the Gospel of Christ.

"In order that the young men may learn the practice of teaching, and the economy of a school, they are to be attached to a large free-school, where they are to act as assistants, that as their education is forwarded, their habits of managing and arranging may be formed."

"Masters being thus prepared and sent out through the country, the plan of education would be after a time the same through every part of the nation; the advantages would be incalculable, and the influence would in time be felt very extensively; for all ranks of people suffer from the ignorance and want of order in the peasantry and poor. From among them servants are taken, to whom generally is committed the care of children at the time when ideas are beginning to be introduced into their infant minds, which thus, it is to be feared, imbibe many hurtful notions, and scarcely any that are good. By adding likewise to this a course of books, which, without offending prejudices, should inculcate religion and morality—these books to be chosen by the committee, and given to the masters to sell cheap—the evils of the present books used would be counteracted; the cause of religion and moral order would be advanced; civilization gradually introduced; the darkness of superstition and bigotry removed; the spirit of rebellion broken; the rising generation of the peasantry, instead of being enemies, become good subjects and the strength of the empire against her enemies; and a distracted country brought to peace and social order."

SUBSCRIPTIONS are received for the above purpose by Messrs. DOWN and Co., and by Mr. SMITH, 19, Little Moorfields, from whom farther particulars may be learned.

METHODIST CONFERENCE.

The last conference was held at Sheffield in the month of July. The numbers which were then stated to be enrolled as members of the Methodist Societies, (viz. the Societies in the connection of the late Rev. John Wesley,) are as follows;

In Great Britain	101,915
In Ireland	23,321
At Gibraltar	40
In America and the West Indies, coloured persons and blacks	22,050
——— whites	102,328
Total	250,254

Fifty-eight new chapels were stated

to be building, sixteen new preachers to have been admitted, and seven preachers to have died.

THE PRESBYTERY OF EDINBURGH AND MR. LESLIE.

The mathematical chair in the University of Edinburgh having become vacant, several candidates were proposed to fill that office, and one of those, Mr. John Leslie, who had distinguished himself by an Essay on Heat, was elected by the Magistrates and Town Council, who alone possess the right of nomination. The choice of Mr. Leslie gave great offence to some of the ministers of Edinburgh. They grounded their disapprobation of the measure on a passage in a note contained in his Essay on Heat, wherein he expressed himself in very favourable terms respecting Mr. Hume's doctrine of *necessary connexion;* and they availed themselves of a clause in the charter of the university, which requires the Magistrates and Town Council to exercise their right of election, "*cum avisamento ministrorum eorum,*" in order to obstruct, if not to annul, Mr. Leslie's appointment. The atheistical tendency of the above mentioned note was their ostensible motive for this proceeding. But it has been alleged, and with some colour of truth, that there existed other, and less honourable, motives for their opposition to Mr. Leslie. He had been chosen in preference to the Rev. Mr. Macknight, one of the ministers of the city, who, as is asserted, was put forward by a number of his clerical brethren, with the view of ascertaining the practicability of uniting the professorial dignity and emolument, with a parochial charge; and thus paving the way for the succession of the other ministers of the city to the chairs which might hereafter become vacant. It is needless to point out the bad effect which the success of such a plan must have had both on the prosperity of the university, and on the interests of religion in general. This, however, though it was a good reason for rejecting Mr. Macknight's pretensions, and for opposing the secular views of the Edinburgh clergy, could be no good reason for persisting in the appointment of Mr. Leslie, if the charge preferred against him had proved on examination to be well founded.

Mr. Leslie was not apprized of the measures which the hostile clergy were about to take, till the morning of the day fixed for the meeting of the Presbytery that was to decide upon them. He immediately wrote to Dr. Hunter, the Professor of Divinity, (a gentleman every way worthy to fill that distinguished office), disclaiming the atheistical sentiments which had been imputed to him, and denying, in the most explicit manner, that he was at all chargeable with the pernicious inferences which had been drawn from his general views on the subject of cause and effect. He agreed, he said, with Mr. Hume in his premises, as many of the ablest adversaries of Hume's philosophy had done, but considered the use to which Mr. Hume had turned those premises as a gross misapplication of them, though it had not fallen within the province of a physical treatise to discuss that point; and he engaged, should a second edition of his essay be called for, to take care that no inferences should be drawn, from any thing he had said, to the prejudice of those evidences on which the truths of religion are founded. He also refers, in the course of his letter, to "the known strictness of those religious principles in which he had the happiness to be educated from his earliest years." This letter satisfied Dr. Hunter, Sir Henry Moncrieff, and, indeed, almost all the ministers in Edinburgh, who had previously been distinguished by their attachment to religion, and by their uniform zeal in promoting its interests. In the Presbytery, however, there proved to be a majority of two on the other side; and resolutions were accordingly adopted, declaratory of an intention to oppose Mr. Leslie's appointment. The matter was, at length, brought before the General Assembly of the Church of Scotland, which met on the 16th of May last, when after a long debate of two days it was decided in Mr. Leslie's favour, 96 voting for him, and 84 against him.

On a review of the whole of this transaction we feel no doubt that the decision of the Assembly was perfectly proper; and we cannot help thinking, that the conduct of those who took the lead in opposing Mr. Leslie was by no means creditable, either to their good sense, or to their Christian candour and moderation. Still we are far from being perfectly satisfied

with Mr. Leslie's explanations, or with those of his friends. We do not admit with them that Mr. Leslie was justified in not having introduced into his much agitated note, some expressions which should qualify his commendation of Hume's doctrine of cause and effect. Admitting that doctrine to be unexceptionable, we yet think that a man, whose mind was properly impressed with the importance of religious truth, and with the baleful influence of those reasonings whi[illegible] from this very d[illegible] omitted to res[illegible] as to obviate a nat[illegible] tion, respecting the real [illegible] he viewed the deductions o[illegible] sidious writer. We do not conside[r] the omission as being imprudent merely: but as indicative, without strong counter-evidence, of a blameable indifference to the interests of religious and moral truth.'

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE rapidity with which political events, the most important and extraordinary, have succeeded each other, during the course of the present month, will allow the journalist to do little more than give a hasty outline of their general course. In our last number we left an Austrian army, of 80,000 men, posted along the line which extends from Ulm to Memmingen, while Bonaparte, with the same boldness and dexterity which had before marked his character; manifesting, in the formation of his plans, the same love of heroical adventure, and using the same celerity in their execution; shewing, by his march through the Prussian territory, the same contempt of neutral rights, and accompanying their violation by the same unblushing professions of justice and moderation; had poured about 130,000 men into Bavaria, and was marching back to attack the Austrians, whom, by this bold manœuvre, he had cut off from the possibility of effecting a junction with the Russians on the Inn, or even of retreating into the Austrian dominions, without cutting their way through his troops. Though placed in such disadvantageous circumstances, it was still to have been expected that an army, so numerous and well appointed as that of Austria, would not have yielded without a desperate struggle; and that the vigour of their resistance, and the spirit and gallantry of their efforts to extricate themselves from the situation in which they were placed, would have materially crippled the future exertions of the French army, and have forced them, even if finally conquerors, to suspend their march towards Vienna till they had obtained farther succours; a delay which might eventually have turned the tide of victory. How great, however, must have been the general astonishment to behold, in the space of a few days, this immense force dissolve, as it were, by enchantment, without sustaining any signal defeat, or fighting any general battle. In not more than ten days after Bonaparte had crossed the Danube, the capitulation of Ulm, and of its garrison, was signed by General Mack, and not a vestige of an Austrian force was left in Swabia. More than one half of the Austrian army, in nearly entire and unbroken battalions, surrendered themselves prisoners of war; a considerable number was killed, wounded, or made prisoners in different affairs of posts; and the remainder, which may have amounted to from fifteen to twenty-five thousand men, effected their escape, part into the Tyrol, and part under Prince Ferdinand into Bohemia. It is difficult to conceive how all this could have been effected without treachery on the part of General Mack: and yet his voluntary return to Vienna seems inconsistent with such a supposition. One part of his conduct is altogether inexplicable. The capitulation of Ulm was signed by him on the 17th of October: it stipulated that, if no force came to his rescue before midnight on the 25th, the place and its garrison should then be put into the possession of the French. On the 19th, however, Mack was induced to sign a fresh capitulation, by which, in consequence of Bonaparte's assur-

uld come to his cified time, he Ulm on the 20th th; thus leaving the erty to advance into the dominions, and to fall on the Austro-Russian army five days sooner than they otherwise could have done it: an advantage which, in certain supposeable circumstances, might decide the issue of the war. The bulletins which Bonaparte has published of these transactions, have been framed in a very exaggerated stile, and the accounts of his marches and battles are interspersed with bitter revilings against England, and with remarks, worthy of the worst times of jacobinism, calculated to excite disaffection among the subjects of Austria and Russia.

On extinguishing the Austrian force in Swabia, Bonaparte's first policy was, as might have been expected, to tempt the Emperor of Germany to a separate peace. With that view he forwarded proposals to him by General Mack, which he backed by the march of his army towards Vienna. These insidious offers the Emperor has rejected; and, instead of sinking under his disaster, he has made an energetic appeal to the valour and loyalty of his subjects, which, we trust, will produce its proper effect in rousing them to the necessary sacrifices and exertions. Measures are said to have been taken for calling out the whole male population of the Austrian dominions capable of bearing arms, and the utmost exertions are making to strengthen the defences of Vienna; in the neighbourhood of which Bonaparte seemed to be about to concentrate the whole disposeable force of France, in order to dispute with the united forces of Austria and Russia, for the possession of the Austrian capital. He effected the passage of the Inn on the 28th, without meeting any material obstacle. Indeed, the Austro-Russian army very prudently retreated before the French, till it reached the strong position of Moelk, where it was expected to make a stand, that place being considered as the key to Vienna. This wary proceeding of the allies has disappointed Bonaparte's hope of being able to strike a similar blow to that which annihilated the army of Mack; and it is said that, having provided no magazines, the distresses of his troops have now become very urgent. Undoubtedly the farther he is drawn from his own frontier, while his enemies maintain a menacing attitude in his front, the more must his difficulties increase, and the greater must be the extent of his disasters should he sustain a reverse. There is no calculating, however, on the effects of his enterprize and resources; and we must confess that we now look towards the continent without those sanguine hopes, which we once entertained, of seeing the inordinate ambition of Bonaparte repressed, and his power circumscribed within limits consistent with the repose and independence of other nations. The cordial co-operation of Prussia in this great work might, indeed, restore a rational prospect of a favourable result; but the hitherto selfish policy of that court, and the wavering and undecided line of conduct pursued by her at this critical juncture, when decision was so peculiarly called for, justify no high expectations from her interference.

In the remarks we have now made we have limited our view to second causes. Let it not, however, be forgotten, that those second causes are no more than the instruments of the power and wisdom of the Almighty, who avails himself of the imbecility or treachery of one man, the selfish, interested views of another, and the military talents and enterprize of a third, to accomplish the purposes of his providence and grace; and who can frustrate the counsels, and blast the force, of the Emperor of the French, with the same ease with which he has already in part overthrown the hopes of Austria*. To a mind, indeed, which is disposed to anticipate evil, the wonderful successes of the French may appear most awful and alarming. Already the allied armies have retreated to ground still nearer to Vienna than that on which the French armies stood when they dictated a former peace to Austria; and even though we should suppose a second Russian army of 50,000 men to arrive in time to share in the tremendous conflict, it may be questioned whether France may not bring into the scene of action an equality, or even a superiority of numbers.

* We recommend in this view to the attentive perusal of our readers, the 8th, 10th, 36th, and 37th chapters of Isaiah.

And if we assume France to be completely victorious, where will be the security either of England or of Europe?

We would, however, ourselves by no means be understood thus to forestall evil. Let the event be what it may, it is in the hands of him "who worketh all things after the counsel of his own will," and who, by means inscrutable to us, often brings good out of evil. It may be remarked, indeed, that there are few evils either natural or moral which have not some tendency to correct themselves: otherwise there would, in this sinful and calamitous world, be no bounds to human suffering. Often, therefore, at the very moment when the heart is ready to sink with despair, hope breaks in and a new scene opens. In the present case it is clear that some good has arisen from that violation of neutral territory, to which the French have, in a great measure, owed their successes; for the King of Prussia, alarmed, perhaps, for his own safety, and disappointed at his inability to perform the promise which he had given to the North of Germany, of strictly maintaining its neutrality, has been making some warlike movements, and has issued a very complaining manifesto.

The conduct of the Prussian cabinet, at the same time, has been very enigmatical. The strong feelings of indignation which were expressed against the French Government, on the passage of their troops through the Prussian territory, notwithstanding the most explicit refusal had previously been given to the application which was made to the Court of Berlin on that subject, excited a general and apparently well-founded hope that the King of Prussia would enter vigorously into the contest. This hope seemed to gather strength from the visit of the Russian Emperor to Berlin, where he passed some days in the most cordial intercourse with his Prussian Majesty; from the march of large bodies of Prussian troops into Franconia; and from the occupancy of Hanover by a Prussian force, which took place on the 25th of October, in the name of the King of England. The meeting, however, of the two monarchs does not appear to promise any very memorable consequences. The French troops, which were left in Hanover, have thrown themselves in a body into the fortress of Hameln, and are there preparing, without molestation, for a vigorous resistance, while the Prussians, who are in quiet possession of the rest of the Electorate, have restored the old government. And as for the armies which have moved into Franconia, they are inertly waiting the issue of some proposals for a general accommodation which Count Haugwitz has been sent from Berlin to make to Bonaparte. What those proposals are it is, of course, impossible to say; but unless they have a very humiliating aspect with regard to Austria, it is scarcely to be expected that Bonaparte, flushed with his recent victories, will sheath his sword, on the reluctant menace of the King of Prussia. That monarch, indeed, may at length be induced to yield his tardy succour to the allied cause; but the opportunity which he once possessed of arresting the career of Bonaparte may then be gone for ever; and he may himself be made to rue both the displeasure which he dared to express at the aggressions of the French, and the impotent counsels which led him to adopt so indecisive a line of conduct, and thus to neglect the only means of his future security. That he did not instantly march 150 or 200,000 men against Bonaparte, and thus endeavour at once to deliver Europe, is an error greatly to be lamented, and, we fear, not easily to be retrieved.

We are unwilling to quit this part of our monthly retrospect, without adverting to the deplorable condition to which the inhabitants of those parts of Germany, that form the theatre of warlike operations, are reduced. On this afflicting subject we have been favoured with the perusal of some letters recently received from that quarter, which speak in very feeling terms of the mass of misery occasioned by the inundation of so many hostile armies. "The scarcity during the last summer," it is said, "was so great in several provinces of Germany, that many were forced to substitute bran for bread, and grass for vegetables, and some even went to those places where dead horses were thrown, and fed upon their flesh. In the northern parts the harvest has again failed. The combined calamities of war and scarcity are beyond description. There are some districts in which every thing is consumed, and we have an univer-

sal famine to fear. The vintage of this year has also failed." These letters contain likewise an affecting appeal to the liberality of Great Britain. "Perhaps," they say, "our hope of receiving some assistance from England; may not be disappointed, as it will be acknowledged that we suffer in order to avert the storm from you." "Let me therefore call upon the children of God in England to remember their suffering brethren in Germany." Such relations as these should doubtless excite in our minds feelings of lively gratitude for the immunity from similar calamities which our country has hitherto enjoyed: but they should also give birth to feelings of the deepest commiseration for our Continental brethren, many of whom, when we were threatened with invasion, earnestly interceded for us at the throne of mercy, (See vol. for 1803, p. 767), and are now enduring the severe inflictions of that scourge, which we feared had been prepared for our own punishment *.

While these important events have been passing in Germany, several partial engagements have taken place between the French and Austrian forces, which were posted on either side of the Adige in Italy. In these the latter seem to have been the greatest sufferers; but their retreat is probably more owing to the disasters which have befallen their countrymen in Swabia, and to the dread of being surrounded by the advancing army of Bonaparte, than to any decisive advantage which Massena has obtained over them. Large succours of Russians from the island of Corfu, and of English troops from Malta, were shortly expected to produce a seasonable diversion in this quarter.

The Russian and Swedish troops which were landed in Pomerania, have not yet proceeded to their final destination. They probably waited for the arrival of the troops from England, which have recently been landed in the Weser, and which would augment their force by from ten to fifteen thousand men. Another armament on a much more extensive scale is said to be in great forwardness; and the amount of British troops which will shortly be employed on the Continent, under the command, as has been reported, of the Duke of York; is estimated at 50,000 men, exclusive of a large and increasing body of Hanoverian auxiliaries.

We shall not presume to express any clear sentiment respecting the course which events are likely to take in Europe. Probably before this paper can meet the eye of the reader, much new light will be thrown on this subject. We may be allowed, however to observe, that if we may judge by the past history of the world, conquerors who proceed far from home, and think to add victory to victory, are not unlikely at length to fail, either in some bold enterprize in the field, or through some new intricacy or perplexity in their affairs. Charles XII. of Sweden, after acquiring the character of *invincible*, was reduced by the battle of Pultawa, to the condition of a fugitive in a foreign land, and fell at last by a shot from the walls of a besieged fortress. Alexander never returned to his own country, although he conquered the world. Cæsar fell as he was projecting new military expeditions, which were to occupy him for a succession of years. Julian the Apostate, in the pursuit of military renown, pushed so far into the heart of Persia, that he was unable to extricate himself from his increasing difficulties, and left his bones in that country. So true, in a great variety of instances, is that saying of the Scripture, "They that take the sword shall perish by the sword." Never perhaps was the dependence of the greatest affairs of men on those little casual circumstances, which bespeak a divine providence, more forcibly taught than at the present moment. It has been remarked by a modern historian describing one of the battles of Mahomet, that "at this time, the lance of an Arab might have changed the religion of the world." And in the days in which we live, who can say that the random shot of some ordinary musket may not completely change the state of Europe? Bonaparte, it is true, may not expose his

* We understand that in consequence of the above information, a subscription is now raising for the relief of the distressed in Germany, under the direction of a committee of respectable gentlemen, who have both undertaken to receive subscriptions, and to apportion relief. Subscriptions are also received at the banking houses of Messrs. Hoares, Fleet Street, Messrs. Down and Co., Bartholomew Lane, and Messrs. Hankey and Co., Fenchurch Street.

person in ordinary warfare, but, threatened as he is by Prussia on the one hand, and by Austria and Russia on the other, as well as by Sweden, Denmark, and Great Britain; in danger of being surrounded in his turn; occupied night and day with the affairs both of his empire and of his armies; inflamed also by an ambition which probably will encrease with his successes; and jealous, as an usurper must necessarily be, of the fame of his own commanders; being at the same time of a temper which cannot brook disappointment, and which is easily made desperate by misfortune; he must be exposed to a thousand deaths, and must purchase his present pre-eminence over his fellow creatures, at a price which few of us, if we could witness his secret anxieties and fears, would wish to pay.

EAST INDIES.

We regret to observe by the last accounts from India, that the hopes entertained of the complete restoration of peace were premature. The convention with the Rajah of Bhurtpore had indeed been ratified, but serious apprehensions are entertained of a new confederacy being excited against us by Scindia and Holkar, the latter of whom is said to have still a considerable force left. The Marquis Wellesley was expected to leave India in the month of August last.

AMERICA.

It was our intention to have introduced in this place, some remarks respecting the complaints which have lately been preferred by the American merchants against the British government, for what they term the unjust detention and condemnation of such of their ships as have been employed in transporting to Europe the produce of the French, Spanish, and Dutch colonies. These remarks, had our limits permitted us to insert them, would have been chiefly borrowed from a recent publication, entitled, "War in Disguise, or the Frauds of Neutral Flags," sold by Hatchard.

We the less regret the necessity which we are under of omitting our observations, as the work from which they were taken is accessible to such of our readers as are interested in this great national question. They will find it discussed at considerable length in the pamphlet to which we have alluded, which, independent of its claims to notice on account of the vast magnitude of the subject, we can recommend as distinguished by the novelty and importance of its statements, by its deep views of national policy, by its able and conclusive reasoning, and, above all, by its ardent zeal for the interests of morality. The facts which it brings to light are highly deserving of the utmost attention from every member of both houses of parliament, and from every merchant in the kingdom.

ST. DOMINGO.

Accounts have been received by way of America, of the death of Dessalines, the Emperor of Hayti. Christophe is said to have been appointed his successor.

GREAT BRITAIN.

After having been so long engaged in contemplating the disastrous course of events on the Continent, we turn with satisfaction to another subject which ought to excite the most devout acknowledgments in the breast of every British subject. We allude to the victory of Lord Nelson over the combined fleets of France and Spain than which the annals of modern time have not recorded a triumph more seasonable and more complete: and never, we may add, was victory announced to the public in a manner more gratifying to every religious mind.

On the 19th of last month, Lord Nelson received advice that the combined fleet, consisting of 33 sail of the line had put to sea from Cadiz. He immediately pursued them with his squadron, consisting only of 27 ships of the line, and on the 21st came up with them off Cape Trafalgar. The signal being made to attack the enemy, the order was executed with the utmost promptitude. At noon the action commenced, our ships breaking through the enemy's line, and engaging them at the very muzzles of their guns. The conflict was severe and bloody. The enemy fought with great gallantry; but "the attack on them," observes Admiral Collingwood, "was irresistible: and it pleased the Almighty Disposer of all events, to grant to his Majesty's arms a complete and glorious victory." About three in the afternoon the enemy's line gave way, when it appeared that nineteen of their ships had struck their colours, besides one

that was blown up, and all this without the loss of a single British ship. The battle was no sooner at an end than it began to blow a heavy gale of wind, which exposed the whole fleet to great danger; "but the same good providence," the Admiral piously remarks, "which aided us through such a day, preserved us in the night, by the wind shifting a few points, and drifting the ships off the land." So violent was the storm, that the Admiral feared lest he should be under the necessity of destroying the whole of his prizes, to prevent their getting on shore and falling again into the hands of the enemy.

Such a victory as this was not in any case to be atchieved without great loss. The returns have not yet been made, but it appears that Captains Duff and Cook, and many officers and men fell in the action. It must always damp the rising exultation of a considerate and feeling mind on such an occasion, to reflect, how many a widowed mother, how many a childless parent, how many an orphan child, deprived of their only stay in a rude and churlish world, have their eyes filled with tears, and their hearts torn with anguish, by the same event which has proved a nation's rescue *.

But on the present occasion, the national joy has been arrested, not by individual griefs, but by the nation's loss. About the middle of the action, a musket ball fired from the top of one of the Spanish ships, entered the left breast of the commander in chief Lord Nelson, and he soon after expired. "We have here to lament," as Admiral, now Lord Collingwood, has well expressed it, "in common with the British navy and the British nation, the loss of a Hero, whose name will be immortal, and his memory ever dear to his country." A few minutes before Lord Nelson expired, he asked how many of the enemy's ships had struck, and being answered fifteen, he gave thanks to God, and then added, "I know I am dying. I could have wished to have breathed my last on British ground: but the will of God be done." We recur also with pleasure to the pious expressions of acknowledgment contained in Lord Nelson's official dispatch after the battle of the Nile. We have been struck on this occasion with the eagerness with which all descriptions of persons, even those who are least disposed to religion, have sought out and recorded every indication of piety which had at any time been manifested by this departed Hero. It would have been a great satisfaction to our minds, had there been nothing in the life of Lord Nelson tending to weaken the favourable impressions which such circumstances are calculated to produce on the public mind. We must at the same time protest against that false tenderness for the dead, which would canonize their imperfections, and that disregard of all decorum which has led the writers of many newspapers to obtrude on the public, as grounds of admiration, those records of weakness over which a friendly hand would have drawn the veil of oblivion. Far be it from us, however, to pluck from his brow one laurel with which a nation's gratitude has adorned it. His country will long remember his gallant and patriotic atchievements; and the same page of history which records the ambition and insolence of Bonaparte will speak of the unparalleled efforts of Nelson, who, on the very day, and almost at the very hour when the usurper was avowing to the captive Austrian generals that the predominant object of his ambition was "SHIPS, COLONIES, AND COMMERCE," inflicted a blow on the French and Spanish navy, which it will take years to repair.

But we now turn to the worthy successor of Nelson. The General Orders which he issued to the fleet immediately after the victory, speak the language both of pious gratitude and humility. We give them entire.

"The Almighty God, whose arm is strength, having of his great mercy been pleased to crown the exertion of his Majesty's fleet with success, in giving them a complete victory over

* Surely every individual in the kingdom who has the means of doing it, should testify his gratitude to the brave defenders of all that is dear and valuable to us; and to that God who nerved their arms for the battle; by contributing either to the future ease and comfort of those who have been wounded, or to the alleviation of the worse griefs of those who have lost the dear relatives on whom their subsistence may have depended. A thanksgiving day has been appointed by our sovereign: *would it not be well if every congregation, which shall meet together, according to that appointment, were to be called upon by their pastors to contribute to those truly Christian objects?*

their enemies, on the 21st of this month; and that all praise and thanksgiving may be offered up to the Throne of Grace for the great benefits to our country and to mankind:

"I have thought proper that a day should be appointed of general humiliation before God, and thanksgiving for his merciful goodness, imploring forgiveness of sins, a continuation of his Divine mercy, and his constant aid to us, in the defence of our country's liberties and laws, without which the utmost efforts of man are nought, and direct therefore, that be appointed for this holy purpose."

O that there were such a heart in all who bravely stand forth to fight our battles. O that there may be such a heart in us; that we may give glory to God, as our help and our salvation in the time of trial, and humbling ourselves before him under a sense of our sins, and of his unmerited mercies, may say with lively gratitude, "What shall we render unto the Lord for all the benefits which he hath done unto us!"

His Majesty has been pleased to appoint Thursday, the 5th of December, as a day of national humiliation and thanksgiving for this signal victory. We earnestly pray, that it may be observed in the same spirit which appears to have dictated the above order. Let the example of our brave commanders prevent our extolling their valour, while the great author of our success is forgotten. Let us testify our joy, not by disorder and intemperance, not by levity and riot, but by loosing the bands of wickedness, by undoing the heavy burdens, by letting the oppressed go free, by breaking every yoke, by dealing our bread to the hungry, by bringing the poor that are cast out to our house, and by covering the naked with a garment. While we rejoice let us rejoice with trembling. Let us not forget the load of guilt which lies upon us as a nation, and which will only be aggravated, if it continue unrepented of and unforsaken, by the abuse of our present mercies.

Before we quit this subject, we think it due to that venerable person who presides at our board of admiralty, to state, that to his activity and prudence, no small share of praise, on account of this victory, is generally ascribed. Lord Barham, however, will cordially unite with Lord Collingwood in giving God the glory. May every seaman in the British fleet, under such auspices, learn to unite the voice of thanksgiving with the shout of victory; and may the whole country catch the flame of piety which it seems to have been the object of our gallant admiral to excite.

Since the splendid victory was atchieved which has just been recorded, another signal triumph has been obtained over the enemy at sea. Four ships of the French line which had fled, unhurt, from the battle of Trafalgar, and which were endeavouring to gain a French port, were met off Ferrol, on the 3d of November, by a squadron under the command of Sir Richard Strachan, which had been sent to intercept the return of the Rochefort squadron. The force of these hostile squadrons was nearly equal. The battle was therefore very severe, but in about three hours and a half it terminated in the surrender of all the enemy's ships. Such was the execution done by our fire, that out of the twelve masts belonging to the enemy's squadron at the beginning of the action, only two were standing at its close. Our loss was 24 men killed and 111 wounded. We were happy to observe the brave officer who commanded on this occasion, following the example of his superiors, and ordering thanksgivings to the Almighty to be offered up, by those under his command, immediately after the victory had been gained.

Immense preparations were made for an attack on Boulogne, under the directions of that intrepid officer, Sir Sydney Smith; and the attack had already commenced on the night of the 23d, with a very encouraging prospect of success, when a gale of wind came on with such violence, as to render it wholly impracticable to proceed. We do not pretend to be acquainted with the exact means of destruction which were to have been employed on this occasion; but if they were such, as have been described by our Newspaper writers, we exceedingly question the propriety of their use.

Parliament stands prorogued to the 7th day of January, when it is expected to meet for the dispatch of business.

POSTSCRIPT. 28 Nov.

Since the above went to press, farther accounts have been received from our gallant Admiral Lord Collingwood; by which it appears that, contrary to expectation, he had saved four of the prizes (one French and three Spanish) taken in the glorious action of the 21st of October. The rest were either wrecked or sunk. The total loss to the enemy on this occasion has been 20 sail of the line, exclusive of the four taken by Sir R. Strachan, and the two taken by Sir R. Calder. Our loss is ascertained to be 22 officers, 15 petty officers, and 387 seamen and marines killed; and 41 officers, 57 petty officers, and 1,066 seamen and marines wounded. Lord Collingwood had sent all the wounded Spaniards ashore, on a promise of their not serving till exchanged.—Spain resounds with expressions of gratitude.—Admiral Villeneuve is arrived in this country.

THERE IS REASON TO FEAR THAT VIENNA IS IN POSSESSION OF THE FRENCH.

DEATHS.

In St. Mary's Square, Birmingham, in her 78th year, Mrs. Osborne, relict of the late Samuel Osborne, Esq. of Sutton, in Warwickshire. Though for many years she has moved in an humble sphere, yet she possessed an understanding and accomplishments which would have filled a higher rank with dignity, and she united to these qualities the serenity and worth of a Christian, which through life rendered her beloved and respected by all who knew her, and truly lamented in her death.

Aged 42, the Rev. DANIEL BAYLEY B. D. fellow and dean of St. John's College, Cambridge, and vicar of Madingley, in Cambridgeshire. He was seized with a fit of apoplexy about eight the preceding night, and died at four this afternoon.

At the Manse of Buchanan, in Scotland, in the 82d year of his age, and the 19th of his ministry, the Rev. DAVID MACGIBBON, minister of that parish.

Rev. DANIEL GACHES, vicar of Wootten Waven.

ANSWERS TO CORRESPONDENTS.

IGNOTUS will be attended to.

We are greatly obliged to TIMOTHEUS for his friendly communications. As for the minister who took the pains to intimate, from the pulpit of H——— Chapel, his serious concern respecting the principles and tendency of Peter O'Leary's Letter in our Number for August, and his sorrow and surprise at its Publication in the Christian Observer; and to caution his hearers against a work which could admit papers of so dangerous, if not blasphemous a description; we are forced to conclude, that he must either be very slow of comprehension, or that he is conscious of having himself been guilty, perhaps to an excessive degree, of the fault which Peter O'Leary's Letter is calculated to expose. We know not whether this be the same gentleman who was violently offended, perhaps from a similar cause, with the exhibition which a Lady of the name of *Theodosia* made of herself in a former volume of our work. If any fresh proof were wanting to convince us of the mischievous prevalence of the evil of forced and fanciful interpretations of scripture, it would be the offence which has been taken at an attempt to point out the unscriptural purposes to which such a mode of interpretation may be applied. Those who have taken the offence, we clearly think, are bound to shew, in their own justification, that that interpretation of the parable of the good Samaritan, to which they cling with so fond an affection, has a better foundation in reason and *scripture*, than that proposed by Peter O'Leary. Both Theodosia and Peter O'Leary proceed on the same principle of employing the fancy as the interpreter of scripture, but we are clearly of opinion, that, as a work of fancy, Peter O'Leary's application of the passage, has more merit than Theodosia's.

O.'s paper will be made use of; as will that of A TRUE CHURCHMAN.

A MEMBER OF THE CHURCH OF ENGLAND; A. SUTHRON; B. T.; P. M; and S. F. N. will probably appear in our next.

J. L.; CONCORDIA; SOPATER; H. G.; P. N.; BOETHOS; S. F.; and J. K. L.; are under consideration.

ERRATA.

In the last Number, p. 612, col. 1, line 11, for *Bemlio* read *Bembo*.

p. 614, col. 1, note, line 9, from bottom, for *At* read *Previously to*.

p. 615, col. 1, line 14, for *abridgement* read *abridgements*.

p. 617, col. 1, line 29, after *seen*, to be placed the mark of the end of a quotation.

p. 629—638, throughout the Review, for *Mr. Jamieson* read *Dr. Jamieson*.

In the last Number, p. 668, col. 1, line 5, for *expreis* read *expect*.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

SKETCHES OF THE REFORMATION, NO. VIII.

IN the two preceding Sketches I gave a concise view of the manner in which our first Reformers were accustomed to express themselves, when led to touch on those doctrines of Predestination and Election, which have of late been so violently agitated amongst us. My end in doing so, was not to induce your readers to embrace any particular set of opinions, on these mysterious and inscrutable subjects; but to abate, if possible, the unchristian violence of those antipathies, which, in the present day, are apt to be indulged against every individual, who, I will not say, is a Calvinist, but who is even unwilling to admit in argument, absurd and preposterous as that admission may be, that the framers of our articles actually intended to exclude from the pale of the Church persons whose sentiments are, in however moderate a degree, what may be termed Calvinistic. It was in the year 1562, that the articles were established in their present form as the standard of our faith. It was in 1565, only three years from that time, that our ecclesiastical rulers began to prepare that translation of the Scriptures, and those notes upon them, which are generally known by the name of the *Bishop's Bible**. These notes, therefore, some of which are inserted in your number for October, may be fairly regarded as explanatory of the sense in which the articles were understood, by those at least, who had been engaged in revising them. No candid controvertist will argue that, in these notes, our reformers may have expressed themselves, in a way that did not appear to them fully to harmonize with the spirit, and tenor, of those articles, which they had so recently revised, so solemnly subscribed, and so authoritatively imposed on others. If this reasoning be at all conclusive, then, I apprehend that such writers as Dr. Kipling, Mr. Daubeny, the Anti-jacobin Reviewers, &c. &c. are reduced to this formidable dilemma:—they must either affirm, as they probably will, that the notes to the Bishop's Bible, quoted in my last Sketch, are not Calvinistic; in which case they will exculpate from the invidious imputation of Calvinism all those divines, whose expressions, respecting Predestination and Election, will be found not to have calvinistically transgressed the measure of these annotations; and then few, if any, will be left to labour under the guilt of such transgression:—or they must grant that the notes in question are Calvinistic; and this concession will at once vindicate even avowed Calvinists from those charges of heresy and schism, which, on the ground of their Calvinism, have been preferred against them.

But while I put in this plea for peace and charity, I think it due to myself, no less than to the interests of evangelical truth, to state, that I regard the points involved in the Calvinistic controversy as in themselves extremely unimportant, and as in no degree necessarily connected with the faith and the hope of the Gospel. Nor should I have said so much respecting them, but with the view of rescuing from unmerited obloquy, a body of men, who, even if they should be allowed in a few cases to attach an undue importance to some merely speculative opinions, yet will be found in THAT DAY to have been the "salt of the earth;"—the honoured instruments of maintaining the interests of truth and righteousness, in a profane and irreligious age.

* See for a succinct history of this Bible, the Christian Observer for October.

I now gladly turn to the consideration of doctrines which, in my estimation, are far more important and interesting; because they are not only clearly revealed in Scripture, but are intimately and inseparably connected with the rise and progress of religion in the soul. The doctrines to which I allude are those of the corruption of human nature, commonly called original sin; the method of a sinner's justification before God; the nature and effects of true Christian faith; and the work of the Holy Spirit in enlightening and purifying the heart. To the sentiments which were entertained, on these fundamental points of Christianity, by our first reformers, some material evidence has already been adduced in the course of these Sketches. I mean to employ the present paper in submitting to your readers such farther testimony to the same effect, as the marginal notes to the *Bishop's Bible* may furnish. This I shall proceed to do without farther preface.

I. ORIGINAL SIN.

Gen. i. 26. "Man is created like unto God in perfect nature, which by sin he afterwards corrupted."

Gen. viii. 21. "We are born the children of God's wrath."

Exod. xix. 10. "Being naturally unclean, we must be first sanctified, ere God's word can be rooted in us."

Eccles. i. 15. "Man is not able of his own power to reform what is amiss, and to rise up from sin, nor to know his imperfection and weakness to do any thing that is good without the grace of God."

Rom. i. 18. "In the sight of God all men are godless, sinners, and the children of wrath; and when they know any thing of God, yet they be naught, because they neither thank him nor serve him, and therefore plagues are poured upon them from heaven."

Ephes. ii. 3. *And were by nature the children of wrath**; "not by creation but by Adam's transgression, and so by birth."

* Wherever I have occasion in this paper, for the sake of clearness, to quote the text as well as the note, the former is uniformly and exclusively printed in the Italic character.

II. JUSTIFICATION.

Deuteron. vi. 25. "No man can perfectly fulfil the law: therefore we must have recourse to Christ by faith, in whom we are reputed just."

Rom. iii. Contents. "All are justified by grace through faith and not through works."

Rom. iii. 20. *By the deeds of the law there shall no flesh be justified in his sight.* "He includeth here the whole law, both the ceremonial and moral, whose works cannot justify, because they be imperfect in all men."

Rom. iii. 25. "Whereas we were sometime bond slaves to sin, God made his only son Christ Jesus a sacrifice for our sins, to reconcile us again, by faith, into God's favour."

Rom. iii. 30. "The Jews and the Gentiles are both justified by one means, which is by faith."

Rom. iv. Contents. "Justification is the free gift of God."

Rom. iv. 5. *To him that worketh not,* "that is, which meaneth not to obtain salvation through worthiness of his works," *but believeth on him that justifieth the ungodly,* ("God is said to justify the ungodly because he pardoneth his sin, and of a wicked man maketh him good,") *his faith is counted for righteousness.*

Rom. vi. Contents. "Newness of life followeth justification."

Rom. ix. 33. "Christ doth justify us by faith without works, which thing the Jews and justiciaries cannot believe; therefore they stumble at Christ and are offended with him."

Rom. x. 4. "Christ hath fulfilled the whole law, and therefore whosoever believeth in him is counted just before God, as well as if he had fulfilled the whole law himself."

Gal. ii. Contents. "The principal scope" (of this chapter) "is to prove that justification only cometh of the grace of God by faith in Jesus Christ, and not by the works of the law."

Gal. iii. Contents. The Apostle, "proveth by divers reasons that justification is by faith."

Gal. iii. 10. *For as many as are of the deeds of the law,* i. e. "which think to be justified by them," *are under the curse.*

III. TRUE FAITH AND ITS FRUITS.

Deuter. i. 30. "True holiness, and that which God approveth, is to re-

nounce our own strength and to repose ourselves wholly on him, walking constantly in the vocation to which he hath called us."

Rom. v. 1. "By peace, which is the fruit of faith, is meant the incredible and most constant joy of mind, our conscience being quiet, and established in God's grace."

Rom, x. 2. "No zeal, nor no good intent can be acceptable to God, but only that which is grounded upon faith, and the knowledge of God."

Rom. xii. 1. "Christians should exhibit their own lively bodies for a sacrifice to God in mortifying their carnal lusts, and framing themselves by faith to godliness and charity."

Rom. xiv. 23. *Whatsoever is not of faith is sin.* "This sentence both Augustine and Origin do take to be generally meant of all men's works whatsoever they be, which proceed not of a right conscience, and an undoubted faith grounded upon the Word of God."

Philip. ii. 12. "Our health [salvation] hangeth not on our works; and yet are they said to work out their health who do run in the race of justice [righteousness]: for although we be saved freely in Christ by faith, yet must we walk in the way of justice unto our health."

1 Tim. i. 5. "St. Paul sheweth that the end of God's law is love, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the Word of God."

James ii. Contents. "He forbiddeth to have any respect of persons, but to regard the poor as well as the rich, to be loving and merciful, and not to boast of faith where no deeds are; for it is but a dead faith, where good works follow not."

2 Pet. i. Contents. "Forasmuch as the power of God hath gotten them all things pertaining unto life, he exhorteth them to flee the corruption of worldly lusts, to make their calling sure with good works, and fruits of faith."

1 John ii. 3. *And hereby we are sure that we know him,* ("that is, by faith, and so obey him, for knowledge cannot be without obedience,") *if we keep his commandments.*

1 John iii. 14. "This love" (of the brethren) "is the special fruit of our faith, and a certain sign of our regeneration."

IV. WORK OF THE HOLY SPIRIT.

Levit. vi. 13. "Christ by his death and passion purifieth sinners and consumeth all sins, and by his Holy Spirit heateth and warmeth all the faithful."

Dan. iv. 29. "It is not in man to convert to God except his spirit move him."

Rom. vii. 4. "For Christ's sake the Holy Ghost is given to all believers, whereby the power of sin is in us daily weakened."

Rom. viii. 10. "Albeit we have a body which is dead to all goodness, by reason of sin which so strongly reigneth in us, yet when we are grafted in Christ, his spirit of life giveth us life, and justifieth us."

Rom. viii. 26, "The right form and affection of prayer cometh by the Holy Ghost, who maketh intercession for us; not that he prayeth and mourneth, but that he so stirreth our hearts that we lift them up to heaven earnestly and fervently, which is the true prayer."

1 Cor. iii. 1. "Being ingrafted in Christ by faith, we begin to move by his spirit."

2 Cor. i. Contents. "The immutable truth of the Gospel is grounded on Christ, and sealed in our hearts by the Holy Ghost."

1 John ii. 27. "Christ communicateth himself unto you, and teacheth you by the Holy Ghost and his ministers."

V. GOOD WORKS.

Gen. xxvi. 5. "Abraham's obedience caused not God's promise to be sure, but God's free mercy."

Deut. xxx. 15. "He sheweth that obedience to God's word bringeth life, and disobedience bringeth death."

Solomon's Song viii. 12. "Life everlasting is obtained by the grace of God and not by our merits."

Ezek. xxxiii. 31. "We ought to hear God's word with such zeal and affection, that we should not only delight therein to hear it preached; but also, in all points, obey it: else we abuse the word to our own condemnation."

1 Tim. iv. 16. "Thou shalt faithfully do thy duty, which is an assurance of thy salvation."

While the Bible lies open before me, I beg to make a few more extracts, which the intelligent reader will immediately perceive to have a

direct bearing on points, that have recently given rise to much vain and unprofitable contention.

Exod. xii. 7. "The Church is distinguished from the synagogue of the unfaithful, by the Word of God, and by the sacraments."

Eph. v. 26. "Baptism is a token that God hath consecrated the Church to himself, and made it holy by his word, that is, his promise of free justification in Christ."

Tit. iii. 5. "Baptism is a sign of our regeneration, which is wrought by the Holy Ghost*."

I leave these extracts to the judgment of the intelligent reader, who, while he will search them in vain for many of those dogmas, which make so conspicuous a figure in some modern treatises, such as the natural rectitude of the human heart; the concurrence of good works with faith in the office of justifying; the identity of baptism and justification, &c. &c.; will not fail to perceive, that whatever charges of impiety and blasphemy, of licentiousness, enthusiasm, or error, may fairly be preferred against the doctrines of the innate depravity of man; justification by faith; the inseparable connection between justifying faith and holy obedience; the necessity of the renewing and sanctifying grace of the Holy Spirit,—of spiritual as well as baptismal regeneration,—of a vital union to Christ, as well as of admission into his visible Church; will attach to the annotators on the Bishop's Bible, with at least as much force as to any writers or preachers of the present day.

Q.

* I have lately heard it maintained, even by persons of some consideration as religious characters, that the Scriptures sanction, in certain cases of extreme necessity, as they are termed, prevarication and deceit; and this opinion they fortify by scriptural examples, and among the rest by those of Joseph and the Egyptian midwives. An extract or two will shew us what our first reformers would have thought of such specious sophistry.

Gen. xlii. 7. Joseph *made himself strange unto them.* "This dissimulation we must not take for an example."

Exod. i. 20. *And God dealt well therefore with the midwives.* "He rewarded their constancy and not their lying."

To the Editor of the Christian Observer.

Before this paper can reach the eye of your readers, one year will have closed upon us, and another will have begun its round. No season, as it appears to me, can be more proper than this, not only for taking a review of the outward events of the past year, but for ascertaining the state of our souls before God. It is our duty, indeed, to pay a daily attention to our hearts; as the seaman, when carrying his ship from one part of the world to another, makes a daily observation of his course. But like him we should, at stated periods, review the whole of our course, that we may be able to judge more exactly of our Christian progress—whether, in the first place, we are treading in that narrow path which *leadeth unto life;* and in the next, whether we advance in it as rapidly as we ought. Indeed, if it should be found, on examination, that we have not *grown in grace*, that we have experienced no improvement in our religious state during the last year, we shall have some ground for suspecting that we have no religion at all. The state of a Christian is a state of warfare, in which he ought to be continually employed in contending, under the captain of his salvation, against the world, the flesh, and the devil. If we have gained no fresh conquests over these enemies, it is a melancholy proof that we have not been doing our duty. If our faith, our hope, and our love to Christ, have not increased, it is a proof that these graces have been but feebly exercised, and that we have been lukewarm in our Saviour's service. But that I may not waste too much of your valuable room in reflections of a general nature, permit me to suggest some questions, which each person, who reads this paper, will do well, as he proceeds, to put to his own heart, with solemnity, as in the sight of the all-seeing God.

SUBJECTS OF SELF-EXAMINATION.

Have I, during the year that is past, regarded the favour and everlasting enjoyment of God as the great end of all my schemes, and have I laboured to maintain a constant reference to him in all the actions of my life?

Have I, in pursuing that end, placed my whole reliance on Jesus Christ;

regarding his obedience, sacrifice, mediation, and intercession, as the only ground on which I could hope to obtain the pardon of my sin, peace with God, the sanctifying influence of the Holy Spirit, or any other spiritual blessing?

Have I kept continually in mind the indispensable obligation I am under to walk in the steps of Christ, and to be holy as he is holy, if I would enter into heaven; and have I been constantly and earnestly engaged in prayer to God for his Holy Spirit, in the firm belief that by him alone can I be enabled to fulfil that obligation?

Have I been employed in cultivating an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it?

Has it been my study to appear well, not so much in the sight of men as in that of God? And to that end have I been particularly on my guard against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I perceived these to be my only motives, and endeavouring by prayer to overcome them when I perceived them to mix with such as were more pure?

Have I been in the habit of considering love to God, and zeal for his glory, as my highest duties? Has it been my daily labour to improve in these divine affections? And have I judged of my progress in them, not by transient fervours of the mind, but by my habitual temper, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all the dispensations of the Almighty, and by the love, the humility, and the meekness, which I have been enabled to exercise to all around me?

Can I say of myself that I have lived a life of dependance on Christ, and of faith in his word; and that I have made that word the exclusive measure of my belief and practice?

Has it been my particular study to restrain all wanderings of the mind in the public and private exercises of divine worship, and to guard also against the evils of vanity and formality in worshipping God?

Have I banished as much as possible vain and worldly conversation from my lips, and vain and worldly thoughts from my mind, on the Lord's Day, and have I taken delight in its appropriate duties?

Have I been careful so to arrange my business, and my domestic concerns, that neither I myself, nor any of my family, nor any one employed by me, may experience any unnecessary hindrance to a regular attendance on the public worship of God, or be deprived of the time which is requisite for duly hallowing the sabbath?

Have I been particularly studious to guard against the intrusion of impure thoughts; turning away mine eyes from whatever might excite them, shutting my ears against polluting conversation, and restraining my tongue from every licentious word?

Have I been vigilant in repressing equally every rising of covetous desire, and every tendency to improper expence or the careless profusion of any of the gifts of God?

Have I regarded myself in the light merely of a steward of the bounties of Providence; and have I sought out proper objects with whom to share them? Remembering that to God I must account for the employment of all his gifts, let me now enquire whether in the last year my heart has devised, and my hand has executed, liberal things? What proportion of my gains have I given to God? Is it a sufficient proportion? Might it not have been enlarged by the abridgment of vain and superfluous expences?

Have the temporal, but especially the spiritual, miseries of my fellow-creatures excited any serious concern in my mind, or led me to join in plans for their relief?

Have I been careful to improve my time, that invaluable talent; redeeming it from unnecessary sleep, and from frivolous conversation and pursuits; resisting every temptation to procrastination and sloth; applying myself with activity to the business of the present day or hour; and always exercising a self-denying attention to what is my proper work?

Have I kept truth inviolate in the smallest, as well as in the greatest, matters; even in cases where my worldly interest, or my worldly credit, might seem to be at stake?

Have I conducted my worldly affairs with strict uprightness and fidelity, as in the sight of God; not con-

cealing from others that which they ought to know, or taking advantage in any degree of their ignorance or dependence?

Have I been careful to look up to God for his blessing on all my undertakings, avoiding every pursuit, whether of pleasure or business, in which I could not freely implore him to prosper my way?

Have I cultivated a teachable spirit? Have I been open to conviction, and been ready to receive reproof meekly and thankfully?

When engaged in dispute, have I been apt to indulge any supercilliousness in look or manner, any sourness of mind, any impatience of contradiction; or have I been in the habit of listening, with patience and kindness, to the arguments and reasonings of others, however absurd and impertinent they may have appeared to be?

In my domestic relations especially, have I borne contradiction, or dissent, with kindness and good humour; or have I been apt to shew impatience on any symptom of a difference in opinion?

Have I cherished a temper of benignity towards all around me; carefully attending to the duty of Christian courtesy, to the outward expression of love and kindness; and avoiding every thing, whether peevishness and ill humour, or coldness and neglect, which might unnecessarily wound the feelings of others?

Have I watched against all hastiness of spirit towards inferiors, and especially towards those who depend on me, or need my help; and have I been ready to listen cheerfully to their representations, and to shew them all the kindness in my power, consistently with my other duties?

Have I allowed the ill conduct of others to lessen my kindness and good will to them, or to irritate me to return evil for evil?

In reproving servants, have I been careful to avoid harshness? and has my general conduct towards them proved, that I am really anxious to promote their everlasting interests?

Have I been apt to indulge passion or peevishness towards my children? Have I watched over them as one who must give an account of them to God; being prevented neither by false tenderness, nor indolence, from duly correcting their faults?

Have I exerted myself, as much as I might have done, in leading my children, my servants, and all over whom I have any influence, to God?

Have I been sufficiently on my guard against all excess in eating or drinking, or in any other kind of bodily indulgence?

Have I been punctual in devoting a part of every day to those great concerns which lie between God and my soul?

Have I been in the daily habit of reading the Word of God with meditation and prayer?

How has the duty of secret prayer been performed?

Have I every day made those graces of the christian temper, in which I know myself to be defective, the subject of special and earnest supplication at the throne of grace?

Have I been accustomed to retrace the innumerable instances of God's providential goodness to me, and to adore him on account of them?

Has my mind been properly affected with the blessings of redemption, and in the contemplation of them have I been willing to devote myself entirely to the service of my Redemer?

Have I been in the daily practice of calling to mind my innumerable offences against God, and improving the recollection of them as an incitement to greater watchfulness, circumspection, and self-denial?

Have I daily engaged in the work of self-examination, and has that duty been faithfully and diligently performed?

Have I anxiously studied to reform what I have found to be amiss; and has the discovery of my failures led me more deeply to repent of sin, more highly to value the love of my crucified Redeemer, more implicitly to rely on his atoning merits for pardon and acceptance, and on the grace of the Holy Spirit, for victory over sin, and advancement in holiness?

Have I, on the whole, been advancing in my spiritual course during the last year?

Many of your readers will recognize in these questions the resolutions of Q. F., contained in your Volume for 1802, p. 156. Indeed I hope that Q. F. will pardon the liberty I have taken with them; but it appeared to me that I could do nothing which was better adapted to the end I had

in view, than to throw into the form of question the pious resolutions of your correspondent. I trust their utility will not be diminished by their being presented to your readers in this new form, a form undoubtedly in which Q. F. intended they should be applied to the conscience of each individual; but which, to my knowledge, was scarcely thought of by many who not only read but professed to admire them. Let me intreat them not to turn aside the inquiry a second time; but to enter upon it with a cordial desire to become acquainted with their real state. And may the Holy Spirit lead them to such an intimate knowledge of their own hearts and of the demands of God's holy law, as shall endear to them the love of Christ; and lead them earnestly to apply to him for pardoning and sanctifying grace. Your's,

P. W.

To the Editor of the Christian Observer.

In my former paper, I troubled you with a description of several kinds of false and defective morality. I now advance to the definition of that morality which is truly scriptural; and, in doing this, I am not afraid of too much exalting my subject. Morality, it must be admitted, is not a scriptural expression. It is nevertheless a word which may properly be resorted to, in order to denote general holiness, or the practical part of true religion; and it also may imply the whole moral demands of that law of God, which requires a sinless obedience. It has happened indeed that the word *moral*, and also the terms *law* and *lawful* or *legal*, have gone almost out of use in some quarters, except when they are employed in an unfavourable sense. We know, however, from supreme authority, that it is only "when the wicked man turneth from the error of his ways, and *doeth* that which is *lawful* and right," that "he shall save his soul alive." An eminent writer of our own Church, who was a strenuous asserter of the doctrine of justification by faith, and who has also well deserved that title of "the judicious," which he has obtained, has treated largely of *law* in general, and he labours to recommend and exalt it, not to disparage and degrade it. "Of law," says this great author, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." (Hooker's Eccles. Pol.)

Obedience to some moral law is so clearly conducive to the peace and happiness of the world, that respect seems due to those philosophers and moralists who have laboured, even with imperfect success, to lay down the rules of duty. They have pursued a good object, although they may have in a great measure failed in attaining it. Still higher praise belongs to the few distinguished legislators, who have been able to reduce savage man into subjection to the laws of civil society; who have known how to melt into one common will, the separate and independent wills of multitudes of human beings; and have endeavoured to convert into national honour, and wisdom, and strength, the pride, the craft, and the violence, of insulated individuals.

Moses was a lawgiver. Some unbelievers have acknowledged him in this character, and have pronounced him therefore one of the greatest of mankind. Let us not forget that he was a person of extraordinary meekness, and that his qualification for ruling over others consisted much in the power of governing himself.

God himself, indeed, was the lawgiver of the Jews; Moses being his vicegerent. How are our ideas of law elevated, by thus contemplating the great Jehovah in the character of a legislator, promulgating laws which were at once moral, political, and ceremonial, for the government of that favoured people. "He gave them his statutes and his judgments, which if a man do, he shall live in them."

Christ is often celebrated in holy writ as a king or lawgiver. He is that "king" whom "God hath set upon his holy hill of Sion," and under his administration the same divine law, which had been delivered to the Jews in tables of Stone, was to be written in the fleshly tables of the heart. * *

The *moral* part of this law of God is commonly considered as comprised in the ten commandments, and these ten have been divided into two by Jesus Christ. "On these *two* commandments," said he, meaning the commandment to love God which is the sum of the first table, and the commandment to love our neighbour which is the sum of the second, "hang all the law and the prophets." (Matt. xxii. 36.)

The Apostles, in exact conformity with their master, frequently taught that love to God, and love to man, constitute the sum of true morality or holiness; since there is no commandment which love will not dispose us to fulfil. "Therefore love is the fulfilling of the law." (Rom. xiii. 9. &c.) "Now the end of the commandment is charity (or love) out of a pure heart, and of a good conscience, and of faith unfeigned."

How superior to every scheme of the philosophers is that system of the Scriptures, which has thus laid down the principle of love as the root of all morality. "Love is of God,"—"God is love, whoso dwelleth in love dwelleth in God, and God in him."—"By this shall all men know that ye are my disciples, if ye have love one to another."—"Charity" or love is exalted in the New Testament above all gifts, and even above all other graces. "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

But it may be said, since love in the heart is the true principle of evangelical obedience, may not a warm feeling of love stand in the place of an exact attention to the law as a rule of life? Did not Christ, indeed, come to abrogate the law of Moses; and is not every believer in Christ freed from it?

Jesus Christ, when he was on earth, perceiving that an opinion not very unlike to this had gone forth, expressed himself in the following manner on the subject. "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil." As if he had said, you imagine that whatsoever Moses and the prophets have taught, is represented by me as having no longer any force or obligation: and that the commandments of Moses, the lawgiver, are repealed because I, the Messiah, am come. Far from it. "I come not to destroy the law and the prophets," but for the very contrary purpose, "to fulfil them;" to fulfil all that has been prefigured in types, or declared in prophecy, concerning me; as well as to pay a complete obedience to all the commandments. And since thus to do the utmost honour to the divine law is the very purpose of my coming, I further declare to you that the respect to this law, which my followers shall manifest, both in word and deed, shall constitute the test of their discipleship; insomuch, that according to the precise measure of their obedience, shall their rank be estimated in that kingdom which I am about to establish: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:" He shall take the lowest place in my Church. "But whosoever shall do and teach them, the same, shall be called great in the kingdom of heaven."

When we assume, that the principle of love in our hearts may supersede a careful attention either to the dictates of the law, or to the moral precepts of the Gospel, we are certainly deceived. True love will manifest itself by the performance of those acts, which he whom we love has prescribed to us. It will make us anxious to know all the particulars of his will, and dispose us to meditate upon his precepts. "This is the love of God that we keep his commandments." The commandments of God, indeed, rise high in their demands; but our approbation of them, even in their utmost extent, will be one test of the reality of our affection. It has been affirmed of some of the more ordinary duties of morality, that they are too low for some generous and ardent spirits. Justice, for example, has on this ground been degraded, and generosity pronounced superior to it. Now the precepts of the Bible are sufficiently exalted to engage the noblest feelings of the soul. The Scriptures demand of us not justice only, according to men's ordinary conception of that virtue, but generosity in its most extensive and lofty sense. They require, that actuated

by love to our Creator and Redeemer, we should err, according to the world's estimate of things, on the side of a too free and liberal service; that we should carry every virtue to a height which ordinary men will deem excessive and romantic; that we should exercise a degree of patience, forbearance, and forgiveness, which will by no means be approved of by the world; and that we should practise what many will not fail to deem a much too forward and enlarged benevolence. They suggest that we should be more ready to confer favours, than importunate men are to apply for them; more prompt to forgive injuries, than violent men are to inflict them; more willing to bestow our property than unjust men are to spoil us of it;—That if any man compel us to go with him a mile, we should go with him twain. That if any one smite us on the right cheek, we should turn to him the other also, and if any one take away our coat, he should have our cloak also. Mat. v. 39—41.

Scriptural morality, it has already been intimated, carries every virtue to a much higher point, than the morality of the world. As in the days of Christ, it was necessary to the character of a true disciple, that his righteousness should exceed that of the Scribes and Pharisees, (the men at that time in the highest repute for goodness); so now it is requisite, that the virtue of every real Christian should transcend that of the most moral of the unbelievers. Are some of these, fair and honest in their dealings? The Christian, as was just remarked, must be more than honest, he must be beneficent. Are some of them beneficent? He must be very large in his beneficence. Do some of them give freely out of their abundance? The Christian must impart freely, though he should have a scanty income. He must even "work with his hands the thing which is good, that he may have to give to him that needeth?" Do men of the world shew gratitude to their benefactors? Do they love their friends and do good to them? "But I say unto you," says Christ, "love your enemies. Do good to them that hate you, and pray for them that despitefully use you and persecute you." Are unbelievers occasionally candid? The Christian must be not candid only, but forgiving also. He must freely pardon the offences against himself which he plainly sees, knowing that "if he forgives not men their trespasses, neither will his heavenly father forgive him." Are there unbelievers who keep their bodies under some degree of subjection, and whose conversation is usually decorous? The Christian not only "lets no corrupt communication proceed out of his mouth," but he also "speaks that which is good to the use of edifying, that it may minister grace to the hearers." Do some unbelievers support adversity with fortitude? The Christian bears it, not with fortitude only, but with pious resignation. He views in it the hand of his heavenly father. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He can even rejoice in tribulation. "My brethren, count it all joy when ye fall into divers temptations. "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Are there many infidels, sceptics, and worldly men, who would, on no account, take a false oath? Do some of them refrain from the generally prevailing sin of common and profane swearing? The Christian has such reverence for God, that he will neither lightly mention his holy name, nor trifle with any sacred subject. "But I say unto you swear not at all; neither by heaven for it is God's throne, nor by the earth, for it is his footstool. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." Are many irreligious men unwilling to violate the laws of the land? Are they true and faithful to their king and country? The Christian is subject to the magistrate, not only for wrath, but also for conscience sake. "He renders to Cæsar the things that are Cæsar's, as religiously as to God the things that are God's." He is public spirited in the most extensive sense. He has been taught, that on all occasions, we are "to look not every one on his own things, but every one also on the things of others:" and how can he deny to his country, when it needs his services, that generous aid which it has been his habit to bestow on the meanest individual? His loyalty therefore needs not to be

prompted by the hope of title, pension, or place, or even by the humbler ambition of being admitted to an occasional familiarity with the great. He is satisfied with his own modest station: he "minds not high things, but condescends to men of low estate." In short, his plan of life is to give, rather than to receive; to be useful to others, but to want little for himself: to bear injuries, but never to inflict them; to do good and lend, hoping for nothing again; to do well, and when he suffers for it, to take such sufferings patiently, knowing that hereunto he is called. Such is Christian morality. It surpasses that of the most virtuous of the unbelievers. This is one of its principal characteristics: *it "exceeds the righteousness of the Scribes and Pharisees."*

But I proceed to a few other material circumstances in which it differs from the morality of the world.

Scriptural morality regards the heart, and not merely the outward conduct. The New Testament teaches, that the mind which indulges hatred, as well as the hand which is full of blood, brings a man in guilty of murder: that "whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart:" and the very law of Moses has inculcated the same strictness, by saying, "Thou shalt not covet." The morality of lawgivers regards only the overt act; and that of philosophers is chiefly occupied in regulating the manners: but the scriptures apply themselves to the motive. They represent that morality of the Pharisee, which results from the love of reputation, as altogether corrupted by the principle from which it springs, and as no better than hypocrisy in the eye of God.

Scriptural morality has reference both to God and man. The Scriptures teach, neither a devotion which is unconnected with philanthropy, nor a philanthropy which is independent of devotion. Men have often separated these two principles. Some have laid claim to the love of God, and professed to be his true and acceptable worshippers, in whom the love of man has been by no means manifest. Their worship, however devout or orthodox it may appear, has not induced them to lay aside "all bitterness and malice:" nor has their love of God taught them to abound in alms to their fellow creatures. The Scriptures give no countenance to this error. Highly as they extol both the worship, and the love of God, they require that the love of man shall not be forgotten. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "For if any one see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Others have made profession of a philanthropy which is unconnected with the devout affections. But the New Testament, by means of that great example which it exhibits, of the doctrines which it inculcates, and of the precepts which it delivers, instructs us uniformly to deduce the love of man from the love of our Creator and Redeemer. For our *example*, it exhibits Christ as a perfect pattern, both of piety to God, and of the most active and enlarged benevolence. In respect to *Doctrine*, it represents God as "so loving the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And it then adds in the way of *precept*, "Beloved, if God so loved us we ought also to love one another."

Scriptural morality is also "without partiality." It was observed, in a former paper, that most men are partial in their morality. They are inclined to just so much virtue as is common in their age, is creditable in their circle, or is thought ornamental in their particular profession.

"A lawyer's dealings should be just and fair;
Honesty shines with great advantage there
Fasting and prayer sit well upon a priest:
A decent caution and reserve at least.
A soldier's best is courage in the field."
COWPER.

The morality of man is various, loc mutable. It changes with the paralle latitude. It is of one kind in England another in Africa, or in the West dies. It is one thing in Europe, anotl in Tartary or in Egypt. It alters w the other fashions of the century. was of one kind in ancient, it i another in modern Rome. It depe on climate, on forms of governme

on a thousand accidental circumstances. It sometimes varies even when you have climbed a mountain, or have passed to the other side of a river. In one place the prevailing morality has been modified by the peculiar temperament of some leader of a sect; in another by the policy of some ancient founder of the community. Here it has received an influence from municipal laws, enacted on the spur of some peculiar occasion; there from institutions imposed by the sword of a successful invader. In most regions we trace a part of its character to the diffusion of moral and philosophical writings, and even to metaphysical disquisitions: and, in some countries, a still greater part to the influence of wealth and luxury, and to that prosperity which had been produced by the stricter manners of a more early period. Human morality has therefore almost endless varieties. It forbids that which should be allowed, as well as allows that which should be forbidden, and abounds with absurdity and contradiction. The morality of the Mahometan permits him to persecute, but not to drink wine: that of the Hindoo, to drink wine without scruple, but not to taste meat. The Jews imagined that it was their duty to *hate* those Gentiles from whom they were required to *separate*. The Romans assumed the right of subjugating all other nations. The Carthaginian thought that he might lie; the Spartan that he might steal. The ancient sages differed from each other, and there was no prince of the philosophers by whom these disagreements could be adjusted.

But the law of God is consistent and clear, and it speaks with a paramount authority to all. It is made for all ages and countries and climates, for all sexes and conditions; and it has no exceptions or abatements. Like him from whom it proceeds, it is "without variableness, or shadow of turning." Its universal language is, "Thou shalt have no other God but me." "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not covet." "Cursed," says the Old Testament, "is every one that continueth not in all things, written in the books of the law, to do them." And the New Testament teaches in like manner, that, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" because "he that said, Do not commit adultery, said also, Do not kill." The ceremonial law of the Jews indeed, as well as their civil polity, were intended to have only a temporary existence; but the moral part of the law of God is of universal and eternal obligation. The Jews indulged a conceit that the mere *knowledge* of this law entitled them to the divine blessing. "They who *know not* the law" they said "are cursed;" forgetting that "not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." St. Paul, in order to remove this prejudice, assures them, that God "will render to every man *according to his deeds;* indignation and wrath, tribulation and anguish, upon every soul of man that *doeth evil*, of the Jew first, and also of the Gentile: but, glory, honour, and peace to every man that *worketh good*, to the Jew first, and also to the Gentile: for there is no respect of persons with God." As therefore there was not one rule of morality, and one mode of final judgment, appointed for the privileged Jew, and another for the unprivileged Gentile; so neither is there now one plan of procedure ordained for the believer, and another for the unbeliever. Christ is appointed to be the judge alike of all. Before him shall be gathered all nations: and the reasonableness of the divine administration will be manifested, on the last day, by the *good deeds* which shall be shewn to have been performed, by those who shall be called to inherit the kingdom; and by the *works of iniquity* which shall be proved against as many as shall be cast out. "Behold," says Christ, "I come quickly, and my reward is with me, to give to every man according as his work shall be."

It deserves also to be remarked, that *scriptural morality is accompanied and characterized by humility.* Vanity, pride, ambition, constitute the chief support of worldly morality: but it is the object of the scripture to remove, not only the spurious virtue which is thus produced, but the foundations on which it stands; and to erect a better superstructure, on a very different, and a much surer basis. In the Old Testament, the terms *proud* and *wicked* are frequently used as nearly synonymous; and the sum

mary of the duties required of man is said to be, "to do justly, to love mercy, and to walk *humbly* with his God." How admirably calculated to produce self abasement, is that question in the New Testament, "What hast thou that thou hast not received?" And how emphatical is that saying, with which our Saviour opens his Sermon on the Mount, "blessed are the *poor in spirit*, for theirs is the kingdom of heaven." When there was a dispute among the Apostles, "which of them should be the greatest,"—"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

I would add, that *scriptural morality is inseparably connected with Faith in the Doctrines of the Gospel*; by which I mean, as well those truths that are acknowledged by all who denominate themselves Christians, as those which in modern times have acquired the appellation of *evangelical*.

First then *scriptural morality is connected with the doctrine of a life to come, and of a future judgment.* The morality of those who proceed on worldly motives, necessarily rests on the principle, that virtue is in this life its own reward. Occasionally, however, the sacrifice required by virtue is manifestly so great, and the recompence offered is so small, that the imperfection of the worldly system stands confessed, and religion is then, perhaps, resorted to, not indeed as a general foundation for all virtue, but as a resource in these excepted cases. Thus, for example, Dr. A. Smith, after representing the approbation of others, and of ourselves, as commonly affording a sufficient motive to good works, puts the case of an innocent man, who is brought to the scaffold by the false imputation of a crime. "Such a man," he says, "is tormented, even by his own indignation at the injustice which has been done to him. He is struck with horror at the thoughts of the infamy which the punishment may shed upon his memory, and foresees, with the most exquisite anguish, that he is hereafter to be remembered, by his dearest friends and relatives, not with regret and affection, but with shame, and even with horror. Such fatal accidents," continues Dr. Smith, "for the tranquillity of mankind, happen very rarely in any country, but they happen sometimes in all countries."—"To persons," he adds, "in such unfortunate circumstances, that humble philosophy, which confines its views to this life, can afford, perhaps, but little consolation. Religion can alone administer to them any effectual comfort. She alone can tell them, that it is of little importance what *man* may think of their conduct, while the all-seeing Judge of the world approves of it. She alone can present to them the view of another world; a world of more candour, humanity, and justice, than the present; where their innocence, in due time, is to be declared, and their virtue to be finally rewarded."

I apprehend that the occasions, on which vice and virtue fail to receive their just recompence in this world, are much more frequent than either philosophers or worldly men are accustomed to imagine; and that the religious principle, of which some of them condescend to avail themselves, on particular emergencies, is necessary to perfect all the actions of man, and is never inconvenient or superfluous.

But it is not merely as the general foundation of a system of morals, that the Scriptures teach the doctrine of a life to come, and of a future judgment: they also call each individual to the lively and habitual exercise of faith in these awful truths: for it is a fact which the course of our experience very fully confirms, that a man may admit, and even affirm, these and all the other doctrines of the Gospel, and may pay some general respect to them in the formation of his moral system; and yet may, for the most part, practically disregard them. He may neglect them in the course of his intercourse with the world: he may dismiss them from his thought, at the moment when temptation occurs: or he may habitually deny the practical consequences to which they necessarily lead. He may do this, and yet may claim his place among the orthodox. The Scriptures provide against errors of this kind, by speaking of true faith, as "the *substance* of things hoped for," as giving subsistence, and

reality to the distant objects of expectation; "as the *evidence* of things not seen," as that evidence, or manifestation of them to the mind, which renders them influential, like the things which strike our senses. They further provide against this error, by continually representing a true faith as *faith in exercise*. "By faith, Noah being warned of God, *prepared an ark* to the saving of his house."—"By faith, Abram" "went out, not knowing whither he went."—"By faith, Moses" chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for *he had respect unto the recompence of reward.*" By faith men are said to have borne the "*trial of cruel mockings and scourgings,*" and to have "*wrought righteousness.*" We read in the New Testament of "*walking by faith,*" of "*living by faith,*" and of being enabled to "*stand by faith:*" expressions which all imply that faith is operative, and that Christian morality is the natural and necessary fruit of this principle.

I observed that morality is also most intimately and inseparably connected with faith in those doctrines which are termed evangelical. Is this position questioned? I will endeavour to exemplify the remark by shewing the natural connexion between the evangelical doctrine of *justification by faith,* and the moral virtue of *humility,* a virtue which I select on account of its constituting so principal a part of Christian morality. How then, I would ask, is this virtue of humility to be acquired? Merely by being exhorted to acquire it? Exhortations often fail; and they fail, chiefly through the want of a due preparation of the mind for their reception. Let a man then first be grounded in those great truths which characterize the Gospel. Let him learn the nature and extent of the law of God. Let him be taught that "sin is the transgression of that law," and that he is himself a grievous sinner. Let it be clearly proved to him, that, for all his violations of the law, he is utterly without excuse, and justly liable to punishment. Is there not something humiliating in this lesson? Is not the belief that he is exposed to condemnation calculated to prepare his heart meekly to receive subsequent exhortations to humility? Let him further be instructed "that Christ hath redeemed us from the curse of the law, being made a curse for us;"—"that God hath set forth Christ to be a propitiation through faith in his blood,"—"that he might be just and the justifier of him who believeth in Jesus." Is not this lesson also calculated to affect the heart, and by inclining it to gratitude to dispose it also to humility? Is it not obvious then, that the doctrine of justification by faith has that power of beating down the natural pride of man which the Apostle ascribes to it. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

The invariable tendency of the doctrines of the Gospel to call forth those religious feelings and dispositions which the Scriptures enjoin; and the no less constant tendency of these feelings and dispositions to produce the actions required in Scripture, might be shewn in a great variety of ways; but I am unwilling to extend a paper which, perhaps, is already too long. Suffice it briefly to say, that they are no friends to scriptural morality, who separate it from doctrinal truth. The Church of England, both by her Articles, her Homilies, and her Liturgy, has remarkably guarded against this error. Some, nevertheless, who claim to be great authorities in the Church, seem not to understand her on this important point. In perfect unison with our Church, I venture to affirm, that neither Christian faith without Christian morality, nor Christian morality without Christian faith, ever can subsist. They are not the true parents who are willing to divide the child.

Lastly, I must remark, that *Christian Morality is ever represented in the Scripture as the fruit of the Spirit.* "Now the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—"Do not err, my beloved brethren, every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights." Human morality may be obtained by human strength; but that morality which I have endeavoured to describe springs from a higher source. We need not indeed be surprised,

that a virtue which perfects us, after the manner in which "our heavenly father is perfect," should be itself an emanation of the divine Spirit. Worldly virtue is often joined with high ideas of our own dignity, and unassisted powers. It naturally associates itself with self-sufficiency, and pride; christian virtue, with humility and prayer. The one dwells with complacency on present attainments. The other aspires after increasing holiness, by the help of him "who worketh all in all."

S. P.

To the Editor of the Christian Observer.

In a paper of mine, which you published in your number for September, I have expressed my opinion on an important point, in a way liable to be misunderstood. I have cautioned clergymen, while they imitate Christ's *manner* in his discourses, as the best model which they can follow in their addresses from the pulpit, against confining themselves to the *matter* of those discourses, since our Saviour abstained, on account of the weakness and prejudices of his disciples, from giving them full instructions on some points, but referred them to the Comforter who was to lead them into all truth. Now, Sir, your readers might be led to suppose, that I consider some of the leading doctrines of the Gospel as not revealed to man by Christ himself while on earth, and therefore not to be met with in the histories of his life, but only in the Epistles of his Apostles after they were enlightened by the Holy Ghost. This is not my opinion: and I should be much concerned to countenance a sentiment of this kind, as it falls in so much with the prejudices of those who are disposed to undervalue the Gospels, and confine their view almost exclusively to the Epistles. In fact, all the leading doctrines of Christianity appear in our Saviour's discourses. There, however, they are not all delivered with such plainness, nor so fully developed and illustrated, nor guarded against abuse with such care, as they were afterwards in the writings of the Apostles. Consequently, although those discourses afford a substantial foundation for all the doctrinal truths which a clergyman is to press on his people; yet in explaining, guarding, illustrating, and enforcing those truths; in short, in *the detail* of the doctrinal parts of his sermon, he will derive the most important helps from a careful attention to the matter which he will find in the Epistles.

B. T.

To the Editor of the Christian Observer.

Since my last communication to you on the state of Religion in the Navy, published in your useful Miscellany for June last, some farther ideas have occurred to me on the same subject. The Chaplains of ships are appointed by the Admiralty, and are under the controul of no Bishop. But might it not be the means of greatly benefiting the Navy, if the Chaplains were placed under episcopal jurisdiction? If the Bishop of London, for instance, was to superintend the ships stationed in the river Thames and at Chatham; the Bishop of Rochester, those in the Downs; the Bishop of Chichester, on the coast of Sussex; the Bishop of Winchester, at Portsmouth; the Bishop of Exeter, at Plymouth, &c. might not the effect be, that religion would be more attended to than at present? An occasional charge from the Bishop to the Chaplains, by means of a circular letter, as it could not be personally delivered, might greatly encourage them in the performance of their arduous and awful duty; and a communication from the Chaplains to their Bishop, with an account of the state of the crews, &c. would, I conceive, also tend to do good. On this plan, however, I would express myself with great deference to your judgment; and I should be happy if you or one of your correspondents would give an opinion upon it, together with the reasons on which that opinion is founded.

It is the usual custom on shore, for the Minister at stated times to catechise the youths of his parish. Ought not the Chaplains in the Navy, to consider the ship in which they serve, as their parish, in which they are bound regularly to perform the duty of catechising? By this I beg not to be understood as if *none* of the Chaplains of the Navy ever instruct or catechise the youths on board ship. I only mean to say that there are very many, who from various reasons do it not. The answer of one

of the oldest Chaplains in the service to a question which I put to him on that head, I will transcribe. "It was my practice," he observed, "during a part of last war, to examine the boys in their catechism, and to have them instructed to read and write, but by the insolence of some of them, I was discouraged from continuing it, and I have not yet adopted it in the present war." This is an obstacle, however, which the Captain of a Man of War could have no difficulty in overcoming. When the numerous class of vessels who have no Chaplain, nor Schoolmaster, and the number of boys in each who are training up for the service, are considered, it is most melancholy to reflect, that no means whatever are employed to give them any proper idea, either of their present state, or of that which is to come; or any knowledge of the Gospel of Christ. In the larger class of ships indeed, there is usually some attention paid to the youths on board by a subordinate officer, called the Master at Arms, under the direction and with the advice of the Chaplain: but the persons who fill that office are commonly men rather requiring instruction themselves, than able to instruct others. Most of the large ships have likewise Schoolmasters, whose attention is directed to the instruction of the young gentlemen on board: but who I am sorry to observe are, generally speaking, very ill calculated for so important a task, as that of educating the future commanders of our Navy. The salary allowed them is by no means sufficient for a person in the rank of a gentleman, and I have consequently never met with one of that rank in the situation of Schoolmaster on board a man of war. It will excite no surprise, therefore, that the education which is now given in the Navy, barely consists in going through the common rules of arithmetic and a plain course of navigation, except in a very few cases, where the Chaplain takes upon himself to communicate instruction on some other points, such as Grammar, Geography, and perhaps Astronomy, and sometimes the French language.

To these manifestly great defects, Mr. Editor, I wish to call your serious attention, and I hope that by pointing them out, and animadverting on them, you may be the means of inducing government to take some steps to rectify the present alarming system. Much to the honour of Great Britain, several noble and benevolent societies have been lately established; and I take leave to suggest, that were a "Naval Religious Society" instituted, it might be of the greatest importance. Its influence might be the means of encouraging morality and piety among our seamen; and by protecting and rewarding virtuous conduct, it might do much to check the three prevailing vices, profaneness, drunkenness, and lewdness, which are more or less practised in every class of vessels. Such a society would of course also take care, that no description of vessel should be without pious books.

It is my constant practice, weather and service permitting, to read prayers and a sermon to the ship's company every sabbath. The Reverend Mr. Burder's Village Sermons are those which I generally make use of. There are indeed many passages in them which I leave out, as I think they are objectionable; but, taking them altogether, they are better adapted than any Sermons that I have met with to the capacities of the lower orders of people. Would any of your correspondents publish Sermons on the plan of your correspondent B. T. (whose sentiments I have frequently admired in your Magazine) in your Number for May last, page 273; or would B.T. himself undertake the task, it would be doing a most essential service to the interests of religion. I should also be very thankful, if you were to point out the means whereby religion might be more attended to in the Navy. Unless indeed the higher classes in the service see the necessity of paying an increased attention to it, I see little prospect of my wishes being fulfilled; but I trust and hope that the Almighty will be graciously pleased to open the eyes of the blind, to give understanding to those that are weak; and that his grace, and holy spirit, may direct and teach us what we ought to do. With this prayer I once more subscribe myself yours,

R. J. N.

To the Editor of the Christian Observer.

In your number for October, 1804, were some enquiries respecting the

Lutheran and other foreign reformed Churches. A satisfactory answer to these, would have been as gratifying to me, as to your respectable correspondent N.G. I have waited till now, in hopes that they would have been attended to, by some one who is personally acquainted with the constitution of those Churches. As this has not been done, I take the liberty to send a few extracts from *Durel's view of the government and public worship of the reformed Churches beyond the seas:* the design of which is to shew the conformity, more or less, of the said Churches with the Church of England *.

Of the *Lutherans* in *Germany*, the author says,

"There is never a national Church among them, but has subordination of pastors. The *superintendents* have the power of ordination, as the Bishops of the Church of England have, and they are accounted for no other than Bishops, though they have but the Latin title of that office: of which I shall shew anon the reason. In Denmark, Sweden, and Norway, which are the only three *kingdoms* that have embraced the Augustan confession, they have Bishops and Archbishops, both name and thing.

"As for the public worship of God, they have all of them *set forms of Prayer*, not one excepted, some differing from ours, some being in a manner the same. They observe *holy days;* they have *set times* for fasting. They sing not only Psalms, but many Hymns and spiritual Songs, whereof some were antiently used in the Church, and some are of *Luther's* own making. And they sing them with *organs* and other instruments of music. In many places they wear *surplices* and other Church ornaments. They use the *cross in baptism*, and receive the communion *kneeling*."

N. G. says, of the state of the other reformed Churches abroad, I know no more than of the Lutheran, except that their *government is presbyterian*.

But if any credit is to be given to the account of *Durel*, N. G. is mistaken in supposing that the government of all the other reformed Churches abroad, is *Presbyterian;* and there is reason to believe, that there is not a *national* Church in the world, whose government is *Presbyterian*, except those of *Scotland*, *Holland*, and the city of *Geneva*. According to *Durel*, all the other reformed Churches abroad, of the *Calvinistic* persuasion, have a subordination of ministers, as well as the *Lutheran;* and in other respects resemble the Church of England, more than they resemble the English dissenters. These are his words:

"To speak now of those other Churches, more peculiarly called *reformed*, with whom we agree in all *doctrinals*, and indeed in the main, both for *discipline* and *rites*, notwithstanding some small things in which we differ, as all national Churches do one from another. It is known of all who have enquired after it, that in the Protestant cantons of *Switzerland*, there is a subordination among their ministers, viz. *superintendents, pastors, and deacons*. And so in all other reformed Churches in the *Palatinate*, in *Hessen*, in the *elector of Brandenburgh* his dominions, as well among them whom they call *Calvinists*, as amongst the *Lutherans;* in the princedom of *Anhalt*, in the city of *Bremen*, in *Poland*, and in the great dukedom of *Lithuania*, &c. No ministers in any of these Churches ought to be ordained, according to their discipline, without the inspector or superintendent; and in some the superintendent alone gives the imposition of hands, without the assistance of inferior ministers. And in those countries where the Churches are so numerous, as to have many superintendents or inspectors, they have their superintendents and inspectors general, who are as our Archbishops, for order's sake. These superintendents have all that is essential to the functions of true Bishops, viz. the power of ordination and jurisdiction. Nothing is done without them, and great respect is had to them. I remember that being at *Basil* not long ago, the superintendent of the Churches of that city and the territory thereof, was called by the Ministers

* The author was Minister of the French Church in the *Savoy*, in the reign of Charles the Second. During the civil wars and Cromwell's usurpation, he had travelled into foreign parts; and he professes to write from his own knowledge and observation. The work contains much curious information; and particularly on some of the subjects enquired after by N. G. which I suppose may be depended on.

who were far older, (for he is not forty years old) *Reverendus Dominus Antistes.*"

With regard to the method of public worship, rites, and ceremonies, in the foreign Calvinistic Churches, this author relates as follows:

"Take this for a most certain truth, that all the reformed Churches beyond the seas, not one excepted, have *set forms of prayer*, and for the administration of sacraments, for marriage, &c. Both in *France* and at *Geneva*, and likewise in *Holland*, (where there are *set forms* prescribed and always used,) they do but follow the judgment of Mr. *Calvin*, in this their imposing of *set forms*. In other reformed Churches, as in those of the *Palatinate*, of *Hessen*, *Poland*, *Lithuania*, *Hungary*, *Transylvania*, and indeed in most, they have the Gospel and Epistle of the day, which are always read according as they are appointed, in some places at the Communion Table; and the text for the Sermon is usually, and by some always, taken out of them, as thousands of printed Sermons do clearly testify. The Protestant Churches of *Switzerland* keep all the days which the Church of England hath set apart for the commemoration of the mysteries of our redemption through Christ, viz. the nativity, circumcision, passion, resurrection, &c. &c. The shops are shut on those days; no manner of work is done publicly in them, all the people are to go to Church. In *Holland* they keep not only the days of the nativity, resurrection, and pentecost, but also the next day following; besides the circumcision and ascension. This was enjoined by the Synod of *Dort*. In *France* the Protestants meet usually upon all the said days; but never fail upon the days of nativity, circumcision, &c. As for *Organs*, they have them in most reformed Churches where they can be at the charges of them; in *Hessen*; in many Churches of *Holland*; also at *Basil*, and in other Churches of *Switzerland*; at *Heidelberg*, and almost every where in the reformed Churches of *Germany*, and in other parts where they can have them. I find confirmation used in most of the reformed Churches; and in some with imposition of hands."

O.

To the Editor of the Christian Observer.

SIR,

I RATHER wonder that you have not ere now animadverted on an evil which appears to me to be of no inconsiderable magnitude, as it will, I doubt not, appear to you also, when I inform you that it respects the manner of performing the public worship of our Church. It is an evil which ought the rather to be noticed, because there is reason to believe that it owes its prevalence, which I am sorry to say is very great, chiefly to inconsiderateness; and therefore the mention of it may lead to its correction. The evil to which I allude is a vicious manner of reading our most excellent liturgy, and often of delivering the Sermon also.

I trust there are few of your readers who will not be readily disposed to admit the importance of an officiating Minister's attending so much to manner, when he is performing Divine Service, as not by any vicious habits to counteract the good effects likely to be produced on an attentive and serious mind by our most beautiful liturgy: he will rather endeavour to increase them. There is no one surely who has not at some time or other felt almost electrified, if I may use the expression, by some happy and well timed combination of sentiments and sounds, which has been suited to the actual state of his feelings. I never shall forget the effects produced on my own mind, by hearing the Communion Service read by the late Archbishop of Canterbury. There was such a manifest forgetfulness of self, such a simplicity, such a dignity, and pathos, so admirably according with the solemn and affecting occasion, as at once brought tears into my eyes, and favoured the production of that frame of spirit which any one would wish to maintain during the celebration of that solemn ordinance. Every one I am aware is not so gifted as was the venerable personage just alluded to. Much of the effect I have described, depended I am aware on a voice uncommonly deep, melodious, and powerful, and on a peculiar felicity of delivery, aided perhaps by a commanding presence, and the force of all these several causes greatly heightened by the peculiar sanctity of

the occasion. But I am not so much contending for excellence, as against its opposites. Of these there are various particulars. The faults which it is my present object to notice, are an indistinct and a hurried delivery. Nature may have denied to many a melodious or a powerful voice. But the faults I have mentioned any one may cure. Yet it has not seldom been my misfortune to be present in Churches, wherein our excellent Service has been read in a voice either uniformly so low, or a few words at the end of every sentence, or even of every considerable member of it, have been so dropped, that by far the greater part of the congregation has been unable to hear with ease. And if we do not hear with so much ease as to render it unnecessary to exert the attention in listening, the mind will not commonly be enough at liberty to allow the feelings to come into exercise. It is not my intention to prescribe rules for good reading. This has been already done by others, and with a particular view to the public services of the Church. What I am now condemning is a fault for which it requires no peculiar skill to prescribe a cure. This is to be effected by aiming at distinctness of delivery, rather than loudness of voice. Let the clergyman fix his eye on some persons in the Church, who are at the greatest distance from him, and suppose himself addressing them; and let him endeavour to pronounce all the consonants, especially those at the termination of words, with an audible precision, and he will soon find the good effects of the practice. The lessons ought to be read more audibly than the other parts of the service, because the congregation cannot by looking at their Prayer Books, supply the reader's defects. Let me mention one other fault of inferior moment, into which a Clergyman is often apt to fall, and this is in those passages of the service, where the Minister and congregation have their parts assigned to them alternately, to begin, the very instant the clerk has finished the response, but before the congregation have got to the conclusion of it. Parish clerks, where they are not affectedly pompous, are often apt to hurry on as fast as they possibly can; which will be proved to any one who will only watch how much more rapidly they run over those parts of the service, which by frequent repetition are become of perfectly easy and habitual utterance to them, than the psalms or any other parts, which recur less frequently. Perhaps the best mode a minister can pursue to find the proper medium in this particular, would be, to read the response over to himself, at such a rate as he approves, and to begin aloud again as soon as he has finished it.

No one I trust will think me hypercritical, or disposed to lay more weight than it deserves on the manner of performing the public offices of the Church. Whatever respects the worship of Almighty God, is of serious moment. Let any one consider the attention which was paid to every minute particular in the Jewish Ritual. But it was before the promulgation of the law, that the command was given, "put off thy shoes from thy feet, for the place whereon thou standest is holy ground," and that the patriarch exclaimed with holy awe, Surely this is the house of God! How dreadful is this place! Now though we are graciously absolved from the observance of the burthensome details of the Jewish ceremonial, the spirit which pervaded them should be retained,—a spirit of humble reverence for the majesty of God, and for whatever is connected with his worship and service. In truth it is to be feared, that the faults which I have been condemning, (though sometimes originating from thoughtlessness, or from a minister not having been duly led to observe the effects of manner on the bulk of mankind,) are bottomed on a want of that reverent sense of the solemn service in which we are engaged, of that serious solicitude for the spiritual interest of our fellow creatures, and of that earnest desire that his congregation should offer up an acceptable sacrifice of prayer and thanksgiving, which are the tempers of mind so carefully to be maintained by every zealous pastor.

Where our temporal interest is concerned, or our reputation is in question; when a suitor is addressing his patron, or an elector, or an actor, or a public speaker is haranguing each his respective audience, he proves plainly enough that he is aware of the importance of manner, by abstaining

cautiously in his delivery from every thing which might provoke ridicule, or produce disgust, or lassitude, or inattention. Here, as in more important instances, the children of this world are wiser in their generation than the children of light, and the reason is in general the same, because they are more in earnest, more seriously and steadily engaged, in the prosecution of their object. It may perhaps be deemed a work of supererogation, but while I am contending against the evils which arise from carelessness, I cannot help being desirous of vindicating myself from the supposition of being in any degree a friend to a theatrical manner of reading. This indeed is the fault of which, beyond all others, I entertain the greatest abhorrence. Whatever is artificial, whatever indicates a wish to make the worship of Almighty God the means of displaying our talents and gratifying our vanity, discovers such an absence of that holy awe, which the very angels are represented to us as feeling in the presence of the sovereign majesty of heaven, and which should be enforced on man by the sinfulness, even more than by the weakness of his nature, that it must be in the highest degree disgusting to every pious mind. Yet from the natural deceitfulness and depravity of the human heart, it will by most persons be found difficult to attain to any considerable excellence in their manner of performing the several parts of public worship, without certain risings of self complacency, which are too naturally and closely connected with the desire of applause. Here again, as in a former instance, the most effectual expedient for keeping down these ill-timed, and to the true Christian humiliating emotions, will be to endeavour to produce and maintain in the heart a deep sense of the terrible majesty, and infinite perfections of that Almighty Being, whom we and the congregation are about to address, together with a just impression of our own comparative littleness and weakness. In the presence of that Almighty Being, and when we are endeavouring to deprecate his wrath, and conciliate his favour, all human distinctions shrink to nothing, all human praise loses its value. We must, however, at the same time be on our guard against any peculiarities of tone or manner, which the very warmth of our devotional feelings might occasion, and remember that our mode of officiating ought to be such as may be most calculated to produce, and harmonize with, serious and reverential impressions on the minds of the congregation.

I cannot dismiss this subject without expressing my earnest wish, that the remedies I have been recommending, might be introduced there, where it is to be feared the disease itself has often, I might perhaps not improperly say, generally originated. I mean in our universities. It is the more to be regretted that this should be the case, because it is but too notorious that the gabbling way (for really it deserves no better epithet) in which our excellent liturgy is hurried over, in many, I fear I might say in most of our colleges, not only produces a vicious habit of reading the service, which lasts through life, but also generates a disposition to slight the beauties of that excellent composition, and produces an habitual irreverence, both in reading and hearing it.

Surely it might well become those institutions, which are appropriately, and almost exclusively, the sources, whence from age to age the Church of England is to be supplied with her ministers, to endeavour to imbue the minds of her young students with the deepest respect for all her sacred ministrations. Were these even become in some degree antiquated and obsolete in their exterior garb, it might be expected that our two universities would not cease to respect the venerable relicts of the devotion of our revered forefathers. But since on the contrary the members of the Church of England may affirm, without subjecting themselves to the pardonable imputation of filial blindness to a parent's faults, that for soundness of doctrine, propriety and beauty of sentiment, and a certain dignified and pathetic simplicity of stile, the various offices of our Church may justly be accounted models of that species of composition to which they belong, our universities must appear still less excusable for the slovenly negligence with which they are suffered to be hurried over in the Chapels of our colleges and halls. It would on all accounts well become the governors of these respected Seminaries, to take

the lead in endeavouring to effect a reform of the abuse I have noticed; and they may be assured, that in so doing, they will be rendering an essential service to religion herself, as well as to that excellent member of it to which we belong. I am,

SIR,

Yours, &c.

A MEMBER OF THE CHURCH OF ENGLAND.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. IV.

(Concluded from p. 667.)

THAT the majority of those who enter within the visible Church, should assert an equivocal or utterly groundless title to the character and privileges of a Christian, is a circumstance which the peculiar nature of the Gospel instructs us ever to expect, till the dawn of that auspicious period, when, under the dominion of the cross, *the kingdoms of this world become the kingdoms of our Lord and of his Christ*, and the chords of the prophetic harp return, no longer, an uncertain sound. If such be the spiritual state of the Church universal, none of its branches can advance any allowable pretension to immaculate purity; and therefore *Lorenzo's* view and defence of the national Church, by describing its several members as vitally and inseparably united with Christ as the spiritual head of the Church militant and triumphant, necessarily involves inconsistency and confusion. The symbolical descriptions of Christ's kingdom invariably divide the subjects of that kingdom into two distinct classes, the faithful and the false: of the ten virgins five were wise, and five foolish: in the net are fishes good and bad: in the field are wheat and tares also: at the marriage supper appears a man which had not on a wedding garment: *And, behold,* said our infallible teacher, in the application of his parables, *there are last which shall be first, and there are first which shall be last. For many are called, but few are chosen!* But, to cite no more scriptural confutations of his statement, does *Lorenzo* forget that the very articles he subscribed, as containing his confession of faith, assert, in direct terms, that, *in the visible Church the evil be ever mingled with the good,* and then add, *and sometimes the evil have chief authority in the ministration of the Word and Sacraments*?* It will not avail him to disclaim the above representation as not fairly deducible from his writings and public discourses, by alleging, that he occasionally guards his scheme from the abuse to which he foresees it is obnoxious, by exceptive clauses; because the character of every system is designated by its prominent and obvious parts. Does the occasional candour of an infidel utterly wipe away the reproach of his unbelief?

Now of those who conspire against the integrity of the Anglican Church, none menace her prosperity with more fatal success and perseverance, than the enemies (enemies, it shall be conceded, unconsciously,) nurtured in her own bosom; among whom it is not scrupled to class the misguided *Lorenzo*, his mode of defence serving only to expose the less impregnable outworks of the fortress. The sentiments advanced by this gentleman almost induce a suspicion, that he considers our national hierarchy, notwithstanding its separation from the See of Rome, to have retained the papal prerogative of infallibility. And accordingly, he labours to strengthen the reformed Church by papal bulwarks. He refuses free enquiry in the most legitimate and modified sense of that much abused term, and thence appears disposed to crush schism by Protestant bulls, and to convert heretics by the persuasives of a Protestant inquisition.

Isidore professes to have fairly examined the controversy between us and the Dissenters; but his investigation, as the reader need not be apprized, is extremely superficial. His

* Art. XXVI. Has this article too *an acquired sense!*

reading on topics of church government comprizes four short essays, and a shorter letter; the whole of which five *works* might perhaps fill a moderate duodecimo. This little learning has intoxicated him, and he forthwith decides that the externals of religion are utterly unimportant. *Papæ!* who would not burn his Hooker! *Isidore* argues for the self-evident superiority of pure doctrine over regular government, and demands in that tone which anticipates a rapid conquest, What is the cabinet to the jewel? *Lorenzo* instantaneously replies by the enquiry, What will become of the diamond if not deposited in its casket? Then proceeds the interminable debate; and these theological huntsmen, forgetting that metaphor is a painter and not a logician, run down their unfortunate image till they are both *in at the death*. Albert, amused by observing the chase from an eminence, would willingly persuade *Lorenzo* that an empty cabinet is not very valuable; and would whisper in the ear of *Isidore*, that a gem removed from its casket may easily be lost; and then quitting metaphor, he would exhort the two divines in sober language, to avoid false doctrine and schism too, both of which they deprecate in the Litany. For his part, he values sound doctrine, and regular polity also. He wishes that orthodoxy and episcopacy were ever inseparable.

Lorenzo, provided the Dissenters would come over to the Church, would be contented with their external submission, without inquiring, whether the proselytes were Christians as well as Conformists. *Isidore* is satisfied by a person's accordance with his own doctrinal code, and then permits him to attend Church or Meeting as it liketh him best. Such is his fidelity to that establishment which even the lowest principles of common honour require him to support! Setting religious principle aside, it is difficult to conceive, how a man, who derives a handsome income from the Church, can deliberately maintain and avow opinions hostile to her security, and while he condemns *Lorenzo* for traitorously renouncing her doctrines, can himself, at the same time, undermine her *constitution*. *Isidore* also is an enemy nurtured in her own bosom. What must be the fate of a *kingdom divided against itself?*

Albert fervently wishes, that all who profess and call themselves Christians, were Christians and Churchmen too, thinking that *there should be no schism in the body*. The sectarists have frequently endeavoured to shake his attachment to the Church. He asks, "If I desert the Episcopal Communion, to what class of Dissenters must I join? Some would proselyte me to Antipædobaptism; others insist on the superiority of Independency, (there is something peculiarly inauspicious in this word Independency)! a third party pleads for Methodism." This enquiry illustrates the observation of no ordinary apologist for the Church of England, that the various schemes of sectarists, "are *radically* defective, and contain the principles of endless divisions and confusion, in their *very nature*."—"The whole external structure," says the same author, "of the Church of England is either founded on express injunctions of Scripture, or on the undoubted *practice* of the Apostles and early Christians*."

Albert regards the national Church as that purest branch of the Holy Catholic Church which "God's own right hand planted, and the blood of his martyrs watered;" and which, having survived the storms of persecution, exists as the prime glory of that reformation, the morning star of which first shed its lustre on his native land. If imperfect, he considers it imperfect only because it is a human establishment; yet, founded on a rock, *and that rock is Christ*. If he concede it has blemishes, he allows none that justify separation. He would remind such as look for perfection, that the *invisible* Church is exclusively pure and incorrupt, and that we must wait till a future state, to behold in vision beatific the spouse of Christ, presented unto himself *a glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish*.

His conviction of the radical depravity, the malignity, and the deceitfulness of human nature, prevents him from giving all separatists credit for the purity of those motives which seduce their allegiance from the national Church. He perfectly knows that love of change is natural to a

* Overton's T. C. pp. iv. and 381. Ed 2.

rebellious creature; and that every man originally sighs for *independence* and novelty, and in pursuing these phantoms will frequently wander into the shades of moral darkness and death. *Better to reign in hell than serve in heaven* was the motto which glared upon the banner of the arch-rebel; and if that fallen spirit who recognized this as a principle of conduct, has erected an empire in this world, there may be among his subjects those who can refuse, on hollow pretences, honour where honour is due; and plead conscience in justification of their conduct, when at the same time that stern monitor upbraids them with the duplicity of their plea.

But ALBERT does not feel himself called upon to pronounce upon such reformed congregations as hold not episcopal government. *Every man to his own master standeth or falleth.* He will not fetter conscience, but he would curb fancy. Liberty of conscience he allows, but permits not that faculty to be confounded with its counterfeits. *There is a way that seemeth right unto a man, but the end thereof are the ways of death.* Every violation of order is pernicious. One part of a system upholds another; "and the fall of any one draws after it *a long ruin.*" What if the form of Church polity be not precisely laid down in the New Testament? How great a proportion of truth is gathered by induction. If certainty cannot be had, we must then have recourse to probability. "In questions of difficulty," says the perspicacious wisdom of Bishop Butler, "or such as are thought so, where more satisfactory evidence cannot be had, or is not seen; if the result of examination be, that there appears upon the whole, any the lowest presumption on one side, and none on the other, or a greater presumption on one side, though in the lowest degree greater; this determines the question, even in matters of speculation: and in matters of practice, will lay us under an absolute and formal obligation, in point of prudence and of interest, to act upon that presumption or low probability, though it be so low as to leave the mind in very great doubt which is the truth *." Let the speculators on the subject of ecclesiastical polity apply these remarks to themselves.

But whatever may be ALBERT's opinions on these matters, he considers that every clergyman should take due care, lest, by his own *negligence* he furnish the separatists with a plausible apology for their desertion. One of his parishioners some time since became a Dissenter. ALBERT thought himself in duty bound, however ungrateful the task, to enquire of this man the cause of his conduct. "Tho'," said he, "*with me it is a very small thing that I should be judged of you, or of man's judgment,* I am yet solicitous to learn why you have left my ministry. Do I, in your opinion, preach the Gospel?"—"Yes, Sir, faithfully."—"Is then my life inconsistent with my doctrine?"—"No."—"Am I negligent in pastoral duties?" The wanderer again replied in the negative. "Then," returned the other, "I will only add this simple question, if at the last day it be demanded of him *who judgeth righteously,* why you turned your back upon one whom you yet confess to be faithful to his trust,—what will you answer?" The parishioner was silent, and ALBERT went from his house. *He that despiseth you,* said Christ to his first Apostles, and the truth concerns their successors, *despiseth me, and he that despiseth me, despiseth him that sent me.*

The peculiar complexion of late times has induced ALBERT to study the points at issue between the Church and the Dissenters, with more attention and anxiety than those subjects might at a less eventful period demand. He is of opinion, that innovation in religion has, in a considerable degree, kept pace with political experiment, and that the spirit of religious democracy has, in certain cases, influenced, when its influence was least suspected. He conceives that revolution in government has affected the Christian community; and he attributes the present lamentable decline of religion, among other causes, to the intrusion of restless politics into the domestic converse and habits of those who, by profession, are pledged to *follow peace with all men, to meddle not with them that are given to change, that they may lead a quiet and peaceable life in all godliness and honesty.*

* Introduction to Anal. See also Part II., chap. vi.

In studying these subjects, ALBERT has consulted the writings of those departed sages whose minds were "of large discourse, looking before and after," and upon whose works the events of succeeding times have written, in too legible a character, a practical commentary. The mention of these illustrious men naturally introduces us into ALBERT's library, which eminently characterizes its owner's mind, being richly stored and well arranged. It is composed principally (I speak of it as a parish priest's library) of the works that appeared between the completion of the reformation, and the close of that Augustan age of divinity, the seventeenth century. Nor are there wanting standard works of a later date; and some whose authors yet survive, who, in an infidel and profligate age, are not *ashamed of the Gospel of Christ*, but spend and are spent in labouring to diffuse the knowledge of evangelical truth.

In perusing the writings of our elder divines, he observes, that *they* connect faith with practice, justification with sanctification, and when discussing the nature of the Church regard its doctrine and constitution too. If *Lorenzo* be familiar with Hooker's Ecclesiastical Polity, while he slights his discourses of justification; if *Isidore* slight the Polity, and accord by *hearsay* with the judicious divine's view of justification,—ALBERT acts with more consistency than either, by valuing the *whole* of Hooker, as he values the whole system of his Church, its government and its doctrines.

——*Lorenzo* and *Isidore* hold preferment within the same archdeaconry, and are compelled to endure that species of intimacy which is acquired and maintained by an annual interview at the visitation. *Lorenzo* considers *Isidore* to be a conforming schismatic; and the preacher looks upon the polemic as an heretical formalist. These reciprocal sketches of character are caricatures; the features are exaggerated, but you may trace a resemblance to the originals. ALBERT resides in a remote district of the diocese, and is known to both the artists. Much has he laboured, as opportunities presented themselves, to soften their manifold prejudices, to correct their misconceptions, and to divert their talents into more useful channels; but whether he aim to evangelize the secular priest, or to sober the spiritual egotist, he finds that *that which is crooked cannot be made straight.* They respect, and secretly fear him: though they dare not confess their respect and fear even to themselves. They possess an indistinct conviction of his superiority; and admit that of the three he most faithfully fulfils his ordination engagements, and appears to possess more tranquillity of mind. *Lorenzo* ill dissembles his real opinion by stigmatizing him as a Methodist, or by circulating stories to his discredit. And *Isidore* obeys his prejudices rather than his conscience, when he lowers him as a legalist. ALBERT's professional consistency, purity of life, and apostolic zeal for the truth of the Gospel are the only confutations of calumny which his friends are anxious to advance.

As an "honest chronicler," I must record the sentiments held by the clerical trio respecting the publication in which these papers are permitted to appear. The sufferings experienced by this unfortunate work, occasioned by the treatment it has received from deans and archdeacons down to ephemeral pamphleteers and periodical journalists, might draw iron tears down the cheeks of *Lorenzo* himself, were the heart of a controvertist accessible to grief of so generous and tender a nature. This however is a digression. Be it known then to those whom it may concern, that the Christian Observer is not taken in by *Lorenzo*, but regularly borrowed from his bookseller. In study duly bolted, he sits down to watch through every page (not forgetting the blue cover) the enemy's motions. He tolerates, and barely tolerates, such papers and critiques as support the Church; and yet there are who aver that he will occasionally dare to admire them: but he scents heresy, when their authors insist on the genuine characteristics of a Christian, and argue that a bare admission within the pale of the Church avails not to salvation, without something more; that such as habitually violate their baptismal vow, forfeit their baptismal privileges, for then *their circumcision is made uncircumcision.*

Isidore takes in the Christian Observer, and is generally deeply read in the Miscellaneous department and

Answers to Correspondents. It is remarkable—yet not remarkable—that this gentleman and *Lorenzo* accord in charging the work with unnecessary strictness! Its notions of practical religion, are, as it should seem, too rigid either for the microcosm of *Isidore*, or that wider world of controvertists, ritualists, and canonists.

There is, according to the Laodicean philosophers, a country situated somewhere between the frontiers of this world and the confines of Messiah's kingdom, colonized by a people, who either reconcile the rival interests of the empires upon which they border, or maintain an inviolate neutrality. It is however said, that such adventurers as have wandered in search of this territory, have either perished untimely, or long time traversed regions interminable,

> Dark, waste, and wild, under the frown of Night
> Starless expos'd!

That many in the present age appear anxious to discover this neutral ground, and to pass over in quest thereof, the line of demarcation that separates the realms of darkness and light, will probably be admitted by most who are acquainted with the present state of the Christian Church. *I know thy works*, saith the spirit to one of the Asiatic Churches, *that thou art neither cold nor hot: I would thou wert cold or hot!* There is surely no asperity in observing, that to persons of a lukewarm character, whose practical conduct but partially corresponds with their doctrinal opinions, no work can be peculiarly welcome which asserts, and upon scriptural ground, that a vital faith in the Son of God must evidence its reality by self-denial, by crucifixion to the world; and while it teaches the self-righteous, that *by grace we are saved through faith, and that not of ourselves, it is the gift of God*; shrinks not from solemnly reminding the lukewarm and the slothful that the Saviour himself declares, *Behold, I come quickly: and my reward is with me, to give every man according as his works shall be!*

The Christian Observer has gained the good opinion of ALBERT by its refusal to countenance any religious follies or more than follies of the times, however sanctioned by those who are supposed to lead the fashions of the Christian world; by its uniform tendency to give each doctrine of the Gospel its appropriate importance; by its endeavours to revive the study of our old divines; and lastly, by the many useful instructions it has given to the clergy, concerning the pastoral care.

I beg leave to close these papers with a few remarks upon the duties of the sacred profession, as connected with the condition of the times. It is conceived, that the responsibility belonging to the clergy is increased by the circumstances of the period in which we live. Looking at the convulsed state of the civilized world, and at the dangers which yet threaten, or have recently threatened, our own island, we must be convinced, that in preserving the integrity of this country, exertion is unusually required from those whose sacred character *ought* to procure them an influence over the community at large; that our safety and prosperity are intimately connected with the conduct and efforts of the appointed guardians of religious principle. And though no genuine Christian would transmute the clergy into engines of state, by urging clerical exertion on the score of its civil advantages; he would nevertheless remind them, that national calamities in countries enlightened by revelation, have generally been preceded by the corruption of the priesthood.

If there be among us, those who though consecrated to the sacred office, yet prostitute their function, are immured in worldliness and sensuality, or sunk in supineness: *if such be the case*, we would repeat what was thundered into the ears of their predecessors in times far less portentous than the present, by a distinguished prelate. "If an overflowing scourge should break in upon us, we have all possible reason, both from the judgments of God, and the present situation of affairs, to believe, that it will *begin at the sanctuary*, at those who have *profaned* the *holy things*: and have made the *daily sacrifice to* be loathed *."

The great task of reformation, if accomplished, must in a considerable measure be accomplished by the parochial clergy. Let such be doubly careful to maintain that purity of character, without which the most un-

* Burnet.

sullied doctrine, inforced by eloquence the most vivid, will be heard with indifference or contempt. To prove the reality of religion by its transforming effects in the personal sanctity of its ministers, in their abstraction from the world, in their devotedness to the service of their master, is a mode of argument which no sophistry can evade and no logic confute. Did they who officiate at the altar authenticate their commission by their lives, and by an unremitting attention to their pastoral obligations, infidelity and profligacy would lose much occasion of triumph, and seeing the Gospel realized in the conduct of those to whom its mysteries are intrusted, haply be constrained to confess, *that God was in them of a truth!*

CLEMENT.

To the Editor of the Christian Observer.

SIR,

Though I do not arrogate to myself the character of an *able and experienced* correspondent, such as your constant reader "George" wishes would take up the pen on the subject of Field Sports, yet I shall venture to offer a few remarks on the subject connected with his letter. On the lawfulness, or unlawfulness, of Field Sports, abstractedly considered, I shall not indeed deliver any opinion, since it is a point, on which I have never bestowed a serious examination. My object rather relates to what your correspondent George will term the question of expediency. Admitting, if he pleases, for the sake of clearing the argument, that the pursuit and destruction of game is a pastime in itself wholly innocent, involving no moral guilt, I will yet contend that it is a pastime, in which, as a serious and pious clergyman, such as from his letter I would hope him to be, he cannot conscientiously participate. Perhaps he may say, that in taking this ground, I am not attempting to investigate the point, on which he required information. This I admit: but on the other hand I aver, that the point, which I propose to investigate, is to *him* one equally important; and one, which may eventually render any further investigation needless. For if I should succeed in convincing him that the prosecution of Field Sports is, *under his circumstances*, a recreation from conscientious motives to be declined, I think it will be very little worth his while to pursue the abstract speculation, on the lawful or unlawful nature of the pastime.

Indeed I am the more desirous of giving to the subject this turn, because, while your correspondent ingenuously admits that a sense of duty would operate on his mind as finally decisive of the question, he appears not to have bestowed on this point a sufficiently attentive consideration; or at least not to have considered it on the proper grounds, and in the right point of view. He allows that *if* the amusement of shooting or coursing interfores with the sacred duties and obligations of the minister of the Gospel, it must be absolutely relinquished; but at the same time the whole tenor of his letter clearly intimates, that in his opinion, no such interference takes place: an error (for such I esteem and shall endeavour to prove it) which, I apprehend, results from his entertaining a defective and inadequate conception of the clerical character and obligations. That he does not indeed regard the joining in these amusements as generally derogatory from the respectability of the Christian Minister, is clear from the description he inserts of two clergymen of his acquaintance, who, notwithstanding the high encomiums bestowed on them, did not think it necessary to abstain from the use of the greyhound, and the gun: in speaking of whom however I could not so decidedly bear testimony, without claiming an exception, in this particular, to "the consistency of their lives with their profession." But this in truth is the very point at issue between us. I shall therefore proceed to specify the principal arguments, which incline me to regard the prosecution of Field Sports as a pastime, from which a serious clergyman ought to desist.

In the first place, I consider it as involving a great waste of his time. The demands on a clergyman's time are too numerous and important, to admit of his hours being consumed in frivolous and unprofitable amusements. The Apostle's direction to Timothy, in reference to his professional duties, was, "meditate on these things: give thyself *wholly* to them:" I am aware that your correspondent will here interpose, and allege, "that some relaxation is requisite; that

health is a talent committed to our keeping; that exercise is necessary for the preservation of health; that shooting provides him with the exercise of which he stands in need." Now in all these propositions I very readily concur: only I would make a slight alteration in the last: I would say, "that shooting will provide him with *more* exercise than he stands in need of:" and consequently will engross more of his time, than the preservation of his health really demands. At least I *think* it most probable that this will be the case. The fondness for Field Sports is very encroaching, and I have little doubt, would insensibly gain upon the mind, and demand larger and larger portions of time for its gratification. To persist in limiting the indulgence of it to any prescribed number of hours would prove, I am convinced, a very difficult experiment. Let us suppose that three hours in the day (a very large allowed deduction from the professional occupations of a clergyman) should be assigned to this diversion: is it likely that the prosecution of it would not often be extended to a much longer period? Would not "George" himself be often induced, by the unexpected springing of a fresh covey, or the tidings of an hare discovered in her form, to prolong his amusement beyond the limit assigned, and thus to entrench on those hours, which had been set apart for labours of a far different kind? But admitting this objection to be totally invalid; admitting that a clergyman habitually possesses such command over himself, as not to suffer the time devoted to the field to exceed its allotted measure; yet I would ask, whether sufficient exercise might not be procured by some other mode, which at the same time might promote the grand end which the minister has in view, the salvation of the souls committed to his care? I would ask, whether some other *object*, equally interesting with the pursuit of hares and partridges, might not be devised? Does the neighbourhood contain no sick, no aged, no afflicted persons, who demand the pastoral visit? Cannot the minister of the Gospel find ample employment for his walking or riding hours, "in going about doing good;" in strengthening the diseased, in healing that which is sick; in binding up that which is broken, in bringing again that which is driven away, in seeking that which is lost? Surely this is an occupation, which may lead him from house to house, from cottage to cottage, from one extremity of his parish to another, as "insensibly" as that of shooting can lead him "from field to field." Surely this is an object as fully calculated to "beguile what would otherwise be a tedious walk," as the pursuit of game. Need I enlarge on the obvious advantages resulting from the substitution of this mode of exercise? No fear need be entertained of indulging it to excess, for the minister's recreation becomes subservient to his duty. The time employed in promoting his own bodily health, contributes also to the spiritual welfare of his people: while the object, which rouses him to exertion, is not confined to one single season of the year, but exists, and operates throughout the whole alike.

Secondly, I object to a minister's participating in the sports of the Field, on the ground, that such a practice is totally inconsistent with the character which he must labour to maintain. In order to render his preaching effectual, he must exemplify, in his own person, the influence of those principles which he inculcates upon others. Does he insist with any hope of success on that deadness to the world, which it is his duty to enforce? He must shew that he is himself dead to the world. He must shew that he himself is not tainted with the spirit of the world. He must labour to impress all, who see him, with a conviction of the superior motives, pursuits, and pleasures, which religion furnishes. But will the use of the gun or of the greyhound increase these impressions? They will have a directly contrary effect. I am confident that your correspondent "George" will agree with me in thinking, that the man, who while he assumes the habit of a clergyman, devotes his whole time to fishing, fowling, or hunting, *a sporting parson*, as he is contemptuously called, is of all characters the most despicable. Shall then the serious minister make any approaches toward resembling a person of this description? Shall he not remove to the greatest possible distance from such a resemblance? Shall he not anxiously avoid every practice,

which may give birth to a suspicion that there exists between them any congeniality of mind? Does the world see them selecting, though in a different measure, the same amusements; and will it ascribe to them different motives? Will it suppose that the one follows merely for the sake of health, what the other pursues for the sake of pleasure? No: it will consider them both as actuated at least by different portions of the same spirit; and because of this apparent conformity in one particular, will regard with little attention the many points in which they really differ. For my own part I freely avow, that should I be seen traversing my parish with my gun and my dogs, I should feel ashamed to a degree which I am not able to express: while the reproof, which the prophet incurred, would be forcibly sounding in my ears, "What doest thou here, Elijah?"

I have yet one further objection to urge on the same side. I cannot but consider the interference of a clergyman in the sports of the field, however confined and regulated it may be, as very pernicious in the example, which it displays. It will not only weaken, nay almost annihilate, the veneration of his parishioners for his ministerial character, but it will afford them encouragement of a very dangerous kind. "If the parson shoots or hunts, why may not his people frequent the skittle-alley, the bull-bait, or the cock-pit?" I mean not to place these amusements on a level with the sports of the field, as if they might be pursued with equal innocence and safety by the parties concerned: but I am of opinion that a minister would find it no very easy task, to state this distinction in an intelligible and satisfactory manner. I apprehend that he would experience some difficulty in convincing his parishioners, that while it was lawful for him to join in the pleasures of the chase, it was unlawful for them to participate in their favourite amusements. But it is not merely on his flock that the influence of this example is to be dreaded. It may have a very fatal tendency on the minds of his fellow-clergymen. Some, who, by his forbearance and self-denial, might have been shamed out of their unbecoming attachment to the sports of the field, may, by the countenance derived from his example, be strengthened and confirmed in it. Others, who entertain many scruples on the subject, may yet be prevailed on, by witnessing his conduct, to yield to the solicitations of friends, and thus, through his means, may be betrayed into compliances which their consciences condemn. Surely, if no other argument existed against the practice which I am opposing, this of itself would be sufficient to decide the question. The whole weight of St. Paul's reasoning, Romans xiv. and 1 Cor. viii. bears with full force upon the point. And if the same love of others, and tender concern for their souls, which dictated to the Apostle the pious resolution of "eating no flesh while the world standeth, lest he make his brother to offend," operate in the bosom of the Christian minister at present, must he not be led altogether to refrain from the practice of Field Sports, even though he were certain that his health would suffer from the discontinuance of it, rather than that "by any means this liberty of his become a stumbling-block to them that are weak?" I shall conclude with one remark, which may be useful to your correspondent, and to others. Partiality is apt to blind our judgment. "George" confesses that he is "rather fond of shooting." Let him then suspect his own reasoning on the subject. *Experto credat.* I was once as fond of shooting as he can be: and strengthened myself in the practice of it by many arguments. I saw not then the fallacy of them: for I did not wish to be undeceived. Thank God! that I see them now. May all who are in error discover and forsake it!

FELIX.

To the Editor of the Christian Observer.

SIR,

WORKS of the imagination, when connected with the moral interests of the public, prefer no unnatural claim to the notice of a Christian Observer. This consideration encourages me, if permitted, to commend, in your pages, that elegant production of the epic muse which has recently been presented to the literary world, under the title of *The Lay of the Last Minstrel.*

The appearance of Mr. Scott's poem, at a period when poetry, or

the impostor who assumes her name, labours to seduce her patrons into the "primrose paths of dalliance," is more auspicious to the cause of virtue than many competent judges may, at first sight, be willing to admit. I do not assert, that this author has, with Milton and Cowper, gathered the flowers of Sharon on the acclivities of Parnassus, or devoted his lofty talents to the immediate service of religion; but I presume to claim for him this very distinguished and almost exclusive praise, that in a poem of considerable length, embracing various topics which an infidel voluptuary might render the allies of profaneness and impiety, Mr. Scott never kindles a blush on the cheek of modesty, nor insults the awful dignity of religion. This tribute to his merit is, indeed, of a negative description: yet it is no slender commendation of any *living* son of verse, to affirm that his effusions are uncontaminated by the popular corruptions of the times.

Were such grave divines as yourself, Sir, acquainted with the existing state of the rhyming republic, I need not apprize you, that, with some exceptions as honourable as few, our modern bards, possessing no resources in their own inventive genius, are compelled to beg, borrow, and steal from the songs of other days. But this is not the worst. So far their crimes are merely intellectual. You must know then, that these metrical mendicants not only sing the *date obulum* to the shades of those whom they call their predecessors, but improve upon the depraved taste of such, among the ancient poets, as found their immortality upon loose morals, not less than upon the appropriate excellence of their profession. As a notorious example of this, I need only instance ANACREON, who, freshened by the embellishment of his last translator, is made to surpass the bard of Teos himself, in administering to passion incentives far more seductive and irresistible, than he possessed in the more decorous versions of earlier *doers into English*, or, (this, Sir, of course,) when sepulchred in Greek.

The translator of Anacreon has been too successfully supported by a numerous clan of followers, who shrinking from the grim terrors of Greek, are now "riding a border foray" towards the less formidable dialects of modern Europe; and have already incurred the guilt of march-treason, by committing the most wanton outrages upon the property of their quiet neighbours.

From Italy, Portugal, and Spain, have been imported certain raw materials, which worked up under the direction of our manufacturers at home, are exposed to sale in the form of wire-wove hot-pressed pretty little volumes, internally decorated with portraits and vignettes, and covered with prepossessing pink; and these find a ready market among every variety of loungers and fashionists. Could Petrarca, and Camoens, and Garcilaso, peruse their abused performances, they would scarcely be able to recognize sentiments and expressions now offered to the wondering world as their own, and might blush at *their* guilt who introduce the most pernicious vices under cover of amusement and metrical harmony*. Their dexterity in clothing vice with the garb of festive innocence, bears some resemblance to the malicious illusions of the elfish page, who, from pure love of mischief, contrives to decoy the unsuspecting heir of Buccleuch into the woods, and there to leave him, and then returns to Branksome, having previously transformed his own misshapen mass into the symmetrical figure of the deluded child, to perplex and disgust its inmates by personating their young baron.

Yet simplicity and nature have not quite deserted us. Mr. Scott has indirectly exposed and condemned the voluptuous artifices, and the contemptible expedients, of the New School, by indulging the public with a production so finished and fascinating, as to rival similar efforts of our elder poets. The Lay of the Last Minstrel owes none of its interest to the substi-

* It is but due to the Conductors of the Edinburgh Review to observe, that with all their hopeless ignorance on religious topics, and indeed their practical indifference or opposition to the interests of the Christian Faith, they have evinced the most decided hostility to the translator of Anacreon and his disciples. See Nos. IV. XI. and XII, containing the critiques on Moore, Lord Strangford, and Walpole.—And yet these same Reviewers can tolerate the voluptuous atheism of Darwin! See their account of the Temple of Nature in No. IV.

tution of meretricious diction into the place of original genius; nor does its author captivate and blind the judgment of the critic, by flattering the guilty propensities of the sensualist. In delineating the manners of the feudal age, he appears to be animated by that generous spirit of chivalry, which however misled by romance, and by impracticable ideas of benevolence, was once "the nurse of manly sentiment and heroic virtue;" and whose "delirious gallantry" was yet associated with fidelity, purity, and honour. The moral chastity of Mr. Scott's performance reminds us of Johnson's Criticism upon Comus, that Milton's Masque "excites no distinct images of corrupt enjoyment, and takes no dangerous hold on the fancy." The Minstrel, nobly unlike the southern versifiers above described, accurately distinguishes between virtuous love and its unworthy counterfeits. But his excellence is still of a loftier character. The solemn and majestic HYMN which terminates the Lay, and which is introduced with appropriate dignity, affords no unpleasant evidence, that the bard's romantic imagination has not tempted him to forget subjects commensurate with eternity.

I am,
SIR, &c. &c.,
A. SUTHRON.

FRAGMENTS.

BISHOP BULL.

MR. Nelson, after having characterized one of the sisters of the eminent prelate as "a woman of incomparable parts, and of solid piety, whose good sense exercised itself chiefly upon the best objects; for she made religion her great care and employment," adds, "It was this woman whom the providence of God made instrumental in reducing Mr. Bull entirely from his youthful vanities; for by the strength of her reason she exposed the folly and emptiness of them; by the frequency of her admonitions she prevailed upon him to consider the weight of what she urged; and by the tender and affectionate manner with which all her discourses were tinctured, she made deep impressions upon his mind: but, above all, by the ardency and fervour of her prayers, she prevailed for such a supply of divine grace as enabled him to forsake them. This substantial proof of friendship he always remembered with great gratitude to God and his sister; and that seriousness of mind which heaven, by her means, bestowed upon him, had an admirable effect upon his studies, which he now prosecuted with such earnestness, as rendered him afterwards so useful and so famous in the world."—*Life of Bishop Bull*, pp. 17, 18.

LUTHER.

"He addressed his prayers to God with so profound a veneration, that it might easily be perceived he was speaking to God; yet with a faith so assured, a hope so certain, that it might be seen he was speaking with his Father, and with the best of all Fathers." Beausobre, Hist. de la Réformation, &c. Tom. IV. p. 323.

MELANCTHON.

This excellent man abhorred religious controversy, although he was obliged to be engaged in it. Having gone to the conferences at Spire in the year 1529, he made a little journey to Bretten, to see his mother. "This good woman asked him what she must believe amidst so many disputes, and repeated to him the prayers which she was accustomed to make, and which contained nothing that was superstitious. Continue, said he, to believe and pray as you have hitherto done, and never trouble yourself about controversies." Melchior Adam. Vit. Germ. Theol. in Vit. Melanchthonis, p. 333.

THE FUTURE CONSEQUENCES OF SIN.

"Qu'on s'imagine une chambre vaste mais obscure, et qu'un homme travaille toute sa vie à la remplir de viperes et de serpens: qu'il y en apporte tous les jours grande quantité, et qu'il employe même diverses personnes pour l'aider à en faire amas: mais que sitot que ces serpens sont dans cette chambre, ils s'y assoupissent en s'entassant les uns sur les autres, en sorte qu'ils permettent meme à cét homme de se coucher sur eux sans le piquer et sans lui fair aucun mal: que cèt état durant assez longtems, cét homme s'y accoutume, et n'apprehende rien de cét amas de serpens. Mais que lors qu'il y pense le moins, les fenêtres de cette chambre

venant à s'ouvrir tout d'un coup, et à laisser entrer un grand jour, tous ces serpens se réveillent tout d'un coup, et se jettent tous sur ce miserable, qu'ils le déchirent par leurs morsures, et qu'il n'y en ait aucun qui ne lui fasse sentir son venin.

"Quelque terrible que soit cette image, ce n'est qu'un foible crayon de ce que font ordinairement les hommes, et de ce qui leur arrive au jour de leur mort.

"L'homme vit ici plongé dans les ténèbres si épaisses, qu'à peine s'aperçoit-il des plus grossieres de ses fautes, et encore les oublie-t-il ordinairement á mesure qu'il les commet. Sa conscience est ce lieu obscur oú il les entasse, et il ne fait presque rien qui n'en augmente le nombre, parcequ'il fait tout pour soi, et rien pour Dieu. Souvent même il se sert pour cela du ministere des autres, comme s'il avoit dessein d'en faire un plus grand amas.

"Tous ces pechés demeurent comme assoupis pendant cette vie, parce qu'ils ne se font point sentir. On les souffre sans peine. On y prend son repos. On n'en apprehende rien. On n'a point soin de s'en délivrer, et on ne fait au contraire qu'en augmenter tous les jours l'amas.

"La mort trouve donc la plupart des hommes dans ce malheureux exercice. Et c'est elle qui fait entrer ce jour qui réveille tous les pechés. La lumiere que Dieu donne a l'ame au moment de la mort, la tire de son assoupissement, et dans ce réveil, elle vient tout d'un coup à découvrir tous ces monstres qu'elle enfermoit dans son sein. Elle ne les découvre pas seulement, elle en sent les piqueures mortelles. Elle en est cruellement déchirée, et il n'y a aucun de ses pechés qui ne se fasse sentir à elle." *Essais de Morale, Vol. IV. du Jugement.*

REVIEW OF NEW PUBLICATIONS.

Sylloge Confessionum.

(Continued from p. 681.)

"The Saxon Confession," which is the third in this Sylloge, comes next under our notice.

"It was written in the year 1551 at the Synod of Wittenberg, where the pastors and doctors of Academies of the Churches of Saxony and Meissen had convened. It was subscribed by all of them, as a repetition of the Augsburgh, in order to be laid before the Council of Trent. It received the approbation of the most illustrious Princes of Brandeburgh, the most noble Counts of Mansfelt, the Ministers of Stratsburgh, and the Pastors and Doctors of the Churches of Pomerania, whose subscriptions are annexed to the confession. It was approved of also by other Churches, and recommended by those of Poland in their Consensus or Reconciliation."

In the addition to the slight information of this account, which, like the preceding, is extracted from the Syntagma, the preface states the usual reasons which led the Reformers to the publication of their doctrines, and contains some well-known but interesting particulars of the early proceedings of Luther, and of the general circumstances in religion which required to be reformed. The confession itself is, as was to be expected, very much of the character of the Augsburgh, omitting any discussion of the doctrine of election *, and dwelling largely on the confutation of papal abuses. It is drawn up, however, with more strength, and labours, with peculiar diligence, to establish the doctrines of justification and obedience, on their only scriptural foundation. The whole performance is highly affecting and pious, and forms a very valuable part of the present volume. Some extracts, on several distinguishing points of doctrine, will enable our readers to form their own judgment on its relative value.

On the subject of original sin, the sentiments expressed in this confession are strictly coincident with those which were quoted, in our last number, from the Helvetic and Augsburgh Confessions.

Under the head of justification, a thought occurs, which we could wish

* A few expressions occur in the tenth and eleventh articles, which evidently lean towards the Arminian hypothesis on the disputed points.

were kept in mind in this day of theological controversy. "In all ages, from the time of the earliest fathers to the present, satan has directed his wiles against the true doctrine concerning the Son of God, *particularly in this article.*" (Remission of sins and justification). In discussing this doctrine, the following observations deserve attention.

"Let the penitent be assured that his sins are freely remitted him through mercy, for the sake of the Son of God, our Lord Jesus Christ, the propitiator; and not on account of our contrition or love."

"In the explanation of the word, to be justified, it is usually said to signify, to be made just from being unjust. This, properly understood, will suit our present design. From being unjust, *i. e.* guilty and disobedient, and without Christ, to be made just, *i. e.* one who is absolved from guilt for the sake of the Son of God,—one who apprehends by faith Christ himself who is our righteousness, as Jeremiah and Paul declare; because by his merits we obtain pardon, and God imputes righteousness unto us, and for his sake accounts us righteous." "Although the renewal to which we were redeemed, and which will be completed in eternal life, is begun at the same time with justification, nevertheless, in this world, the believer is righteous, i. e. accepted of God, and an heir of life eternal, not on account of any new qualities or works, but on account of the Mediator," &c. "This consolation is to be firmly retained, that the person is accepted on account of the Son of God, his righteousness being imputed to us."

In the close of this article we meet with a declaration which we are induced to transcribe, because it is quoted in the preface of the editors of the Sylloge (p. ix.) with the omission of the first clause: a clause which appears to us to be important, as it throws a somewhat different light on the passage. "*And because we administer consolation to the conscience in the exercise of repentance,* we do not here add any questions concerning predestination or election: but we lead all our readers to the word of God, and direct them to learn his will from his own word, as the Eternal Father expressly commands. Hear ye him. Let them not seek for other matters of theory." We cannot enough commend the wisdom of this proceeding.

The articles which follow treat of free-will, new obedience, what works are to be done, how good works can be performed, in what manner new obedience is pleasing to God, their rewards, and the difference of sins. We here are taught, that

"The Son of God himself protects us and confirms our minds by his spirit in true doctrines; and, as he begins eternal life, so also he kindles in our hearts holy motions, faith, love of God, true prayer, hope, chastity, and other virtues." With respect to the acceptableness of new obedience, the penitent is exhorted to consider that, first of all, he is reconciled to God by faith alone; 2d. that many sins and defilements deserving the wrath of God remain in the regenerate. 3d. He must nevertheless enter upon obedience and the uprightness of a good conscience; and this is pleasing to God, in those who are reconciled, on account of the Mediator who intercedes for us, and hides with his merits our great and unspeakable wretchedness. So that, on his account, both the person is accepted and then the works are pleasing; and in each faith shines conspicuously. "We are not mainly to imagine that the Son of God merited for us, or gave us only a preparation to eternal life, and that we are afterwards to merit it by our works;"—"but on account of the Son of God, and through him, we are delivered from everlasting death, and translated into life eternal."—A salutary admonition is here given,—"as the penitent receives freely, by faith, for the sake of the Son of God, forgiveness of sins and justification, and is an heir of eternal life,"—"so it is equally true that those who cast out, (effundunt,) the Holy Spirit, who fall from faith, or act presumptuously against their consciences, and who return not to God by repentance, are not heirs."

We close our account of this interesting confession, by presenting our readers with a summary of the ends to be answered by the Lord's Supper. They appear to us to be well enumerated. 1st. That it may be a bond of those who meet to hear the Gospel. 2d. For a remembrance of the passion, resurrection, and benefits of Christ. 3d. That each communicant may thereby be strengthened in his belief, that these blessings belong individually to him. 4th. That it may be an acknowledgment what doctrine you embrace, and to what body you join yourself. 5th. That thanks may be given to God for the blessings of redemption. 6th. That it may be a bond of mutual love to the members of the Church.

The BELGIC confession is now to be considered. It is introduced by the following succinct account.

"The Belgic confession of faith was first written in French in the year 1561, to

declare what was the doctrine of those persons who had suffered the most severe persecutions and calamities, from the year 1525, in Flanders, Artois, Hainault, &c. as well as in France. It was confirmed in the year 1579, in the Synod of the Netherlands, and was written in Flemish. And in 1581 it was translated into Latin."

This confession is drawn up in 37 Articles. It scarcely exceeds in length the half of any one of the former works which we have noticed. The style is nervous and concise; and the views of Christian doctrine are clearly stated. Its brevity may account for its being inferior in affection and humble piety to those which here precede it, and for its assuming a more systematical appearance. It follows in its doctrine of election, and its views of ecclesiastical polity, the confession of the Helvetic Churches. We need not indulge in many quotations; a short account of its principal points, in the way of analysis, with one or two extracts, will give a satisfactory idea of its character.

God is known by his works and by his word. His word is contained in the Holy Scriptures, which were inspired by the Holy Ghost. These alone are of divine authority, and contain all things necessary to salvation. There is one only God in three persons. Some of the angels fell who are the great enemies of God. The Providence of God rules universally. Man was created holy; but he fell. Free-will is unscriptural. By the fall all men became depraved. God displayed his mercy, after the fall, in saving his elect, and his justice in leaving other sinners in the ruin they had brought on themselves. A promise was accordingly given, which began to be fulfilled at the incarnation. The human and divine natures are inseparably united in the person of Christ. Mercy and justice were harmoniously exhibited on the cross; and a sufficient atonement was there effected. The Holy Spirit produces faith in the heart. By faith alone we are justified. Christ is our only righteousness. Faith is the means of regeneration. Good works necessarily follow faith. Obedience has no influence on our justification, which is previous thereto. Christ is our only intercessor. There is one universal Catholic Church. The power of all ministers therein is equal. The two sacraments are pledges of divine benefits and means of increasing our faith. Baptism has succeeded to the place of circumcision. Civil magistrates are rightly armed with the sword. Jesus Christ will come at the end of the world to judge all men.

As a specimen of the confession, we give a passage or two on the subject of original sin, of free-will, and good works.

"Original sin is the hereditary fault and corruption of the whole nature, by which even infants are polluted before they are born; and which, like some noxious root, produces every kind of sin in man, and is so impure and execrable before God, that it would suffice to the condemnation of the whole human race." "We deservedly reject whatever is said concerning the free-will of man, since he is the servant of sin, and can do nothing except it be given him from heaven. For who dares to boast he can effect whatever he pleases, when Christ himself says, No man can come unto me, except the Father who hath sent me draw him? Who can be ostentatious of his own will, when he hears that the affections of the flesh are enmity against God? Who will glory of his own understanding, who knows that the carnal man receives not the things of the Spirit of God? Upon the whole, who can bring forward even a single thought of his own, when he understands that we are not able of ourselves to think any thing, but that our sufficiency is of God? What the Apostle therefore says should remain certain and unmoved. It is God who worketh in us to will and to do of his good pleasure. No mind nor will acquiesces in the will of God, except where Christ hath first wrought; which he himself teacheth us when he says, Without me ye can do nothing." "This justifying faith is so far from calling men off from an upright and holy course of life, or from rendering them more indifferent, that, on the contrary, no one can perform any thing good for the sake of God without it, but every thing, either for his own sake or through fear of just condemnation. It is impossible therefore that this holy faith in a man can be inactive. For we talk not of a vain and dead faith, but of that only which in the Scriptures is said to work by love, and which moves a man to employ himself in all those works which God himself hath commanded in his word." "These works are good and pleasant to God, because they are sanctified by his grace, but have no influence whatever towards our justification. For we are justified by faith in Christ, before we have done any good works. For our works can no more be good before faith, than the fruits of a tree can be good before the tree itself is so."

The next work inserted in this important volume, is the Catechism which was taught in the Churches

and Schools of the Palatinate of the Rhine, better known by the title of the Heidelberg Catechism from the name of the capital city. "From the time (1583) that John Casimir came to the administration of affairs," observes Mosheim, "the Church of the Palatinate held the second rank among the reformed Churches; and its influence was so great with the rest, that the Institutes of Religion which were called the Heidelberg Catechism, drawn up for its use by Zach. Ursinus, were almost universally adopted by the whole reformed body." The address from Frederick, the Elector Palatine, to the clergy and masters in his dominions, which is placed here immediately before the Catechism, and is the only historical notice afforded us, represents the duty he felt of instructing his people in religion, the great neglect of it which every where prevailed, and the direction he had given his divines to draw up a catechism which might serve, not merely for the benefit of youth, but for a rule to guide preachers and masters of schools in the discharge of their duties. This catechism is an interesting performance. It differs from the preceding parts of the volume, in being designed, not for a confession of faith to be exhibited before a general council, or to serve as a defence of a distressed and persecuted body, but as a private and practical institute of religion, which was to promote religious knowledge among the young and illiterate. It is drawn up accordingly in the way of question and answer, and bears a considerable resemblance to our catechism by Nowell. In the delineation of Christian doctrine it follows, as will be seen, the footsteps of the other reformed Churches, in every important doctrine. It is divided into three parts. The 1st concerns the misery of man; 2d. His deliverance; 3d. His gratitude. The first division having briefly explained the doctrine of the fall, the corruption of human nature, and the curse to which sin has exposed us; the second enters upon the plan of redemption by Jesus Christ, and having mentioned that its benefits are confined to those who are united to him by true faith, adds its definition of this grace in the following terms. "Faith is not only a knowledge by which I firmly assent to all things which God has revealed to us in his word; but also a sure trust, excited in my heart by the Holy Spirit through the Gospel, by which I acquiesce in God, and certainly assure myself that remission of sins, everlasting righteousness and life are bestowed, not on others only, but on myself also, freely, of the mercy of God, for the sake of the merits of Christ alone." A view of the Apostle's creed, as a summary of the objects of faith, is then given in a three-fold division. 1st. Of the Father and our Creation. 2d. Of the Son and our redemption. 3d. Of the Holy Ghost and our sanctification. These being succinctly treated of, the following points are inculcated, which we translate as a specimen of the whole work. "Q. What benefit do you derive from the belief of all these things? (The Articles of the Apostle's creed.) I am in Christ righteous before God, and an heir of eternal life. How are you righteous before God? By true faith alone in Jesus Christ; so that although my conscience accuses me of having sinned greatly against all the commands of God, and of not having observed any one of them, and although I am further inclined even now to every evil, yet still if I only embrace these benefits with genuine reliance of soul, the perfect satisfaction, righteousness, and holiness of Christ are, of the mere mercy of God, without any merit of my own, imputed to me, and bestowed upon me, precisely the same as if I had committed no sin, and no impurity had cleaved unto me; yea indeed as though I myself had perfectly performed that obedience which Christ performed for me. Why do you affirm that you are righteous by faith only? Not because I am pleasing to God by the worthiness of my faith, but because the alone satisfaction, righteousness, and holiness of Christ is my righteousness before God; and I am only able to embrace this and apply it to myself by faith. Why cannot our good works be our righteousness, or any part of our righteousness before God? Because it is necessary that the righteousness which can stand in the judgment of God should be perfect, and in every part agreeable to the divine law; but our performances, even the very best, in this life, are imperfect and defiled by sin. How is it that our good works merit

nothing, when God promises to bestow a reward on them, both in the present and in the future life? That reward is given, not of merit, but of grace. But does not this doctrine render men careless and profane? No: for it is impossible that those who are inserted into Christ by faith, should not bring forth the fruits of gratitude. Since, therefore, faith alone makes us partakers of Christ, and of all his benefits; whence does this faith proceed? From the Holy Spirit, who produces it in our hearts by the preaching of the Gospel, and confirms it by the use of the Sacraments."

An explanation of the sacraments, and of the power of the keys, then conducts us to the third division of the catechism—*Gratitude*, which is managed with an uniform regard to the holy efficacy of the Gospel. Good works are performed, because after Christ hath redeemed us by his blood, he renews us also to his own image, by his Spirit; in order that having received so great blessings, we may prove our gratitude to God through our whole life, and that he may be glorified by us. Therefore those who persist in the ways of sin can never be saved. The decalogue, as the rule of our obedience, is then expounded; and the catechism closes with a declaration of the necessity of prayer, and a brief explanation of the Lord's Prayer, as the guide for our petitions.

The concluding work of the volume now claims our notice, viz. The judgment of the national Synod of the Reformed Churches in the Netherlands, convened at Dort, a town of the united provinces not far from Rotterdam, in the years 1618 and 1619, concerning the five points of doctrine controverted in the Belgic Churches. The only information which is afforded us concerning this celebrated Synod, is to be found in the preface prefixed to its canons by the Synod itself, under the authority of the Prince of Orange; the assistance of the divines of Great Britain, and of many princes, counts, and republics, having been obtained, in order that the doctrines of Arminius, and his disciples might be determined on by the word of God, and that peace and tranquillity might through the divine blessing be restored. We are then informed that

"The Synod, being convoked, and bound by oath to take the Scriptures as their only guide, and to act in the whole affair with the most scrupulous conscientiousness, endeavoured with great assiduity and patience, to induce the chief patrons of these doctrines to explain at large their views, and the reasons of them, with regard to the five heads under dispute." "Upon their rejecting," continues the preface, "the judgment of the Synod, and refusing to answer the questions proposed to them in a suitable manner; and when neither the admonitions of the Synod, nor the directions of the delegates of the most noble and honourable the States General, nor even the commands of the most illustrious and mighty Lords the States General themselves, availed any thing with them; the Synod further by the authority of the same Lords, and according to the custom long since adopted by ancient Synods, was obliged to proceed in another method, and an examination of those five doctrines was instituted, from writings, confessions, and declarations, which were in part published before, and in part exhibited to this Synod."

The Canons are subscribed by the officers of the Synod, by five divines of Great Britain, three of the Electoral Palatinate, four of Hesse, five of Switzerland, two of Wetteravia, two of Geneva, three of Bremen, two of Emden, five of the Netherlands, four of the Dukedom of Geldria and the county of Zutphen, five of South Holland, five of North Holland, five of Zeland, two of Utrecht, four of Friseland, six of Transilvania, six of Groningen and Omland, two of Drent, and six of the French Netherlands.

The proceedings of this Synod are highly deserving of the attention of the English Theologian, both because our own Church, with the particular approbation of king James, was represented there by some of our ablest divines *, at the distance of only 47 years from the confirmation of our articles in 1571; and because a very eminent degree of piety, affection, and holiness, pervades the whole. We

* Witness the names of Davenant, Carlton, and Hall. The name of the latter does not indeed appear among the subscribers, but this was owing to a severe indisposition, which obliged him to leave the Synod previously to its dissolution. See the specimens of his life, where will also be found some account of the weight which he possessed in the deliberations of the Synod.

cannot, however, but deeply regret that the Remonstrants on the one hand, and the Synods on the other, should have ventured to advance, as doctrines of unquestionable authority, such subtle, refined, and delicate statements, on subjects respecting which Scripture is either wholly silent, or so brief and obscure as to discourage men from forming any strong opinions either way *.

The controverted points, as they are here stated, respect the divine predestination; the death of Christ and man's redemption; the corruption of man; conversion to God, with the manner in which it is produced; and the perseverance of the saints. On these points it is unnecessary to say that very opposite views were entertained by the Synod and the Remonstrants. To us both parties seem to have erred in carrying their disquisitions, on some points, beyond the boundaries of Scripture. We pretend not indeed to blame those who venture, with modesty and diffidence, to attempt the solution of some of the more abstruse problems in Metaphysical Theology; but we have no hesitation in saying, that when any persons, whether they be individuals, or bodies of men, propose with *confidence*, or endeavour *authoritatively* to impose on others, as articles of faith, not those simple and elementary truths which are plainly and expressly revealed, but their own fallible, and in some cases, remote and subtle deductions from scriptural affirmations; they are not to be commended. This is a remark which applies with force to the Synod as well as to the Remonstrants: for however we may respect the great piety, and the manifest conscientiousness of the Synod, and however we may admit that they were not driven by the spirit of controversy to the same distance from scriptural truth and soberness; yet it is impossible for us to deny that they, no less than those whom they opposed, attempted to be wise above what is written. Such indeed is the natural effect of controversy: and it is an effect which we believe to be productive of very mischievous results, particularly as men being generally most solicitous about such of their opinions as are most exposed to hostile attack, those opinions are apt to acquire a degree of factitious importance, which serves to obscure the other and less exceptionable parts of their system. That much of the latitudinarian, and infidel spirit of the present age, is to be traced to the ridiculous, and iniquitous opinions, and practices, of the Romish Church, is a fact generally acknowledged. We believe that a portion of the same evil, probably no small portion of it, may be ascribed to the vehemence and pertinacity with which Protestants have insisted, not on those grand and essential doctrines of Christianity, which are incontestably revealed, and which prove themselves by their effects to be doctrines according to godliness; but on some abstruse dogma, which, whether in itself true or false, is perhaps almost as remote from human practice, as the problem of squaring the circle.

We shall not think it necessary to give a lengthened exposition of the sentiments which were held by the two contending parties on this occasion. An abstract of a few of their more prominent and peculiar tenets may not however prove unacceptable to our readers.

The leading opinions of the Synod respecting the controverted points may be thus stated.

By the eternal decree of God, a certain number of men were chosen to salvation before the foundation of the world, without any view to foreseen faith or worthiness: these in due time are called, justified, sanctified, and at length glorified. The fruits of election, and the only ground on which it can be assumed, are faith in Christ, fear of God, true repentance, hunger-

* We would here remark, that neither in this place nor in the former part of our Review, have we any intention of representing the spirit, by which the Synod was actuated, as uniformly praise worthy. The letters of the English delegates shew, that on some occasions an improper degree of heat and asperity prevailed in their discussions. In our *general* statement of the character of the Synod, we are supported, by the authority of the venerable Bishop Hall, who in a letter to Dr. Fuller, dated at Higham, August 30, 1651, speaks of the assembly in terms of respect and affection, as "that grave and learned assembly"—"my reverend and worthy associates"—"divines eminent both for learning and piety"—"holy souls who are now glorious in heaven"—"worthy and eminent divines"—and he pays a compliment to "their holy ingenuity, and gracious disposition to peace."

ing and thirsting after righteousness, increasing lowliness and purity of mind, ardent love to God, and uniform obedience to his commandments. The Scriptures declare that some are not elected, but are passed over: this is reprobation. The infants of the elect are saved. The death of Christ is the alone satisfaction for sin; and is abundantly sufficient for expiating the sins of the whole world. All indiscriminately are commanded to repent and believe, and are seriously invited to come unto Christ; and to all who come unto him and believe his Gospel, a promise is given of eternal life. The unbelief of men, and their refusal to come to Christ, proceed solely from their own fault. It was the design of God, that the saving efficacy of the death of Christ should work in all the elect, so as to bestow on them alone justifying faith; and to bring them thereby infallibly to salvation. Faith and repentance are gifts of God bestowed of mere mercy; and conversion is the sole work of his spirit, which however does not act in men as in trunks or sticks, or take away the will, or force it, but heals, quickens, and powerfully enlivens it. Those who are made members of Christ, God preserves by his power: They may and do fall into sin, by which they offend God, and wound their consciences; but God will renew them certainly and efficaciously by his spirit. This assurance of persevering is in Christians the genuine root of humility, filial fear, anxiety to please God, true piety, patience, ardour in prayer, solid joy, gratitude, and good works.

The following are some of the chief opinions which the Synod condemns as heretical.

Election is dependant on foreseen works. The elect may and do finally perish. The Gospel is sent to one nation rather than to another for its superior worthiness. God destined his Son to the cross without the design of saving any one in particular. The covenant of grace does not consist in our being justified and saved by faith in the merits of Christ, but in faith and imperfect obedience being taken for the perfect obedience of the law. All are freed from the guilt and condemnation of original sin. Free-will, and not the mercy of God, is the turning point in salvation. Christ could not die for those whom God chose from eternity. The will is not so corrupted by the fall as that the unregenerate may not hunger and thirst after righteousness, and so use the light of nature, as to obtain thereby saving grace. In conversion new habits are not infused into the will; and faith is not the gift of God. Man can resist grace in such a way, that it is in his own power to be regenerated or not. God does not efficaciously assist the will before the will moves and determines itself. Perseverance always depends on the determination of man's will. The truly regenerate may finally fall and perish. A man may be frequently born again, &c. &c.*

The conclusion of the Canons renounces with great detestation, those abuses of the doctrines they unfold, which were commonly urged against them by their opponents; and exhorts the ministers under their in-

* It seems important here to remark, that many of the above propositions are as directly at variance with the opinions of Arminius, and of such persons of piety in the present day, as incline to adopt his views respecting predestination and election, as they are with the canons of the Synod of Dort; witness the following extracts from "the five points," containing an exposition of the Arminian tenets. "True faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing. It is necessary, therefore, to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ. This divine grace or energy of the Holy Ghost, which heals the disorder of a corrupt nature, begins, advances, and brings to perfection every thing that can be called good in man. Consequently all good works, without exception, are to be attributed to God alone, and to the operation of his grace." Witness also the writings of Fletcher of Madeley, Mr. Gisborne, Mr. Bates, &c. &c.

It is equally due to those divines in the present day, who lean more to the Calvinistic than to the Arminian hypothesis, to say that they in general exclude from their system, as far as we can judge both from their writings and from their pulpit addresses, such of the Synod's views as would appear harsh and revolting to the pious Arminian. Innumerable proofs to this effect might be produced.

fluence to a close adherence to the Scriptures in their sentiments and language, and to a careful abstinence from every phrase which exceeds the limits of the genuine sense of the Word of God.

The sentence of the Synod against the Remonstrants is then added, in which ministers and tutors are admonished to instruct all persons who are under their care in this pure and sacred doctrine, and to use every means in their power for the recovery of the erroneous. The Remonstrants are declared to be interdicted from every ecclesiastical function, until they repent and return to the Church; and the States-General are exhorted to confirm with their authority the decrees of the Synod. With the approbation of the States-General the whole volume is concluded.

Our readers will, we doubt not, perceive, from the analysis which we have given, the importance of this volume; and we cannot but congratulate the Christian world on its appearing under the auspices of the University of Oxford. It enables us to form our judgment on matters of religious controversy from the original documents of the Reformation. It is exposed to none of the objections which are advanced against the writings of modern divines: but comes to us with all the authority and wisdom of the purest æra of the Church. The works of which it is composed were all of them, if we except the judgment of the Synod of Dort, contemporary with our articles. The Helvetic Confession received the express approbation of our Church, and several parts of our public formularies may be evidently traced to those of Ausburgh and the Netherlands. The uniform statement of the main doctrines of Christianity must strike every attentive reader. In these there is no concealment or discrepancy. They form the ground-work, and are united with the superstructure of every confession. That man is wholly fallen from God and holiness, that his understanding is darkened, his will corrupted, and his affections depraved; that justification is by faith alone in the merits of Jesus Christ, and in no part on account of our own works and deservings; that the atonement and mediation of the Redeemer alone procure us an approach to God and eternal life; that holiness and the renewal of the heart are the work of the Holy Ghost, and the effect of the grace of God; that in this manner the love of God in Jesus Christ becomes the ruling principle of the heart; that this love is the motive of all new obedience, and necessarily leads to every holy disposition, word, and work; that christian morality is the proper and delightful employment of every justified character, and forms the grand evidence of his state: in a word, the total ruin of man by nature, and the entire recovery of him by grace; his fall in the first Adam, and his redemption by the second; form the prominent features of these writings. And it appears to us to be important to observe with regard to them, that these particulars which we have enumerated have no necessary connection, according to the mistaken representations of modern divines, with the doctrines of Calvin. They are common to every system of religion which takes the Scriptures for its guide. They are defended with equal fervour by the pious disciples of Arminius. They are the simple unadulterated dogmas of the primitive Church and of the true Churches of Christ, in every subsequent period. They are necessary to the life and efficiency of Christianity.

In this age of controversy, indeed, the truths of religion are spoken of with a cold and distant reserve. Doctrines are contended for with violence, more for the purpose of victory than practical benefit. But by the reformers they were not defended as subjects of theory, but of life and holiness. They were not notions in the head; but principles of the heart. They were not acquired by human learning or critical investigation merely, but by the inward teaching of the Holy Spirit, by the Spirit of God enlightening their understandings, "cleansing the thoughts of their heart," and bestowing on them "a right judgment in all things." They were doctrines according to godliness; the fruit of a new and spiritual life, and the source of all consolation and obedience.

We would earnestly recommend it therefore to our readers, and especially to the clergy of our Church, to observe the spirit and tendency of these reformed confessions, as well as the bare tenets which are maintained in them: the piety and holiness as well as the

orthodoxy of those creeds: the evident tenderness of conscience, hatred of sin, love to the Redeemer, repentance for daily infirmities, pursuit of holiness, and indifference to the practice and opinions of the world, which stamp and elevate these discussions. Genuine vital godliness, not theory and opinion, were the objects of our venerable forefathers; and accuracy of sentiment was only impressed, as they knew it to be the scriptural means of producing fervent piety, and of promoting the salvation of men. Let then the enquiring mind, who simply desires to know what is truth, lay aside every prejudice. Let him be influenced by no party; but seriously peruse and diligently study the Word of God, comparing it, as he proceeds, with the volume before us, and with the Articles and Liturgy of our Church, praying for the guidance of the Holy Spirit, and determining to embrace truth without reserve wherever it appears, and we may then anticipate a favourable result. We may hope that the real nature of Christianity will gradually open on his mind. He will discover his own interest in the subject. The value of his soul, the nearness of death and judgment, and the unspeakable danger of any mistake will quicken his diligence. He will find that the doctrines of Scripture are confirmed by his daily observation, are necessary to his peace, and the only motives to acceptable obedience. He will discover, as he proceeds to acquire more knowledge, and to follow it in his practice with more decision, that his whole character demands a radical amendment. This he undertakes in the strength of God; and gradually becomes more fervent in prayer for divine instruction, more active in the use of means, and more conscientious in obeying the truth in his life and conversation. Thus he becomes settled in the doctrines and experience of Christianity. He begins, which is the only true method, by trusting in the Lord with all his heart, and not leaning to his own understanding; whilst numbers, neglecting this caution, rely only on human learning without a simple and entire dependance on the teaching of God, and thus adopt some forced and unscriptural tenets, the perversions of the fallen understanding and depraved heart of man, to the support of which every reformed document is, per fas et nefas, to bear its testimony.

We would advise, therefore, every one who would conduct his enquiries on this subject with any success, to begin with the regulation of the heart, to remember that alienation from God is the source of every error of importance, in doctrine as well as in practice, and that "he that will *do* his will shall know," says our Saviour, "of the doctrine whether it be of God or whether I speak of myself." Nor let such a character wonder, under such circumstances, if his views should be unpopular among the general body of mankind. So long as men are the servants of sin, they cannot cordially receive the pure tenets of the cross. "The world knoweth us not, because it knew him not," says St. John. Whilst the heart is united to its lusts, no strength of argument can lead to any salutary conviction. Controversy is an affair, therefore, which the Christian, except called to it by peculiar circumstances, will rather decline. He will prefer the silent eloquence of a meek and quiet spirit. He will proceed in the paths of holiness, endeavouring by an upright conduct and a truly christian temper to prove the excellency of his principles by the superior purity of his practice, and to avail himself thus of the most favourable means of recommending religion even to those who oppose themselves, if peradventure God will give them repentance to the acknowledgment of the truth.

An Exhortation to the Duty of Catechising; with Observations on the Excellency of the Church Catechism. By Edward Pearson, B. D. Rector of Rempston, Nottinghamshire. 12mo. pp. 48. Hatchard. Price 6d.

We lament, in common with Mr. Pearson, the prevalent neglect among our clergy of the duty of catechising, and the consequent ignorance of the lower classes respecting the true nature and design of Christianity. We cannot, therefore, but approve of his attempting to awaken those who are guilty of this neglect to a sense of their duty; and had he confined himself to this object he would have merited and obtained our unqualified commen-

dation. As the case stands, however, it is with no small pain that, in characterising his work, we find ourselves unavoidably compelled to speak of it in terms much more severe than we have often been obliged to employ, but which we should have been glad to have softened, could we have done so consistently with a regard to truth and justice. Certainly, amidst the torrent of calumny which has recently been poured forth against those clergymen who are called, or miscalled, evangelical ministers, few charges have been more unseasonably introduced, and more clearly unfounded than some which are advanced by this reverend gentleman. From a work, entitled, "An Exhortation to the Duty of Catechising," and "intended," as he tells us in a prefatory note, "for distribution among intelligent persons of the lower orders of life," we were entitled to expect, that not only all rancour and animosity, but even the unnecessary agitation of abstruse and unessential doctrines, should have been excluded. In this expectation we have been entirely disappointed. In the sixpenny pamphlet before us; we find these "persons of the lower orders of life," called to decide on the merits of the *Lambeth Articles*, and on the *five points* disputed between Calvinists and Arminians; points involving questions which the great Locke considered as "unintelligible" and inexplicable, (Essay on Understanding, chap. xxi.); points which have employed the talents and exceeded the skill of philosophers and divines in all ages, from the first origin of evil. Here also, in the unaccountable "blindness of *party* zeal," (p. 42.), Mr. Pearson endeavours to promote, among "the lower orders" of society, an attachment to the clergy of the establishment, by informing them that these clergy in general, through the neglect of an important branch of their duty, have *themselves* "laid the ground of the disobedience," and "defection" of separatists, (p. 30.); and by preferring against one class of them, in particular, a string of accusations, as unfounded as they are injurious; (p. 13—20, and 39—40.) accusations, in characterizing which we might, with perfect justice, retort the harsh language which our author frequently employs against the objects of his censure. (See in particular the bottom of p. 40.)

If this be the strain in which Mr. Pearson catechises in his own parish, we cannot wonder that, as he himself informs us, "generally no more than five or six attend, and these so young as not to be capable of understanding any explanation of the catechism;" and that "a great portion" of his parishioners "are not very well instructed in the principles of religion." (p. 21.)

"The hindrance to catechising," observes Mr. Pearson, amongst other strange assertions and reasonings, "derives great additional force from a particular circumstance. Of late years, a few of the ministers of the Church of England (few at least in comparison with the whole) have formed themselves into a party, and, under the name of *Evangelical* or *Gospel* ministers, have endeavoured, by every means in their power, to make way for the reception, and promote the growth, of Calvinistic opinions. These ministers, wishing still to be considered as true members of the Church of England, dare not venture on an open condemnation and rejection of the Catechism; but, aware of its hostility to their designs, they scruple not to adopt such measures respecting it, as are calculated to bring it into contempt, and are willing, rather than use it to any effect, to neglect the practice of catechising altogether. Thus it comes to pass, that the assistance of some of the most diligent ministers among us, for such, it must be acknowledged, many of the ministers referred to are, is wanting in that branch of the ministerial office, in which the labours of ministers, if exerted with judgment, would be exerted with the most beneficial effect; not to mention, that the contempt, which is thus brought on the Catechism, and on catechising, is not confined to the particular parishes or districts, in which it is first manifested, but extends itself into their respective neighbourhoods, and endangers both being brought into general disrepute." (p. 19, 20.)

On reading this passage, although not unaccustomed to the perusal of calumny, we confess ourselves to have been truly astonished. So far, in fact, are this description of ministers from adopting "such measures respecting it [the Church Catechism] as are calculated to bring it into contempt; and from "*neglecting the practice of catechising altogether*," that many of them with those zealous friends to *evangelical* preaching, Archbishop Secker and Bishop Beveridge at their head, have published com-

mentaries upon it, in which they recommend both the catechism itself, and the duty of catechising, in the very strongest manner; while in their own practice they are *peculiarly* distinguished by their diligence and success in the performance of this duty. The very room in which we sit contains lectures or commentaries on this catechism by those eminent evangelical ministers, Beveridge, Walker, Adam, Vivian, Stillingfleet, and Woodd. Similar treatises, from similar quarters, might be added to them at pleasure. The publications we have mentioned are almost universally popular among the ministers in question, and are some of them usually distributed among their flocks; nor we believe, can a single clergyman of this description be produced (if there can, let Mr. Pearson name him), who has not thought the exertions of these writers in favour of catechising highly commendable and worthy of imitation.

The exertions of this class of men have not, however, consisted in barely recommending the duty of catechising to others. Speaking of the success which attended his ministry at Truro, "I have reason to believe," says the excellent *Mr. Walker*, "we have been much forwarded by the blessing of the Spirit upon a free and practical exposition of the *Church Catechism*, which I have, after my poor measure, made by word of mouth, the *Sunday evenings of half the year*, an hour after service." (See Life, prefixed to Lectures, p. 20.) On another occasion, he laments, in the strongest terms, the evils attending "the superficial use or entire neglect of catechising." (Ibid. p. 44.) In his letter to Mr. Adam, published in our Vol. for 1802, p. 567, we find him in earnest consultation with his reverend brother on the best means of performing this duty; explaining to Mr. A— his plan of procedure in it, with his method of dividing the young people into classes; and informing him, that his "audience was three, four, or five hundred." Accordingly his respectable biographer, another evangelical minister, speaking of him, says; "His heart was most set upon the much neglected duty of *catechising*, in which he spent every Sunday evening, from six to eight, from the beginning of February to the end of April, and again from the beginning of August to the end of October. This he did to a very numerous congregation." (p. 40.) That *Mr. Adam* admired all this, and was himself also a diligent catechiser, the readers of the above letter, and of his answer to it, in our work, will be satisfied. Mr. *Vivian's Exposition* of the Church Catechism is, "designed chiefly for the use of schools," is dedicated to the Bishop of the diocese, and is commended by a pious and sensible writer in our publication, (Vol. for 1802, p. 565.), and by *Mr. Burn* in his valuable "Pastoral Hints on the importance of Religious Education." In the preface to his work, Mr. Vivian extols the catechetical labours of Mr. Adam and Mr. Walker, and other clergymen of his acquaintance, and prays that their "example may be copied by many." The Church Catechism, by *Mr. Stillingfleet*, has reached a tenth edition, and is only an abridged summary of that pious divine's personal instructions to the children of his flock: *Mr. Woodd*, whose work (reviewed in our Vol. for 1802, p. 598), has arrived at the seventh edition, introduces his *Explanation* of the Church Catechism with a passage from Archbp. Usher, which enforces catechising in the very strongest language; and has afforded abundant other in evidence of his pious solicitude for the catechetical instruction of children.

Our correspondent W. R., to whom we have already referred, a minister undeniably of congenial sentiments, and to whom nearly every evangelical clergyman in the kingdom looks with respect, uses the following language on this subject: "The duty of catechising can hardly be recommended too strongly, as preaching is of little use to those who have not thus been taught the rudiments of Christianity. By catechising, I do not mean hearing children repeat the words of the Church Catechism merely, or any explanation of it, however excellent, but conversing with them on the subject, and by familiar questions and illustrations, leading them to a clear understanding of every part of it. This *may* be done, and when executed with skill, it is one of the most useful as well as popular exercises of the pastoral office. During the best and purest times of the Church of England, catechising, and

not preaching, was the addition made to the evening service on Sundays." Then, after further expatiating on the nature and advantages of this duty, as it may be performed under present circumstances, the writer adds, "I am an old practitioner in this way, and could, from long experience, urge the neglected duty of catechising upon all my younger brethren of the Church, as of very high utility. Indeed in many parishes almost all the good that can be done must be among the rising generation." (Vol. for 1802, p. 564.) Even that clergyman, who is on all hands censured as "the ringleader of the sect," against whose "evangelical" tenets Mr. Pearson has published two letters, and whom he frequently mentions, and seems indeed to have particularly in his eye, in the pamphlet before us,—we mean the author of the *True Churchmen ascertained*,—quotes and refers to the Church Catechism on many occasions, and bestows upon it the highest encomiums. Treating on the decalogue, "What," he says, "our Church understands is implied in this divine code, her *catechism* informs us; and she may challenge any human composition whatever to furnish a compendium of moral duty more concise and more complete; more pure, simple, and truly scriptural." (p. 222, 223, &c.) This clergyman, we have also been informed on the best authority, has regularly every summer, for the last sixteen years, catechised, during a course of Sunday evenings, the children of his parish, after the manner recommended by W. R. and by Mr. Pearson himself, (p. 31.)* He has also frequently divided the catechism into portions, and delivered expository lectures upon it to his congregation instead of sermons. In this manner does Mr. Overton "neglect the practice of catechising altogether," and "adopt measures to bring both the catechism and catechising into contempt."

In the neighbourhood of this gentleman also, where the pernicious effects of his anti-catechetical prejudices are likely to be most severely felt, there is a minister of similar principles, who, with great diligence and success, has discharged the duty under consideration for nearly forty years; usually to almost as many *hundreds* of catechumens as Mr. Pearson has *individuals;* many of whom, we are told, as is fully manifested by their answers, are also "capable of understanding" him. There are several other clergymen in the same vicinity, who follow this venerable divine's example. And within the compass of a day's ride from York, at least *forty* ministers might be produced who conscientiously discharge the duty of catechising, and to whom Mr. Pearson would give the title of *evangelical*. And not only in that county, but in every other to which our information extends; these ministers are distinguished by their peculiar attention to this duty, enjoined by the canons of our Church: it is a part of the shibboleth by which they are known.

It will be no contradiction to this statement if *individuals* may be found, to whom Mr. Pearson may apply the appellation in question, who are negligent in this branch of their duty. It is not to be expected that the profession of the very best principles should *in all cases* secure a correspondent behaviour. If, in fact, any of this class of ministers are guilty of such neglect, their conduct, we can safely say, is disapproved by the rest, who form the great body of them; and is, we believe, so far from being the result of contempt for the catechism, that it would be acknowledged to be a blameable neglect by themselves. And does not Mr. Pearson know how

* The passage here alluded to is the following extract from the writings of Bishop Law:—"By catechising I mean, not the procuring of our own Catechism, or any other short explanation of Christianity, to be said over a few times by rote, nor the delivering any stated discourse thereon (though these may be of great use in their turns); but the free, frequent, and familiar exercising of young persons in it, till they thoroughly understand, and can express, the meaning of each word and phrase, according to their respective capacities, experience, and degree of improvement; thus leading them on gradually from sounds to sense; forming their thoughts, and fixing their attention to the reason and relation of things; aiding and inuring them to reflect a little on such points as are within their reach; and enabling them, at length, to give a clear account of all parts of the Christian dispensation, and become fully acquainted with their duty both to God and man." (p. 31, 32.)

plentifully such instances of neglect may be produced from among another description of clergymen? Or can he indeed shew, that, *generally* they discover any such diligence in the discharge of this duty, as that which, as we have proved, is exhibited by the persons under his censure? What is the testimony of Bishop Law, whom Mr. Pearson repeatedly quotes on the subject? "At present," says his Lordship, speaking of catechising, "this is a work which *many*, either discouraged by *disuse* and the despicable notions which are apt to be entertained of it, or deterred by its difficulty, are *extremely shy of undertaking*. *Some* have not the desire, *some* not the resolution, to set about it: and MOST content themselves with causing the Church Catechism, or a comment upon it, to be repeated in the time of Lent." Yet, adds the sensible prelate, "Sure I am, catechising in its original true sense, implies something more than the bare running over an old form." (Dissert. p. 12.) At any rate, Mr. Pearson's charge is unjust because it is general. At the very best, it is a general conclusion from partial premises. His accusation is expressly against *all* who are represented "under the name of *Evangelical* or *Gospel* ministers." (p. 19.) To all these, therefore, his readers must apply it, and especially to those of them whose names he mentions, and against whom, as evangelical ministers, he has so strenuously laboured.

Supposing then, that these evangelical clergymen really resemble those fallen angels to whom Mr. P. by his quotation from Milton, (p. 16.) compares them; yet, ought they not to have their due? Whatever other charges this writer may be able to substantiate against such ministers, ought he not to be grieved for having thus charged them with *neglecting altogether*, and with *endeavouring to bring into contempt*, the practice of a duty, by their diligent attention to which they are so peculiarly distinguished? Not to remark, that the fallen beings here alluded to, reasoned high of "*free-will*," as well as of "fixed fate;" not to contend, that Mr. Pearson's reasonings on these abstruse subjects have been higher than those of the persons he censures, who expressly disclaim such reasonings, (see Overton, p. 353.); it surely becomes this divine to consider, that there are other ways in which men may resemble these wicked spirits as well as by reasoning of "fate;" and that in no character is this resemblance so strong as in that of a "*calumniator of the brethren*:" (See Rev. xii. 10, &c.) It becomes him to consider, that he is taught in his catechism "*to hurt nobody by word or deed*; to be *true and just* in all his dealings;" and to abstain "from *evil speaking, lying, and slandering*:" it becomes him seriously to consider that the crime of violating these duties is in the highest degree aggravated, when it is committed by a professed guardian of morality and religion.

But let us enquire, whether the reasons which our author assigns for the neglect in question, are not as unfounded as the charge itself. One of these, he tells us, is "the *prevalence of Calvinistic opinions among us*. It is needless, says a person of this persuasion," as Mr. Pearson states his reasoning, "to have my children catechised or instructed in the principles of religion; for, if they are destined to be good, they will be so without instruction; and, if they are destined to be otherwise, they will be so whether they are instructed or not." He adds, "If such foolish notions should go on to gain ground, as they seem to have done for some years past, there will soon be an end, not only of all true religion, but of all common honesty in the intercourse of life. A person will then have only to say, in excuse for the most dishonest or atrocious action, 'I was fated or predestinated to do it'." Mr. P. farther intimates that persons of Calvinistic sentiments must be "negligent about the means" of grace. (p. 13, 14.) Now, although for reasons already obvious, all evidence might be rejected as inadmissible which depends on the testimony of one who has laboured to persuade the public, that the evangelical clergy "neglect the practice of catechising altogether;" yet we here call upon this gentleman to produce any such reasoning as the above, or any that has the smallest resemblance of it, from the writings of any one of the clergymen under his censure, or of any one of their adherents who is allowed to be in possession of his reason. Academicus, whom Mr. Pearson quotes as a

complete Calvinist, (p. 43.), reasons in a manner directly contrary to this. He argues, "that the *means are necessary* to the end, and equally predestined;" and, that, therefore, in the *neglect of means* no person can expect the end. (p. 22, 23.) So also reasons Mr. Scott, in his Sermon on Election, (p. 41.); and so reasons the most Calvinistic of the clergymen in question. It is no matter whether or not Mr. Pearson sees the justness of their reasoning. It is enough for the purposes of the present argument, that it appears conclusive to themselves. But out of his own mouth this accuser of his brethren is condemned. Calvinists, he here informs his readers, adopt a mode of reasoning, which induces them to reject or neglect the use of *means* in religion. Yet "it must be acknowledged," he says, in the same pamphlet, that "many of the ministers referred to" in his censure, that is, many of the *Calvinistic* ministers, are "some of the *most diligent* ministers among us." (p. 20.)

The erroneousness of Mr. Pearson's positions is further strongly displayed by what he advances, in illustrating his subject, concerning "our fellow-countrymen in Scotland."—"Bishop Burnet," he observes, "speaking of the learned and primitively pious Archbishop Leighton, after his retiring into Sussex, says, 'He oft lamented to me the stupidity, that he observed among the common people of England, who seemed to be much more insensible in matters of religion, than the common people of Scotland were'."—"The same difference in this respect," Mr. Pearson is persuaded, "continues to this day." And "the only practicable remedy" for our prevailing ignorance "I can think of," he says, "is, that, in imitation of our fellow-countrymen in Scotland, we institute schools in every parish," or district, for the instruction of the children of the poor "in the first principles of religion." (p. 10—12.) But this "learned and primitively pious Archbishop" was unquestionably a Calvinist: in these parish schools in Scotland children are instructed in the *Assembly's Catechism*, which is highly Calvinistic: among these less stupid and more religious common people in Scotland, there is a far greater "prevalence of calvinistic opinions" than among us. Our author's reasoning, therefore, amounts to this: the neglect of the religious instruction of children in this country is owing to the prevalence of calvinistic opinions among us; from these opinions, should they gain ground as they have lately done, "there will soon be an end, not only of all true religion, but of all common honesty in the intercourse of life:" yet in Scotland we have had a learned and primitively pious Calvinistic Archbishop: yet the Calvinists in Scotland are much better informed and much more religious than the Arminians in England: yet the exertions of these Calvinists in instructing their children, are pointed out for our imitation, as the only remedy for our ignorance. Really, if such advocates for the Church as Mr. Pearson "should go on to gain ground, as they seem to have done for some years past," (p. 13.) what will the enemies of the establishment say of us?

Mr. Pearson further remarks, "as the prevalence of Calvinistic opinions is an occasion of neglecting catechising, or the religious instruction of youth, in *general*; so is it, if I mistake not, a great hindrance to the use of that catechism in *particular*, which is provided and prescribed by our Church." He then informs us, that this catechism "contradicts the fundamental principle of Calvinism;" and that the *evangelical* ministers are "aware of its hostility to their designs." (p. 17—19.) Now that this catechism, which affirms that we are "by nature born in sin, and the children of wrath," is hostile to Mr. Pearson's theory, is a fact which even his Anti-jacobin friends have affirmed, (see Anti-jac. Rev. Nov. 1802), and which, notwithstanding his subsequent explanations, appears to us capable of demonstration. (See Annotations, p. 138.) It would, however, be exceedingly difficult for this author to shew, what the Church catechism contains that is less evangelical than the ordinary language of our Baptismal Service, Liturgy, Articles, and Homilies. According to Dr. Kipling, whose pamphlet Mr. Pearson highly extols, these latter forms so plainly "exclude Calvinists from the reading-desk," that nothing but "mental derangement" and "deliberate wickedness" can mistake them. (p. 54, 55.) Why then should persons, thus devoid both of reason and

principle, have the smallest scruple in respect to any compendium of doctrine? Why should even Calvinists who cheerfully subscribe and use these other plainly Anti-calvinistic forms, reject an Anti-calvinistic Catechism? But unluckily for Mr. P. the explanation of the Christian Creed, given in the catechism, contains more precisely, if we may credit themselves, the sentiments of the great body of the evangelical clergy, than almost any other human composition of the same extent. (See Overton, p. 93—98.; Scott on Election, p. 7.; Milner's History, &c.) And their numerous commentaries on this catechism, their exalted encomiums upon it, and their zeal in inculcating it, shew, beyond all question, that they view it in a *directly opposite* light to that in which Mr. Pearson supposes them to see it. They think, with the pious Bishop Hall, "There is no employment in the world, wherein God's ministers can so profitably employ themselves, as in this of plain and familiar catechising." This passage, with an express commendation of "our publicly allowed catechism," from Bishop Hall, Mr. Pearson quotes *against* the evangelical clergy. Yet Bishop Hall, the zealous friend of our catechism and of catechising, unquestionably maintained those precise sentiments which, Mr. Pearson says, "endanger both being brought into general disrepute!" (p. 20.) Of this circumstance, the attentive readers of the Christian Observer will want no further proof.

Such is the inconsistency, as well as the injustice, of Mr. P.'s charge respecting the catechism and catechising. This, however, is but one out of several equally unjust accusations which his pamphlet contains. With a similar regard to truth and propriety, "persons of the lower orders of life" are here also informed, that the difference between those who are called evangelical ministers and the rest of the established clergy, solely respects the points "which are disputed between *Calvinists* and *Arminians*;" that the opinions of the evangelical ministers are those of the *Lambeth Articles*; that they not only make these opinions, that is, the doctrines of the Lambeth Articles, "the *chief* subject of their sermons, and the criterion of *true churchmanship*, but represent the *belief of them as necessary to salvation*:" that, "in the blindness of Calvinistic zeal," they represent those who speak the sense of the *Lambeth Articles* "as the *only true Churchmen*;" that they are desirous "of effecting an *alteration* in our established forms of belief and worship;" desirous "that the Lambeth Articles should be added to our form of belief, and that such changes should be made in our form of worship as might render it more consonant to their opinions, than it is at present," &c. &c. (p. 39—43.) In proof of these assertions, and of the folly of the clergymen to whom they refer, Mr. Pearson quotes a writer, who, he says, "has attempted to defend Mr. Overton against the attack of Dr. Kipling:" he refers also to the work of Dr. Kipling, to Archdeacon Daubeny's Reply, and to his "own two letters to Mr. O." Hence his readers cannot but suppose, that Mr. O. in particular teaches and preaches in the manner described. On this string of charges we shall only remark, that each of them is *just as true* as the assertion, that evangelical ministers "*neglect the practice of catechising altogether.*" On examining the author particularly mentioned and referred to by Mr. Pearson, we find incontrovertible evidence of the *direct contrary* to every one of them, in every part both of his Apology and his Sermons. Similar evidence might be added at pleasure: what then will not Mr. Pearson affirm?

But what, indeed, will not he affirm, who also says, that John *Wesley* was a *Calvinist* in doctrine; that he separated from the Church "as a *Calvinist*;" that his "followers" hold "many opinions, which are *strictly and peculiarly Calvinistic*;" and that "they would freely enough subscribe to the *faith* of the Lambeth Articles, which teaches, that "a true, living, and justifying faith, and the Spirit of God justifying, *is not extinguished, falleth not away in the elect*, either finally or totally!!" (Letter, p. 53, 80, 85.) What will not he affirm, who tells us, that "whenever it is said that we are justified or saved by *faith only*, faith is spoken of, not as the *condition* of our justification or salvation, but as the *meritorious cause!*" (Letter, p. 84.) What will not the divine affirm, who says, "The *Puritans* generally objected more to our *doctrine* than they did to our *disci-*

pline!" (Letter, p. 45.) Of what inconsistencies is not he capable, who here speaks of "those *Arminian*" opinions, which, he says, "are maintained by the generality of the clergy of the Church of England, and which, as has repeatedly been shewn, *are agreeable to the Articles, Homilies, and Liturgy of that Church,*" (p. 40, 41.); and yet, in the very letter referred to for this proof, tells us, that, "properly speaking, our Church is *not*, in her doctrines, *Arminian!*" (Letter, p. 19.) What advantage can our subject derive from the efforts of a writer, who says, "My opinion is, that if, so far as subscription to the Articles is concerned, either *Arminian* or *Calvinistic* ministers of the establishment are *wrong*, it is *only* in considering themselves *exclusively right*," and who yet extols, without qualification, Dr. Kipling, who maintains that every Calvinist who has subscribed to our Tenth Article has "committed a crime closely bordering on perjury!" (Letter, p. 33, and Kipling, p. 37. &c. &c.)

"Vainly puffed up in their fleshly minds," says Mr. Pearson, "they," that is Calvinists, "intrude into those things which they have not seen." Whether the first part of this scriptural quotation might be fairly retorted, we must leave to Mr. Pearson himself to decide; but sure we are that, in the work before us, he has intruded into things, the most notorious parts of which he either does not or will not understand. We are aware that no misrepresentations are too gross to obtain credit among "persons of the lower orders of life;" or to be applauded by some violent associates, or by some insidious reviewer, (see Monthly Review for September, 1805): but still this can be no sufficient warrant to a man's own conscience; (and still less will it prove so in THAT DAY) for the circulation of calumny. Even if Mr. P. through the force of his prejudices, permitted himself to be deceived by the representations of others, he is still not to be excused. He ought to have investigated the fairness of these representations: he ought to have ascertained the reality of the facts, before he ventured to compromise his own character, by becoming the instrument of calumniating that of his brethren, and by giving the authority of his name, the value of which we were till now disposed to rate highly, to statements which we have no hesitation in saying, are in equal defiance of truth and charity.

The propositions which Mr. Pearson makes with a view to the remedy of the evil of which he complains, viz. a neglect of catechising, are, 1. That the Bishops should lay a stress on the duty, and exert their authority, in exacting a due discharge of it.—2. That the parochial clergy should catechise either every Sunday, if circumstances will permit, or very frequently, and not merely in Lent.—3. That all who have the charge of youth should cause the youth under their care, not only to be instructed in the Church Catechism, but also to attend to have it explained by their minister.—We wish with all our heart that these rules were universally adopted, and invariably practised. Their effect, however, must greatly depend, under the blessing of God, on the manner in which the duty enforced by them is performed. If performed in a cold, listless, uninteresting, and merely perfunctory manner, little benefit is to be expected from it. If, however, the clergy in general would enter earnestly on the work; if they would labour first to imbibe themselves the spirit of the catechism, and would make the success of their catechetical instructions the subject of unceasing prayer to the giver of all grace; if they would study by the uniform expression of kindness, and by a manifest solicitude for the spiritual interests of their flock, to conciliate their regard and affection, and, by using the utmost plainness and simplicity of speech, to reach their understandings; if moreover they would give its due prominence to every part of this admirable compendium, and while they enforce the moral duties which it enjoins, be particularly careful to fix in the minds of their catechumens those principles of faith in a crucified Redeemer, dependence on the Holy Spirit, and love to God, which form exclusively the springs of all acceptable obedience; then we should entertain little doubt that the benefit would be extensive and lasting: the blessing of God would attend the ministrations of his servants: and our Jerusalem become a praise in the earth.

Edinburgh Review or Critical Journal. No. XIII. Article V. *Hints towards forming the Character of a young Princess.* Edinburgh, Constable; London, Longman and Co. October, 1805.

It has, we believe, been observed, that men are too apt to decry the talents of those whose principles they dislike, and that where they find a book too bad or too good to suit their own taste, they usually stigmatize it as too dull to be read. We are afraid we should be suspected of acting from some such disposition as we have described, were we to lay open our full opinion of the critique on Mrs. More's "Hints," which has lately appeared in the Edinburgh Review; and therefore on the degree of ability with which it is written, we shall say but little. Perhaps the Edinburgh Review has, of late, run too much into the style of prolix dissertation, and has thus acquired somewhat of a heavy and *German* (or, as some Southern wits might say, *Scotch*) appearance, not very well adapted to a popular work. The Reviewer of Mrs. More, however, has clearly not erred in this extreme. One or two learned digressions excepted, he hardly glances at the many questions, as interesting as they are vast, which his subject must almost have forced on the notice of every thinking mind. Pleasantry seems to have been his chief object; and, whether he has succeeded in the pursuit of it or not, he certainly shews enough of talent to do mischief, and, we are sorry to say, the extensive circulation of the Edinburgh Review will, as certainly, give him the opportunity.

This is not the first time that we have complained of the religious sentiments of the periodical publication before us; but unquestionably there has never been so much cause of complaint in this respect, as on the present occasion. Whoever has watched the spirit of this distinguished journal, would naturally have expected its editors to treat a work of such unostentatious principle as the 'Hints' with good nature at least, although not with favour. Good sense, a strong feeling in behalf of the right of private judgment, and an infinite contempt for vulgar prejudice, might be expected to elevate these critics considerably above the low level of those who, making no distinctions, and defining no terms, cry down every thing religious for rhapsody, and all zeal for "zeal without knowledge." It might have been, therefore, conjectured that they would plume themselves upon their candour in such a case, and speak at least the language of liberality. The morality of their author, we might have presumed, they would commend warmly, and what they might be disposed to call his *doctrinal singularities*, they would probably affect to regard only with a smile of superiority. The article before us, however, is drawn up in a far different taste. It does, indeed, assume a tone of conscious superiority, and of ridicule rather than of censure, in its allusions to the opinions of Mrs. More on theological subjects; but its jests are not the jests of indifference; while it frequently adopts a language which must give extreme pain to the friends of revelation, and which, we have reason to believe, has shocked persons by no means remarkably religious. The writer treats Mrs. More not only without extraordinary candour, but often with singular unfairness. He relieves, it must be owned, his sarcasm with a few dashes of compliment to the ability of his author; but these civilities he has probably interspersed, rather from deference to her established reputation, and by way of saving appearances, than because he really discovered ability in her book. He must, indeed, have discovered it there, had he looked for it; but we are much mistaken if he read any portion of the Hints with a view to measure the mind of the writer, or to estimate the correctness of her information, or to prove the soundness of her admonitions. He seems both to have read and written, principally with the purpose of raising a laugh from his lighter and less thoughtful readers; and this he will undoubtedly effect.

The conviction which the critic labours to impress on the mind of his reader, is *this*, that Mrs. More is troubled with certain absurd prejudices, which greatly warp her judgment; and an intimation is given, that these prejudices are of a religious kind. Erroneous opinions on so important a subject as that of religion, are often so pernicious, that we might have expected to find those of Mrs. More carefully exposed; but

the Reviewer has only amused himself with attacking a few of the particular absurdities into which his author has, it seems, been led by them, and through this ground we must be content to follow him. We shall, for the sake of convenience, first notice the most conspicuous instances (we cannot notice all) in which Mrs. More's sentiments are misrepresented, in order to be opposed or ridiculed; and then we may examine some of the critic's own opinions, where he opposes his author with tolerable fairness.

It may seem a trifling circumstance, but we are tempted to remark it in passing, that the Edinburgh Reviewer, for whatever reasons, generally affects the language of profound ignorance with respect to the author of the Hints. His ignorance could hardly be real, since, for several months before the appearance of this critique, the matter had been no secret, and was even proclaimed in some of the English Journals. Indeed the Reviewer himself, in one place, gives the *initiated* to understand that he is better informed than he chuses to appear; though this is done in a manner which, our readers will probably agree with us in thinking, discovers rather more adroitness than good nature.' An allusion is made to the Blue-stocking Club, and 'then two Latin lines are given about learned ladies.' This is certainly a very ingenious method of hinting at persons without naming them, and especially when the hint is pointed with a happy quotation out of Juvenal; but the Reviewer should recollect, that both Juvenal and his brother-satirist Persius, are reckoned somewhat too severe upon the ladies, and he would probably be chidden, for quoting such authority, by the last translator of Persius, who smartly animadverts on the ungallant spleen of the two poets in question.

The first example, which we shall adduce, of this writer's misrepresentations, is exhibited in the following extract.

"Some of the author's observations on the study of history, are certainly deserving of attention*; and yet, we must confess, we were sometimes startled at his oddities and his prejudices. In the list of those historical writers, whom in his seventh chapter he recommends to be read, whose merits he details, and who amount to about twenty in number, Rollin is placed before Thucydides and Xenophon; the Life of St. Louis by Joinville, is mentioned immediately after Cæsar's Commentaries; much is said about Bishop Burnet and Lady Russell, before we hear a word of Livy and Tacitus; and the name of the historian of the Decline and Fall of the Roman Empire is omitted, without even a hint at his merits."

In all this, nothing is really calculated to startle us, excepting the incredible carelessness (not to say, the *perverseness)* of the objector. The very title of Mrs. More's seventh chapter convicts him; "Subject of ancient history pursued. Characters of historians *who were concerned in the transactions which they record. Other* historians recommended." In conformity with this title, the author commences with mentioning and temperately approving Rollin's ancient history *, but mentions it chiefly, to remark the *superior* value of those original records, which have been penned by statesmen or heroes, actively engaged in the transactions related. Of such histories, both ancient and modern, a catalogue is added, the authors being ranged in rough chronological order; and from this circumstance, and from this alone, it inevitably happens, that Joinville, who is the eldest mentioned of the moderns, stands next to Cæsar, who is the latest mentioned of the ancients. It is evident, that from such a catalogue, Livy and Tacitus are necessarily excluded, since neither of them is, in any degree, the hero of his own tale. What is left us of Livy, is not even contemporary history; and Tacitus, though he had been a spectator of what he describes had yet been a *mere* spectator; he might say with emphatic propriety, *quæque ipse miserrima vidi*, but he could not have completed the sentence. These eminent writers, however, are afterwards introduced under a distinct head. Whether the misrepresentations of the Reviewer on this subject, are to be ascribed to his *oddities* or his *prejudices*, we will not undertake

* Voltaire thought this work the "best historic compilation in the world," but even this eulogy is tameness compared with the praises bestowed on it by Rousseau. (See the Encyclop. Britan. article *Rollin*.) Was this owing to *oddity* and *prejudice*?

to determine; we may venture however to remark, that, if this be a fair specimen of his general accuracy, he may be a very good critic of historic writing, but he would make a very bad historian.

On the omission of the name of Gibbon, with which Mrs. More is reproached, it might abundantly suffice to observe, that to enumerate every thing, formed no part of her plan. Possibly indeed, she may have her reasons, as we certainly have ours, for objecting altogether to the perusal of this historian's writings by the royal pupil; nor is it, among others, a very weak ground of objection, that the royal pupil must be a child of miraculous intellect, if she could comprehend a single page of them. But whence does it arise that a critic so learned, so jealous, and so quick-sighted as the Edinburgh Reviewer, should not have detected in Mrs. More's work a much more important omission than that of Gibbon, if (which we do not think) there be any importance in either,—the omission of Herodotus *?

We now advance to another instance of extreme unfairness. Speaking of the providential government of the world, the excellent author of the Hints observes; "We see the violent passions *providentially let loose*, when it was necessary for society to be roused from a pernicious torpor." This doctrine the critic seems to think dangerous, and, in a manner little bespeaking that reverence for his subject which he professes to inculcate, proceeds to enquire, "Is it Providence, then, that lets loose the guilty passions of the tyrant or the traitor, of the conqueror or the robber? Was it Providence that sent a Catiline, a Nero, a Robespierre, to scourge mankind out of a lethargy? Was the massacre of the Protestants under Charles the Ninth, designed by heaven, to give a fillip to slumbering virtue?" Soon after he says; "we are not persuaded that the great drama of human life could not be carried on without the assistance of those violent passions which sometimes so terribly agitate its scenes." From all this, the reader will, by every rule of inference, be led to suppose that the opinions of Mrs. More border, either on the dreadful doctrine that the Deity is the author of sin, or on the scarcely less pernicious optimism of Pope. Now it happens that she guards against both these conclusions in the most positive terms, and exposes their impiety no less fervently, no less explicitly, and (with all due deference to their merited fame) more ably than the Edinburgh Reviewers. But what, then, are we to understand by the phrase, "the violent passions *providentially let loose?*" We answer, we are to understand, according to the natural sense of the words, that Providence, at times, loosens the restraints upon the passions of bad men, and overrules their permitted ragings *(permitted,* not *ordained,)* for the benefit of the world. Why moral evil is permitted to exist at all, it were hard to discover and presumptuous to conjecture; but it is neither presumptuous to conjecture, nor hard to discover, that one sort of evil is frequently permitted to balance and neutralize another. And while the sound theist will reject with abhorrence the opinion, that the Deity can have any complacency in evil, or that evil exists by his ordaining will and pleasure, he yet will not deny, however minute the distinction may appear, that it can exist only by his permission. The latter proposition, indeed, must seem almost *identical*, in the eyes of every man who believes in the co-existence (we speak it with reverence) of a God in heaven and moral evil upon earth. The distinction between sufferance and appointment is, we again allow, a difficult distinction; but we have here only a choice of difficulties, and every other supposition will land us in some greater, or at least, if we may so speak, in some *worse* difficulty,—in a disbelief of the Divine Power, which is virtual atheism, or in a distrust of the Divine Goodness, which, if not atheism, is something equally bad.

In the thirteenth chapter of the Hints, the following sentence occurs; "In the Old Testament alone, during those ages, was maintained that great truth, of there being *only one living and true God;* which, though now so universally acknowledged, was then unconceived by the politest nations and most accomplished philosophers." By this observation is meant, we presume, not that no rude and faint notions of the Divine Unity

* Sallust also is omitted in ch. vii. but he is recommended in ch. iv.

existed in the Pagan world, but that this important doctrine was no where definitely conceived or explicitly recognised. Yet, overlooking this distinction, which the smallest candour might have suggested, our Reviewer proceeds to prove the prevalence of monotheism among the learned nations of antiquity; although, what is observable, all his authorities, with the exception *perhaps* of two, refer to a period later, by several ages, than the date of two thirds of the Old Testament, and some even descend as low as the third century of the Christian æra. But surely this display of erudition was unnecessary. Nothing can be better established than the fact, that the Heathen sages were not without some very imperfect impressions of monotheism; or, if any thing be better established, it is this other fact, that in language and practice those sages remained polytheists. Not one of them cherished so firm a belief in the doctrine of the Divine Unity, as to stake his life, or even his comfort, upon its truth. Not one of them entertained so deep a reverence for the Supreme Ruler, as to enshrine him apart from the impure altars of the popular superstitions.

We should the less complain of our Reviewer's learning on this point, were it original; but this is by no means the case. For, though he confesses no obligations on his own part to any authors but Jablonski and Warburton, and these only slight obligations, he is in fact, through nearly two pages, a close copyist of Cudworth. All the numerous documents which he cites, to illustrate the monotheistic principles of the ancients, with hardly three exceptions, are evidently transcribed, although without any acknowledgment, from that writer. This sort of plagiarism is not, we believe, thought unfair, and undoubtedly it is possible for a man of real learning to be guilty of it; but we cannot help thinking that, had the deed been done by a learned *lady*, we should have been entertained with many pleasant and ingenious sayings about pedantry and index-learning, and the cheapest ways of appearing wise; and perhaps, to crown all, with a smart couplet or two out of Juvenal.

But since the name of Cudworth (or, at least, every thing but his name) is connected with this question, and since that eminent scholar has exhausted upon it all his learning, and with every disposition to prove that the Pagans were monotheists, it is fitting that we should enjoy the full benefit of his authority on the subject. His conclusion is as follows; "First, that the *intelligent* Pagans worshipped the one Supreme God, under many several names; secondly, that besides this one God, they worshipped also many gods, that were indeed inferior deities, subordinate to Him; thirdly, that they worshipped both the supreme and inferior gods, in images, statues, and symbols, sometime abusively called also gods." Such was the monotheism even of *intelligent* Pagans! Elsewhere the same author observes; "The Hebrews were the only nation, who before Christianity for several ages, professedly opposed the polytheism and idolatry of the Pagan world."

Our plan now leads us to consider some of the opinions which our Reviewer delivers in opposition to those of Mrs. More; and we cannot better preface our comments, than by suggesting to our readers the resemblance which a great part of the critique before us bears, in point of manner, to the sceptical writings of Gibbon. Whether this similarity be owing to a designed imitation of that author, or to the unperceived influence of a familiar acquaintance with his works, or merely to what may be styled the *parallelism* of human nature under given circumstances, we are ignorant; the fact of the similarity we may safely affirm, though it does not necessarily follow that we place the Reviewer on a par with the historian, either in learning or in ingenuity. It may be asked whether we, therefore, esteem this critic to be sceptical? We will not say this; but we will venture to say that he has here written what a sceptic might have been content to write. That his language is often sceptical, no reader, we should imagine, can help thinking. Indeed we should be tempted to advance farther, and to assert that none but a person inclined to scepticism could have penned this article, were there not room to doubt (and this doubt, as the least unfavourable supposition, ought to be indulged) whether, in his zeal against Mrs. More's supposed prejudices, the author may not have somewhat overstepped his own purpose, and

made a nearer approach than he wished, to the regions of infidelity.

The historian of the Decline and Fall of the Roman Empire has been often stigmatized as an *insidious* writer. A charge may be substantially just, although not accurately exemplified. In so far as the epithet *insidious* may be intended to imply a hypocritical profession of Christianity, assumed for the purpose of deceiving the reader, we doubt whether the epithet be altogether correctly applied in the present instance; for, in fact, the reader is not deceived. The irony which Gibbon employs, is sometimes subtle enough; but hardly any reader of common judgment, can, after reading a few pages, mistake its drift. The semi-ironical style had many advantages to recommend it to this historian, without supposing the advantage of direct imposture to have been one of them. There was the advantage, and this belongs to all *continued* irony, of the perpetual appearance of good temper, for *he* will not readily be supposed to speak in anger, who has leisure to speak in *equivoque*. There was the advantage also—an advantage not only common to all irony, but to every species of professed illusion, physical or mental—of interesting our attention, by the opportunity allowed us, of perpetually watching the operator's ingenuity and exerting our own. There was, farther, the advantage of avoiding all direct collision with the reader's prejudices, and of manœuvring him into a surrender. Last, but not perhaps least, (for even philosophers can be swayed by very vulgar motives,) there was the advantage of sinning morally without sinning legally. We have already hinted, that the Edinburgh Reviewer's ironical style is as little in danger of being misunderstood as that of Gibbon, though we do not suppose him to have adopted it with such deliberate intention.

Let it not however be supposed, that we would acquit Gibbon of the charge in question. We would, on the contrary, press it on him with double emphasis. An avowed antagonist may be a very unfair antagonist; and our historian, however much in joke when he counterfeits a respect for Christianity, is ever more in earnest than when he misrepresents the actions of Christians. He is, in truth, wherever he is so disposed, a mighty master of misrepresentation, seldom actually mis-stating facts, but still seldomer stating them fairly. Perhaps it would be as easy to compile, from Gibbon's account of Christianity, a complete system of the arts of misrepresentation, as to collect the laws of epic poetry from Homer, the rules of oratory from Cicero and Demosthenes, and the art of war from Xenophon's Retreat, or Cæsar's Commentaries, or Polybius's relation of the campaigns of Hannibal. It is not our design, however, to undertake this compilation. We shall merely notice, in their order, some of the strange opinions or unfair arguments of the Edinburgh Reviewer, and glance at the tokens which they may discover of the *Gibbonian* school.

A very obvious feature of this school is their avowed enmity to superstition. They may be called the most rigid of all *protestants*, in the original sense of that term; they protest, that is, with all their might, against all the principles, without exception, of the Romish Church. But unhappily it looks as if they would protest, with almost equal zeal, against every thing like a system of religious opinions. We may expect that, whenever the reformation is mentioned by these philosophers, they will dwell much on its good effects in the banishment of superstition, as well as on the civil advantages with which, under Providence, it has been attended; but will say less of that which may be considered partly as the chief cause of these benefits, and partly as itself a greater benefit than them all; we mean the restoration (not to call it the *resurrection*) of the authority of the Sacred Scriptures, and the consequent establishment of a purer faith throughout a considerable part of Europe. Of this subject the following view is taken by the Edinburgh Reviewers.

"*Many* are the baneful institutions which it (the reformation) has tended to remove. Many are the false notions which it has extirpated. How greatly has it helped to diffuse the light of reason, and how much has it contributed towards the restoration of true philosophy! What nests of vice and idleness were destroyed with the monasteries! The reformation put a stop to the unjust encroachments of the ecclesiastical on the civil power. It banished for ever a thousand superstitions,

Through it, Great Britain ceased to be drained of its wealth by foreign priests; and the mendicants, who were fed from the tables of lazy monks and pampered abbots, have been succeeded by useful artizans and industrious labourers. Instead of convents, we now build manufactories; instead of the images of saints, we display the contents of our warehouses; and, instead of crowns of martyrdom, we hear of the laurels won by the brave defenders of their country's glory."

We do not stop to notice the absence here of the distinction, which ought in strictness to be made, between the good effects of the reformation and the good effects of Henry the Eighth's defection from the Pope; because circuitously perhaps these last also, and certainly the continuance of them, may be traced up to the former. We allow that all this, bating the concluding clause on crowns of martyrdom, is to be approved; but is this all? We will not answer this question, except by presenting our readers with another sketch of the same subject, from the hand of a great master,—of a man, who, more than most men, knew the value of learning and philosophy, whose zeal for civil liberty was even inordinate, whose hatred towards monasteries was excessive, but who could better appreciate the gifts of God, than to prefer the good things of this world before those things that lead to a better.

"But to dwell no longer in characterizing the depravities of the Church, and how they sprung, and how they took increase; when I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the Church; how the bright and blissful reformation, by Divine Power, struck through the black and settled night of ignorance and anti-christian tyranny;—methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odour of the returning Gospel imbathe his soul with the fragrancy of heaven. Then was the sacred BIBLE sought out of the dusty corners where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the unresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon *."

With what feelings would the writer, who can thus celebrate the "crowns of martyrdom" won by the reformers, and who elsewhere kindles in recollecting the "victorious agonies of martyrs and saints;" with what feelings would he have heard even an ambiguous reflection cast on those elder confessors and champions of truth, who, 'resisted unto blood,' and in whose graves were laid the foundations of the Christian Church? Far was it, indeed, from Milton, (and far be it from us!) to honour, with superstitious veneration, the stake or the wheel which may have witnessed the good confession of suffering piety. Mankind have been but too apt to idolize both the crown of the martyr and the laurel of the hero. But the feelings of that man can be but partially alive to the true interests and real dignity of human nature, who, while he canonizes the fallen patriot, laid asleep upon the lap of glory, and embalmed with the tears of nations, has yet "no blessing" for the memory of those nobler benefactors of their species, who fought a harder fight with more constancy, and poured out their lives amidst scorn and curses, in defence of the very ark of truth and the eternal hopes of the universe.

The Edinburgh Review has produced nothing more truly in the taste of Gibbon, than its remarks on the credibility of the prophecies of Daniel. Indeed, we should have been in danger of mistaking them for the genuine offspring of that writer, had it not been that we understood almost every line of them, and that in two pages they betray more symptoms of loose and inaccurate reading than could be detected in ten of Gibbon. Mrs. More, having stated that, according to Porphyry, the prophecies of Daniel were forged after the occurrence of the events which they pretend to foretell, proceeds to assert the contrary, and to declare that "no modern infidel *dares* to deny it." The Reviewer, on this hint, personates Porphyry, stating a number of doubts

* Milton on Reformation in England, lib. 1.

which embarrass his judgment on the subject, and these doubts are, of course, left without any solution. All this, our readers will readily perceive, is exactly after the manner of the historian so often mentioned, who loves to introduce Pagans or Sceptics triumphantly objecting to Revelation, and who uniformly hates the Jews with a truly Samaritan hatred. In one point only, can we admit that the Reviewer has succeeded; he has succeeded in convincing us that Mrs. More was too sanguine in asserting the universal acceptance of Daniel's prophecies at the present day. We have not room to quote the meditations which he ascribes to Porphyry on this subject. The sum of them is this; that the Jews and Christians mutually accused each other of having corrupted the original text of the Scriptures, and that probably both were right; that the Jews did not reckon Daniel a prophet, but merely one of the *hagiographi;* that the seventy-two translated no part of the Old Testament but the Pentateuch; and that, on all these accounts, the most striking prophecies of Daniel might easily have been interpolated, subsequently to the events which they apparently predict. We beg leave to offer here a few meditations of a different nature, though we cannot pretend that they are much more original than those which have provoked them.

1. The celebrated prediction of Daniel respecting Christ, could not have been interpolated by the Jews, who were the bitter enemies of Christianity. If then it be a forgery, it must have been interpolated by the Christians. The question is, how this could be effected; since the Hebrew original (which contains this prediction) was always in the strict keeping of the Jews, and was regularly and publicly read in their synagogues? 2. If this passage be not an interpolation, then Daniel (by whatever name he might be called) was clearly a prophet; and there is the less occasion to endeavour to impeach the genuineness of the other predictions that pass under his name. 3. When we are told by our Reviewer that the Jews charged the Christians "with having corrupted the original text" of the Scripture, what are we to understand? Did the Jews charge them with having corrupted the original *Hebrew* text, which was in their own keeping? If so, far from there being any "plausibility" in this charge, it argued, in those who urged it, a fatuity beyond all parallel, and whoever believes it, needs not quarrel with any fable in the Gemara. Could it possibly be *this*, which a man of talent and learning thinks *plausible?* Yet such is the natural meaning of his own words. 4. But if the Jews charged their adversaries with having corrupted, not the original text, but the translations of it, we have luckily the means of putting this matter to the proof. We have, in our own hands, both the text immemorially preserved by the Jews, and the translations used by the Christians; let us compare them. The Septuagint translation, it is allowed, is not always accurate, and especially differs from the Hebrew Scriptures in dates. But is there any thing amounting to a fraudulent interpolation? Are there any discrepancies (and this is the *experimentum crucis*) that affect, in any sensible degree, the doctrines at issue between the Jews and Christians? But indeed, were this version far more inaccurate than it is, the very circumstance that the Christians published polyglots, or rather *diglots*, confronting the Greek with the Hebrew text, and accompanied them with notes, pointing out the more defective parts of the Greek translation, and suggesting corrections, is itself equal to a thousand proofs of their being innocent from the offence of interpolation.

We have here spoken of the Christians as a body. That individuals may have been guilty of pious frauds, as they might think proper to call them, we do not deny; but even these furnish, indirectly, a striking proof of the general integrity of the Church. Some of the fathers (Irenæus and Justin, for example) quote entire passages, as from the Septuagint, which were certainly absent from the Hebrew Bible. It happens, however, that at this day, these passages are not to be found in the Septuagint itself. Now whether we suppose these authors to have been imposed upon by those infamous fabrications, or whether we even suppose (as some persons have sufficiently abjured all candour to assert) that they themselves were the fabricators, still the

suppression of the fraud by the general consent of the Christian community, which alone could suppress it, speaks forcibly in favour of its conscientious regard to truth.

We have not adverted to the confessedly apocryphal books, which, it is well known, are found attached to the Septuagint, while they no where exist in Hebrew, because we do not suppose the Edinburgh Reviewers to allude to them. Lest, however, some very young reader should be puzzled by the circumstance referred to, we shall just state, that, whatever individuals might think of these books, the primitive Church did not receive them into the sacred canon, and that the most zealous Romanists do not pretend to date their reception, and that by the African Church alone, earlier than four hundred years after Christ, and even this on proofs lamentably slender; that, while both Jews and Christians differed among themselves respectively on the degree of credit to be attached to these books, no general dispute existed between the two religious persuasions, *as such*, on the subject; that, in fact, these books were confessedly written by hellenizing Jews before the Christian æra; and lastly, (which alone might suffice for the present occasion), that none of them pretend to be prophetical.

5. If the Christians charged the Jews (which the most learned Christians, we believe, did not) with having corrupted the Hebrew text, after the commencement of the Christian æra, we have the same test as before. Besides the Hebrew and Greek Bibles, we have the Samaritan Pentateuch, and Chaldee Paraphrase, both upwards of two thousand years old; as well as the old Syriac Version, probably to be dated in the first century of our æra. Let us boldly bring them all into comparison. The comparison has been made, and, dates excepted, the integrity of the Hebrew text is found to be, beyond competition, greater than that of most other books of even half the same antiquity.

6. If any objector charge the Jews (the primitive Christians did not) with having corrupted the Hebrew text, before any of these versions existed, we must remember, first, that this will not explain the existence of those remarkable prophecies, which have been verified since this period; and this alone takes away the objection *à priori* against prophecy. Again, dating the oldest of the prophetic books (for of these we here speak) not very long before the captivity, we know that during the captivity and after the captivity the Jewish Scriptures were not confined to the hands of priests. The Hebrew ritual was not, like the sacred books of other nations, laid up in some inaccessible *arcanum*; it was among the people, and highly venerated. On the supposition of forgery on a great scale (and forgery on a small scale would not do), the question is, if the people knew not of it, how happened it that they did not know; and, if they knew of it, why did they consent to it? The reverence of the Jewish nation for their canon was profound, even to superstition. For two thousand years (as we learn from Philo *, a very competent witness) not a word of the law was altered, and every Jew (he also tells us) would sooner have died a hundred deaths than he would have submitted to the slightest innovation. With this testimony, that of Josephus † exactly corresponds.

The authority of the New Testament will be allowed, at least so far as to establish the fact, that the Jewish hierarchy "made the commandment of none effect through their traditions," and this, in a good measure, from interested motives. Do we not find here a strong presumptive argument against the supposition of their having corrupted Scripture? Had they not been effectually barred from corrupting it, either by the want of will, or by the want of power, would they not have preferred this method of shaking off its inconvenient authority, to the doubtful expedient of sophistical glosses and comments, which any bold reformer might, at pleasure contrast with the existing text?

7. Nothing can more tend to mislead the unwary reader than the unexplained assertion that the later Jews did not reckon Daniel a prophet. In effect, they divided their scriptural books into three classes, according to the different degrees of inspiration by which the writers were conceived to be influenced. The Mosaic writings stood first; the next class was that of the prophets, under which title many

* Philo de Vitâ Mosis; and de Legatione, —See also his Flaccus.

† Joseph. contr. Apion. lib. i.

of the historic books were included; and last, were the *hagiographi*, who were supposed to have been as *really*, though not as *fully* inspired, as the higher orders, or otherwise they would not have gained admittance into the inspired canon. Thus then they esteemed Daniel a prophet, in the sense which we affix to that title, for they esteemed him a man who truly foretold future events by divine revelation; but they did not esteem him a prophet in their own more technical but less accurate acceptation of the word, by which it implied a certain given degree of the divine afflatus, without necessarily implying any predictions whatever. It should be observed, that they supposed it very possible for a man to be inspired, without even attaining the rank of a hagiographer; for there was a fourth degree of revelation inferior even to this, and distinguished by the singular appellation of *the daughter of the voice*. It cannot be questioned that the more modern rabbis have taken pains to discredit and degrade the prophet Daniel; but it seems scarcely just to assign this as the motive of those who first classed his writings among the hagiographa, since they actually did not effect this object. If, therefore, they be chargeable with the wickedness of having formed such a design, they are certainly also chargeable with extreme folly for the manner in which they attempted to execute it.

8. As the Edinburgh Reviewer quotes few authorities, and makes no references, we know not where he has discovered that the Jews accused the Christians of having corrupted the Scriptures, in whatever way the charge is to be understood. Are there any authorities for this assertion? We know, from Justin *, that the Jews complained (and for this complaint they had some reason) of the inaccuracies of the Septuagint; we fear also that they might plausibly have charged frauds on individuals calling themselves Christians; but we are not aware, or at least we do not remember to have before seen it stated, that they ever cast such an imputation on the great body of the Christian Church. At all events, it has, we trust, been fully shewn that no imputation could be more absurd and unjust. On the other hand, it cannot be doubted that some of the fathers asserted the corruption of the Hebrew Scriptures by the Jews; but the learned have made it apparent that, with respect to these supposed corruptions, the objectors either were themselves deceived, or laid too much stress upon slight variations. Thus much, however, we may safely concede, that the transcribers of the Hebrew Scriptures were fallible, that, out of several readings, they would always make a choice as unfavourable for the Christian cause as possible, and that, as far as the Masoretic points were concerned, they would always be glad literally to *strain a point*, in order to elicit an Anti-christian sense from their text. The fathers alluded to certainly impute to them more than this; but, as if authorities were wanting in this case, the Reviewer makes a very loose and vague reference to Origen, and, using the indefinite term *Scriptures*, leaves us to draw the inference that, in the opinion of that eminent man, the Hebrew Scriptures had suffered material interpolations. The propriety and the fairness of this reference let our readers determine, when we inform them that the errors of which Origen complains, are errors, not in the Hebrew text of the Bible, but in the Septuagint version of that text; and that, in exposing them, he perpetually appeals to the Hebrew text, as to a standard of unquestionable authority. Of the cause of these errors, Origen speaks doubtingly; but they were clearly of no great magnitude, and, whatever they were, he himself was able to say, with the honest consciousness of having done well, "These discrepancies, we have, by God's blessing, found means to rectify *." The very authority, therefore, which the Reviewer here adduces, goes far to overthrow all his insinuations against either Jewish or Christian scribes and authors †.

Our Reviewer mixes with his reflections on Daniel, some reflections on a curious story told by Josephus.

* Dialog. cum Tryph. Part I. prope fin.

* Commentar. in Matth. tom. xv. He alludes to the tetrapla and hexapla.

† Of Theodoret and Procopius, not having their works before us, we can say nothing, except that the opinion attributed to them in the Edinburgh Review, we have already proved to be erroneous.

"We could more easily excuse the ancient philosopher (Porphyry) for not believing that Jaddus interpreted the Book of Daniel to Alexander the Great; that that monarch had received a visit in Macedon from the High Priest of Jerusalem, dressed in his pontifical robes; or that he, who wanted to arrogate to himself the title of the son of Jupiter, and who required divine honours to be paid to him, confessed before his whole army that he had at last found the true God among the Jews whom he had conquered."

If *this* was the story proposed to Porphyry for his assent, not only was he excuseable for disbelieving it, but he would have been inexcuseable, had he believed it. Alexander visited by the Jewish High Priest *in Macedon!* We are at a loss to determine, whether the Edinburgh critic means his representation of this matter for wit, or whether he has really made here a capital mistake. The effect, however, on the reader is, in either case, the same; and we will therefore mention that, according to the true statement, Alexander received the High Priest before Jerusalem with reverence, and alleged, as his reason for so doing, that, while he was at Dio in Macedon, this very High Priest had appeared to him *in a dream*, and invited him to Asia. Though there is nothing improbable in this story, we are not particularly interested in its fate, and should not have very severely blamed Porphyry for rejecting it. But really we should have required of him a better reason for his incredulity than that which is put into his mouth by the Edinburgh Review. Alexander, who worshipped Belus in Babylon, and Hercules in Tyre, might also worship Jehovah in Jerusalem. It is true, that Alexander pretended to be the son of Jupiter, and received divine honours; but did not Augustus pretend to be the son of Apollo, and receive divine honours? and yet the Reviewer knows who tells us, that "the polite Augustus condescended to give orders, that sacrifices should be offered for his prosperity in the temple of Jerusalem*."

The sentiments of the Edinburgh Reviewer respecting Voltaire and Hume, discover at least this, that his feelings of repugnance to infidelity are not very acute. We transcribe what he says of Voltaire's *Candide*.

"We opened it, and had not read a page of *Candide*, before we recollected that we were still in the same world; where, after having toiled through many a heavy volume, we could yet turn with pleasure to the works of Voltaire, and admire his genius and delight in his wit, while we lamented the infatuation of his infidelity."

Here we seriously submit it to those who use such language as this, whether it be possible to be at once delighted and disgusted, at once to admire licentious wit and yet love the beauty of virtue? To expose the fallacy of this supposition both strongly and familiarly, let its justice be tried in a parallel instance. The French Revolution hatched, among its many monstrous productions, a new and monstrous species of wit. The *beaux esprits* styled the Loire, where hundreds of innocent victims, of every age and either sex, were drowned with every circumstance of unutterable horror and cruelty, the *national bath;* and the act of sinking the prisoners amidst the shrieks and agonies of mothers and children, had the pleasant name of *a civic baptism.* Instances need not be multiplied; for they must occur to all. Now we beg leave to observe that, to such gentlemen as Carrier, or Freron, or Danton, this was, in the strictest sense, *wit;* and indeed to us it wants but one requisite of wit; it collects dissimilar images, but they are not such as together *make up pleasant pictures in the fancy.* Supposing then one of these ferocious cut-throats to have written a journal of his proceedings, in his favourite style of facetiousness, and supposing some honest Englishman to express his abhorrence of this jest-book of murder, would it not be surprising to hear some person in company gravely declare, "I can turn with pleasure to the journal of Carrier, and admire his genius and delight in his wit, while I lament the infatuation of his blood-thirstiness?" Would it be very uncharitable to suspect the sincerity of the speaker's lamentations, or to doubt the humanity of his nature? Yet let the reader decide whether between this case and that which was first proposed, an *honest* heart (we do not say, *a quibbling casuist*) can find any material difference. But it is cruel to be thus compelled to establish by formal proofs, that which stands fast on the very first and plainest principles of human nature, principles then only

* Gibbon, chap. xv.

forgotten, when it is our highest interest to remember them. If metaphysicians have told us truly of the immense power of associations over the mind, it is clear that the most corrupt images and the most dangerous doctrines must at length become attractive, when constantly seen in the agreeable company of mirth, fancy, and liveliness. If it be self-evident that the heart cannot admit of contrary affections at the same moment, it is impossible that what is admired as wit, or loved as sentiment, should be shunned as indecency, or hated as profaneness. Whence is it that these obvious truths have escaped the Edinburgh Reviewers, who are both philosophers and moralists? or how can those who so excellently teach us that "if compassion touch the heart, anger is disarmed; if fear alarm us, the projects of ambition are suspended," yet affirm the compatibility of anger and complacency, fear and delight?

Fortunately for our readers, we have but one more chapter of animadversions on the Edinburgh Review; and that is supplied by the following passage:

"We shall leave it to others to decide, whether the taste of that critic be very good, who prefers the harp of the Jews to the lyre of the Greeks, and who plucks the laurel from the brow of Homer to place it on the head of the good King David. In his admiration of the sacred historians, our author is not less fervent. He tells us, that neither Xenophon, nor Cæsar, can stand a comparison with St. Luke. It is a comparison, we own, of which we should not have thought."

The implied conclusion is that, when Mrs. More compares David to Homer, or St. Luke to Cæsar, her judgment is biassed by her "oddities and prejudices." It is not important to prove that the Sacred Scriptures, which contain something infinitely better than eloquence, are the most eloquent compositions in the world; but it is important to prove, that they may be deemed such, without bigotry or fanaticism. Such, indeed, they have generally been deemed; but it is expedient to re-state, at times, the particular authorities for received opinions, and perhaps it may be neither useless nor uninteresting to quote here the sentiments of a few eminent critics, on the comparative beauties of sacred and profane composition. Should these sentiments also be ascribed, as they probably will be ascribed, to oddity and prejudice, we have to observe that the charge of prejudice is one of those *convenient generalities*, equally within the reach of every party in every dispute; and, farther, we have to observe, that it is idle to talk of a standard of taste, if we are to attribute to prejudice the deliberate and unconcerted opinions of those, by whose judgment this standard is to be regulated.

None can more properly lead our chorus of witnesses on this occasion than he, whose own rich numbers emulated at once the lyre of Greece and the harp of Palestine. "Or if occasion shall lead (says Milton) to imitate those magnific odes and hymns wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most, and end faulty: but those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poetry to be incomparable *."

The testimony of Milton may be well followed up by the voice of that elegant critic, who first taught the English to value the Paradise Lost. Addison, in the Spectator, speaks thus of the Jews:—"As that nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and divine odes, which excel those that are delivered down to us by the Greeks, in the poetry, as much as in the subject to which it was consecrated †."

Pope, we should naturally conceive, would have been more awake to the measured style, the finished elegance, and the graceful dignity of the Virgilian Muse, than to the fire, boldness, severe simplicity, and occasional abruptness of a Hebrew prophet. Yet, in comparing the Pollio with the prophetic vision of Isaiah, he states it as his judgment that "the thoughts of Isaiah are wonderfully elevated, and much above those general exclamations of Virgil which make the loftiest parts of his Pollio ‡."

* Reason of Church Government, 2.
† Spectator, No [illegible].
‡ Notes to his Messiah.

The comparative criticism of Pope is confined to two particular compositions. A more general opinion shall next be cited from Sir William Jones, of whom we may say, in imitation of the eulogium bestowed on him by Gibbon, that he was equally conversant with the bards of the Ilissus and the Tiber, the holy hymnists of Israel, the lyric melody of Persia, and the Sanscrit Muses of the Ganges. "The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books, that were ever composed in any age or in any idiom*."

We have hitherto quoted from none but laymen; and that for reasons which must be obvious. Considering ourselves, however, as somewhat fortified by these authorities, we may now proceed to give the sentiments of some ecclesiastics, who will not easily be suspected, however hardily they may be accused, of judging from their cloth rather than their wits.

Rollin (we dread the vengeance of the Edinburgh Review for beginning with this author) writes thus of the song of Moses. It "surpasses the most beautiful descriptions which the Heathens have transmitted to us in this way. Virgil and Horace, though the most perfect models of poetic eloquence, have written nothing comparable to it†."

"I ask the unbeliever," says the Abbé Mallet (no mean name in the annals of French literature) what he can find in the profane authors, superior (to the prophets), and whether the eloquence of the song of Moses, of David, of Isaiah, of John the Baptist, of Jesus Christ, and of St. Paul, be not fully worth the *atticism* or the politeness of Plato, the vehemence of Demosthenes, and the luxuriant elegance of Cicero‡."

Our next extract shall be taken from a paper in the Guardian, the author of which may be presumed to have been the great Berkeley, who, it is well known, contributed several theological pieces to that work. The sentiments of this renowned metaphysician must not be rejected, even on matters of taste; since he was acquainted with every thing, and (as is justly observed by an author quoted in another || article of the Edinburgh Review) "the taste and knowledge of Berkeley surprised the artists of Italy." His words are, "I am very confident whoever reads the Gospels with an heart as much prepared in favour of them, as when he sits down to Virgil or Homer, will find no passage there which is not told with more natural force than any episode in either of those wits, which were the chief of mere mankind§." It is curious that he proceeds to instance particularly St. Luke, though a prose writer; that very St. Luke, whom the Edinburgh Reviewer could not have *thought* of comparing with Xenophon or Cæsar.

We shall now refer to a divine of a very different description—Laurence Sterne. From his Sermon on *searching the Scriptures*, we select the following decisive passages. Speaking of the celebrated expostulation in Isaiah, he breaks forth—"There is nothing in all the eloquence of the heathen world comparable to the vivacity and tenderness of these reproaches; there is something in them so thoroughly affecting, and so noble and sublime withal, that one might challenge the most celebrated orators of antiquity to produce any thing like them." We suspect that this writer would have preferred St. Luke to Xenophon; at least, if any dependance is to be placed on his own words, "These observations upon the superiority of the inspired penmen to heathen ones, in that which regards the composition more conspicuously, hold good when they are considered upon the foot of historians." And again, "there is yet another undoubted excellence the profane historians seldom arrive at, which is almost the distinguishing character of the sacred ones, namely, that unaffected artless manner of relating historical facts, which is so entirely of a piece with every other part of the holy writings." If, in these instances, Sterne may be thought to have at all exaggerated his sentiments, at least, it cannot be be-

* 8th Anniv. Disc.
† Belles Lettr. lib. iii. ch. iii. § 5.
‡ Mallet. French Encyclop.

|| Review of Drummond's Academical Questions.
§ Guardian, No. 21. In No. 51, David is called "the best poet that ever lived."

lieved that he would commit the credit of his taste and critical powers upon assertions in any degree absurd, or very greatly differing from the truth. But he has given us a decisive test of the sincerity of his panegyric, by every where intertwining scriptural phraseology with his own composition; and to this circumstance, as a popular writer well observes*, many of his most touching descriptions owe their beauty.

To the opinions already detailed, it were easy to add others, at least equally strong, from the works of Boyle, Bossuet, Lowth, Hawkesworth, Blair, Knox, and a host of respectable critics: a tolerable index-hunter, who should be let loose for the space of an hour on an ordinary library, might extend the collection even indefinitely; but we are compelled to husband our space. We are now, however, content to join issue with the Edinburgh Reviewers, and shall most cheerfully "leave it to others to decide whether the taste of that critic be very good, who prefers the harp of the Jews to the lyre of the Greeks, and who plucks the laurel from the brow of Homer to place it on the head of the good King David," and who, we may add, compares St. Luke with Xenophon or Cæsar. When the reader shall have solved this problem, we then beg leave to submit to him another; can "the taste of that critic be very good," who affects not only to oppose, but to sneer at the concurring decisions of many of the greatest masters of taste, criticism, and fine writing, in the world?

In bringing these strictures to a close, we cannot dissemble our surprise and concern at the admittance of the exceptionable passages which have occasioned them, into the Edinburgh Review. The chief object, it should seem, of the conductors of that work, is to provoke discussion. They appear willing to tolerate, on all subjects, no small variety of opinion among the members of their own body, and probably consider themselves rather as the Editors of a series of independent tracts, than as collectively responsible for the individual sentiments which may be made public under their sanction. But surely there are certain fundamental principles in most of the departments both of literature and of science, which they would not readily permit to be called in question. They would not, for example, insert a defence of the Cartesian system, or of the old commercial theory, or of Stahl's phlogiston, or of Kant's metaphysics; because to insert such papers would be to countenance a dangerous scepticism in philosophy. Why, then, is scepticism to be countenanced in religion alone? This enquiry becomes the more important, when we consider the influence which the publication in question has very generally acquired; an influence, as great perhaps as, in these days of diffused literature, any periodical work could reasonably expect to attain, and the more durable, because it has not been purchased by servile adherence to the views of a party, but earned by dint of fair ability. Surely these writers should reflect, that this influence is not a mere bawble, to be sported with as an amusing toy, or worn as an idle brilliant; it is a *talent*, of which the possession is attended with a deep responsibility; its legitimate uses are many and important, and its misuse, if it be misused, must too certainly issue in eventual sorrow. Such lessons as these, indeed, are not very easily learned in circumstances where they are most needed; for how often does the voice of popular applause seduce the attention of those whom it elevates, from the duties imposed on them by that very elevation! Yet we should remember that popular applause will soon pass away like "a told tale," and that the hour is hasting onward as upon the wings of a tempest, in which repentance for past negligence will be unavailing, and reparation impossible. That hour will speak to every man "the words of truth and soberness," and the bosom which would not then be harrowed by remorse, must learn to throb betimes with salutary alarm. For all the combined wit of philosophers can never supply us with a maxim at once of such awful importance and such familiar application as that of the poet;

In this one point is all true wisdom cast,
To think *that* early we must think at last.

* Mr. Vicesimus Knox.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*A Life of* ROMNEY *the Painter*, with a variety of engravings from some of his most celebrated Pictures, by WILLIAM HAYLEY, Esq.—*Caledonia*; an Account of Scotland, in the Manner of Camden's Britannia; by G. CHALMERS, Esq.—*Memoirs of the Life of the late Lord* NELSON; by Mr. CHARNOCK, author of Biographia Navalis:—*An Answer to Lord* SELKIRK's *Observations on the Emigration of the Highlanders*:—*A Life of* MILTON; by Dr. SYMONS:—*A History of the Isle of Man*; in 2 vols. 8vo.; by Mrs. MARGARET LEE.

In the Press:—*A Dissertation on the Prophecies*, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years; the Papal and Mahomedan Apostasies; the tyrannical reign of Antichrist, or the infidel power; and the restoration of the Jews; by G. S. FABER, B. D. in 2 vols. 8vo.:—*A Reply to the Anti-Vaccinists*; by JAMES MOORE, Fellow of the Royal College of Surgeons:—*The Secret History of the Court and Cabinet of St. Cloud*: in a Series of Letters, written from a Gentleman at Paris to a Nobleman in London, during the months of August, September, and October, 1805; in 3 volumes, 12mo.:—FRERD's *Evening Amusements, for* 1806; 12mo. price 3s.:—A new and corrected Edition of BUCK's *Theological Dictionary*:—*The Sermons of Bishop* TAYLOR, *abridged*, and adapted to the present State of the Pulpit, and the use of Families: in 3 vols. 8vo.:—*Lectures on Natural Philosophy*; in 1 vol. 4to. with Plates; by Mr. BRYAN:—*Expository Discourses on the Book of Genesis*, interspersed with Practical Reflections, 2 vols. 8vo.; By AND. FULLER.—Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation from the earliest Periods, by Dr. ANDREWS.—*Observations on English Architecture*; by the Rev. Mr. DALLAWAY.—A new edition, with considerable alterations and additions, of FORSTER's *Essays*.—*A History of Ireland*; in 2 vols. 8vo.; by the Rev. JAMES GORDON, Author of the History of the late Rebellion:—Sir DAVID LINDSAY's *Works*; by G. CHALMERS, Esq.:—A very small *Concordance*, designed to be bound with Pocket Bibles; to be entitled, *The Diamond Concordance*:—*Dialogues on Chemistry*; a Sequel to the Scientific Dialogues, and forming with them a complete Course of Natural and Experimental Philosophy:—*The Beauties of Liverpool*, or a Picturesque History of that flourishing Seaport; in 1 vol. 4to.; by Mr. JOHN CORRY, and Mr. G. PERRY:—A new edition of ALSTON's *Hints on Landscape Painting*:—An octavo vol. of *Sermons from the French of* BOURDALOUE:—*A History of Grantham*; in 1 large vol. 4to.; by Mr. EDMUND TURNER:—An elementary and practical Work, from the French of CAMUS, on the *Best Form for the Teeth of Wheels for all kinds of Machinery*:—A complete edition of the *Works of* DRYDEN, *with a Life and critical Notes*; by WALTER SCOTT, Esq.

A splendid English edition of *Giraldus Cambrensis*, by Sir RICHARD COLT HOARE, Bart. in two 4to. vols., is in great forwardness, and will appear in the Spring. At the same time will be published a small edition of the original Latin, with the Annotations of Dr. POWELL.

Mr. CAPPER, of the Secretary of State's Office, has undertaken to compile, from official and other documents, *A New Topographical Dictionary of England, Wales, Scotland, Ireland, and the British Isles*: to contain more information than is to be found in similar publications.

The following Subjects are proposed at Oxford, for the Chancellor's Prizes for the ensuing year:—for the Latin Verses, *Trafalgar*; for the English Essay, *Posthumous Fame*. The Vice Chancellor has received a donation of Twenty Pounds, to be given to the author of the best composition in English Verse, on the following subject:—*Travels of Discovery into the Interior of Africa*; for such gentlemen as are not of more than four years standing in the University.

The Committee of the LONDON INSTITUTION have taken, as a temporary accommodation, the spacious mansion in the Old Jewry, once occupied by Mr. Sharpe, the Surgeon, and by others; where a valuable collection of books, already procured, is now putting up. It is proposed to open the library and reading rooms to the proprietors on the first of January next.

Messrs. BOYDELL and Co. have offered 500 guineas to the British artist, who shall paint the best picture on the subject of the *Battle of Trafalgar, and the Death of Lord Nelson*; from which a print will be engraved, in the first style of excellence, and in the size and manner of that on the Death of Gen. Wolfe. The original picture will afterwards be presented to the Admiralty, or some other appropriate public body. Mr. West has also announced his intention of painting this subject, and Mr. Heath of engraving his picture.

A new monument, by Mr. Bacon, was opened to public view in October, in St. Paul's Cathedral, to the memory of Gen. Dundas, who died in the West Indies during the last war. It was voted by Parliament, as a testimony of gratitude for his military services.

It is a well known and lamentable fact, that the poorer part of the community, when afflicted with those insidious and almost hopeless complaints of the lungs, usually termed consumption, in consequence of being excluded from the benefit of public dispensaries and utterly rejected from the principal of our hospitals, are usually left to linger out miserably their few remaining days; when there is little doubt, but that, by timely and judicious assistance, many of them might be restored to their families and society. Under these impressions, a Dispensary has been established in Chancery-lane, named the Phthisical Dispensary; solely appropriated to the treatment of consumptive complaints, under the patronage of His Royal Highness the Prince of Wales, and many gentlemen of the first respectability.

A remarkable case of the cure of a child, seven months old, scalded by having a kettle of boiling water overturned on him, by the application of the *Spt. Terebinth.* (Turpentine) externally, and of opium internally, has been communicated by Dr. Felix, Surgeon of His Majesty's ship San Josef. The pain ceased in half an hour; and, in three weeks, a perfect cure was effected. The child took, in four days, sixty drops of laudanum, the same quantity of Spirit of Hartshorn, and almost a bottle of sherry in whey.

☞ *The remainder of the Literary Intelligence for this Month will appear in the Appendix for* 1805, *to be published on the* 1st *of February*, 1806.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Parochial Discourses, for the information of the common People, upon the Advent of Christ, &c. By W. H. Reynall, M. A. 8vo. 5s.

Bishop Hall's Works, Vol. III. containing the first half of a "Paraphrase on all the Hard Texts of Scripture;" demy 8vo, price 8s. in boards; on Whatman's royal, 12s.

Discourses on Topics relating to Doctrine and Practice. By the late Rev. T. Kemick. 8vo. 2 vols. 16s.

Twelve Sermons on important Subjects, addressed principally to the middle and lower Classes of Society. 8vo. 6s.

MISCELLANIES.

Letters from Italy to a Friend in England. By Mr. Beckford. 8vo. 2 vols. 18s.

Travels in Trinidad in 1803, in a Series of Letters; containing a Description of the Island, with a View of its local and political Importance in commercial, military, and naval Advantages, as well as its History till the Period of the Author's Banishment by Commissioners Picton and Hood. By P. F. M'Callum, Esq. With a Map of the Island.

The Life of Erasmus, with an Account of his Writings. Reduced from the larger Work of Jortin. By A. Laycey, Esq. 8vo. 8s. 6d.

Biographia Scotica, or a Scottish [illegible] phical Dictionary. By T. Stark Bigra[illegible] portraits. 5s.

Essays, chiefly on chemical Subjects. By the late W. Irvine, M. D. F. R. S. &c. and his Son, W. Irvine, M. D. 8vo. 9s.

A Grammar of the Greek Language on a new and improved Plan, in English and Greek. By John Jones. 12mo. 6s. bds.

The Cure of the Gout proposed on rational Principles. By James Parkinson. 5s. 6d.

Observations on the Change of Public Opinion in Religion, Politics, and Medicine. With a Plan for the Extirpation of Yellow Fever, Plague, &c. By John Miller, M. D. 4to. 2 vols. £3. 13s. 6d.

The College of Fort William, in Bengal; containing its official Papers and literary Proceedings during the first four Years of its Establishment. 4to. 15s.

The State of the Nation, in a Series of Letters to the Duke of Bedford. By J. Cartwright, Esq. 4s.

The Nature of Things, a didactic Poem, From the Latin of Titus Lucretius. By John Mason Good. Accompanied with the original Text, from Wakefield's Edition, and illustrated with Notes, philosophical and explanatory. 4to. 2 vols. £4. 4s.

The Tears of Britain, an Elegy on the Death of Lord Nelson. By D. Lawler, 1s.

The Alexandriad; illustrative of the benevolent and enlightened Policy of the Emperor Alexander.

Ossian's Lesser Poems rendered into Verse. With a preliminary Discourse in Answer to Laing's Dissertation upon Ossian. By Archibald M'Donald. 8vo. 7s.

A Concise History of the present State of the Commerce of Great Britain. From the German of Charles Reinhard, LL. D. By James Savage. With considerable additions. 8vo. 2s. 6d.

Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of perpetuating Christianity among our own Countrymen, and as a Foundation for the Civilization of the Natives. By C. Buchanan, M. A. Vice Provost of the College of Fort William. 4to. 15s.

Dictionnaire universel de Commerce, Banques, Manufactures, &c. avec une Explication des Changes, Monnoies, &c. de diverses Nations commercantes. 2 vols. 4to. cart. 1805. Pari. £3. 12s.

Voyage en Hanover, fait dans les Années 1803 & 1804. Par Mangourit. 8vo. br. 1805. Paris. 9s.

Ceremonial de l'Empire Francois. 8vo. br. portraits. 1805. Paris. 10s.

Essai sur nos Colonies & sur le Rétablissement de St. Domingue. Par Abeille. 8vo. br. 1805. Paris.

RELIGIOUS INTELLIGENCE.

In our number for Septem. (p. 532) a few queries were inserted respecting some points of Religious Intelligence, to which no answer has yet been given. We will therefore ourselves shortly reply to them.

1. We do not know that any progress has as yet been made in printing Professor Carlyle's ARABIC BIBLE.

2. The venerable Society for promoting Christian Knowledge have still on hand some ARABIC TESTAMENTS, of which, we doubt not, they would be disposed to grant a part to any respectable applicant, who should satisfy the Society that he possessed the means of advantageously distributing them.

3. No attempt has yet been made to translate the Scriptures into the Soosoo TONGUE, We presume, however, that this will become an early object of attention to the Missionaries who have gone, or are going, among the Soosoos.

4. The MOHAWK CHIEF *Teyoninhokarawin* (Captain Norton) has been encouraged to proceed in translating the whole of the New Testament into his native language. He quitted this country about three or four months ago, without having succeeded in his endeavours to induce a clergyman of the Church of England to accompany him to America. The situation is still open for any Clergyman of piety and zeal who may be inclined to accept it.

5. The British and Irish inhabitants of NEW HOLLAND are not, as we have reason to believe, by any means sufficiently supplied with English Bibles. A chaplain is still wanted for that settlement. We join R. Y. in an enquiry which we ourselves are unable to satisfy; "Where are the *spirit* and courage of our young Clergymen?"

6. Some Clergymen were sent out to the WEST INDIES by the Bishop of London, in the capacity of Missionaries: but we believe that none of them continue there, the climate having proved either fatal to them, or so injurious as not to admit of their stay.

7. Measures we have no doubt, will soon be taken with a view to the translation of the Scriptures into the CHINESE LANGUAGE. The thoughts of some gentlemen in India, we are told, have lately been turned to this object, and their facilities for prosecuting it are, of course, superior to those which are possessed in this country. At this moment there is a Chinese in London, of the name of YONG SAAN TAE, who has acquired some knowledge of English, and who is employed in teaching his own language to two Missionaries whose destination is China. A considerable part of his time is at present occupied, in transcribing a Chinese translation of a Harmony of the Gospels and of most of the Epistles, which is deposited in the British Museum, and which is supposed to have been the work of some Jesuit.

Yong Soam Tak has been in this country about a year and a half. His inducement for visiting it seems to have been the desire of acquiring such a knowledge of English, as would enable him to act as an interpreter and teacher of it at Canton. Captain Wilson, the same who was wrecked on the Pellew Islands, with great liberality and public spirit, gave him a passage to this country, and has since incurred considerable expence on account of his maintenance and instruction. It is not impossible that much benefit may eventually accrue to China, from the circumstance which has thrown this Chinese amongst us.

VIEW OF PUBLIC AFFAIRS.

THANKSGIVING DAY.

In our last, we congratulated our readers on the appointment of a day of public thanksgiving, for the late signal victory, obtained by the fleet under Lord Nelson, over the combined squadrons of France and Spain. The great end which the appointment of such days is calculated to answer is, that they lead us to consider our public affairs in a moral and religious point of view, to examine the justice of our cause, to set God before our eyes, to adore his providence, to humble ourselves under his mighty hand, to confide in his promises, and to be thankful for his goodness. That this end has been answered in some instances, we have good ground for believing: but still, we apprehend, it may not be without its use to endeavour to keep alive, and to improve, the impression which may, on that day, have been made on the minds of our readers. We entertain no fear indeed, lest the joy which was expressed, should not have been sincere or sufficiently lively. Our fears respect chiefly the *grounds* of rejoicing. To the Christian Observer it must be obvious, that if we rejoiced in the victory which was obtained, because it ministered to our national vanity; or tended to increase the fame, the wealth, the power, or the extent of our country; or gratified a spirit of revenge against our enemies; our very joy was sinful. "All such rejoicing is evil." The true glory and honour of a country arise not from the extent or brilliancy of its conquests, from superiority of military or naval prowess, from quickness in resenting, or severity in punishing an injury; but from the love and practice of justice, from the wisdom of its counsels and the generosity of its conduct, from its desire to promote the freedom and happiness of mankind, from its submission to the laws, and from its regard to the precepts of God. What mischief has not a false notion of glory produced? It has in all ages deluged the universe with blood; nor will it cease to desolate the earth until men agree to hold it up to detestation, and to esteem that only to be glorious which is just and good for man.

But while we denounce those grounds of rejoicing which have now been mentioned, as utterly unchristian, we would call the attention of our readers to the many lawful grounds on which we may rejoice in our late naval victory.

1. By this victory *we are rendered more secure from the invasion of our enemies.* And is not this a blessing? Compare our situation, at the present moment, with that of Suabia and the other countries through which the French armies have passed. We are dwelling in peace, in security, in the full enjoyment of every civil, social, and domestic comfort, while those countries are laid waste by, perhaps, the severest scourge which can visit a nation. Who can even conceive the scenes of individual distress which must take place in a country occupied by hostile armies, but which, amidst the noise of public events, are too often unnoticed and unknown? The sighing of the sufferers is heard in general only by God and the companions of their misery*. But while

* In our last number, (p. 707) we detailed some affecting circumstances of distress, which we had learned from authentic sources. We have since obtained farther information on the same subject, of the authenticity of which we are fully satisfied, and which will still more strongly shew the dreadful miseries that now afflict almost every part of Germany. An account from Ulm states the distress to be indescribable, that vicinity having been compelled to maintain successive bodies of troops, amounting to upwards of 300,000 men. In Ulm alone more than 20,000 were quartered at a time, although the city contains of itself only 13,000 inhabitants. "Ladies in childbed, and sick people, were obliged to give up their warm rooms to the soldiers." The account thus proceeds, "By day and night watch-fires were kept burning, both within and without the walls of the city.—Thus not only all the fuel in the city was consumed, but the soldiers also took all the pailings, benches, and summer-houses in the gardens, and also, in many parts of the town, the doors, window-shutters, and even the very furniture of the houses, to use as firewood. By repeated cannonading the houses, gardens, and plantations were in many parts of the town, completely destroyed; not to mention the anxiety, want, and famine itself, which

the inhabitants of Germany are sustaining the accumulated horrors of war and famine, while their land is devoured before their eyes by strangers, we are preserved in safety: our wives and children still dwell in peace; our lands are cultivated in security; every art continues to flourish among us; every act of oppression or injustice is punished; and the proud threats of our sanguinary enemy are for a time frustrated. This is indeed a just ground of thanksgiving.

2. Another lawful cause of joy, is *the influence which our victory may have in producing ultimately a stable peace,* (which indeed, is the only end of legitimate warfare,) by its making our enemy more moderate in his expectations; by its teaching him to respect our rights; and by its abridging his power to injure us.

3. A third reason for rejoicing on the present occasion, arises from the *goodness of our cause.* Had this victory only tended to cement the power of a tyrant: had the monarch for whom it was fought been an usurper: had he destroyed the liberties of his country, when he had the noblest opportunity of establishing them on a durable basis: had he employed his power only to aggrandize himself, and to gratify an insatiable vanity and an unbounded ambition: had he shed the noblest blood and perpetrated the vilest crimes, in order to consolidate his usurped power: had he seized by open force, or by perfidy, upon every weak state within his grasp, robbing them of their liberty and independence, in order to gratify his inordinate thirst of dominion: had he scrupled no means, whether of treachery, cruelty, assassination, or massacre, to accomplish his ambitious projects: had he made a mock of religious principle, by adopting, discarding, or prostituting any as best suited his base ends: had he evidently aimed at universal dominion, and raged with in-

many endured; the horror excited by the sight of the filthy, loathsome appearance of the streets; and the personal ill treatment those received, who did not immediately comply with requests that were utterly out of their power to grant. Melancholy as is the picture that the city presented, yet misery seems in a still more wretched form to have visited the surrounding villages. For there the inhabitants were still more exposed to the outrages and pillaging of the soldiers, who were exasperated by the severity of the weather and the want of regular supplies of provisions. Clothes, beds, furniture, cattle of every description, corn, wood, and the money of the poor inhabitants, were destroyed, consumed or taken away. Provisions are in some places so entirely consumed, that—*there is not even corn left for sowing, nor horses or implements of husbandry to till the ground.* These unfortunate sufferers must remain the prey of misery, unless some noble-minded, generous Christians, who have not experienced the horrible disasters of war, should hasten to their assistance."

The accounts from Hanover, the inhabitants of which have a peculiar claim on our attention, are scarcely less deplorable than those from Ulm. Since the month of June, 1803, when the French took possession of Hanover, such exorbitant contributions have continued to be exacted, that the country may be said to be ruined. Thousands of French conscripts, who wanted every thing, successively poured in, and were quartered in every house; and when clothed and fed, were called away to give room to others, who were to be provided for in the same manner. While this system of merciless exaction was proceeding, the harvests proved very scanty, and the price of the necessaries of life rose to an enormous amount. Beggary and despair have been the effect of these calamities in a variety of instances. After having parted with all their property, numbers deserted their homes and their starving families: some even of the upper ranks, (clergymen's sons, &c.) fled to England to enrol themselves in the German legion. When the French were obliged to withdraw from the country, they cleared away most of the cattle that had been left to the peasantry. A body of them still possess Hameln, and plague and pillage the adjacent country. Large armies of English, Russians, &c. are now assembling, for whom grain must be provided, and although no longer exposed to the French bayonets, yet the poor people are in the utmost want both of bread and fuel.

The accounts from Saxony, are if possible, still more distressing. The war indeed has not extended its ravages thither: but famine seems to be severely felt. Such was the want of food that the country people in their desperation, cut down the corn before it was ripe, crying out, "Give us bread for our families." The people are represented to be in such despair, that a revolution is dreaded.

It is with real satisfaction that we perceive the subscriptions already raised for the relief of these wretched sufferers to amount to between four and five thousand pounds, and to be daily increasing. It is an object truly worthy of British benevolence. Subscriptions are still received by the bankers mentioned in our last.

veterate hatred against the nation most likely to frustrate his pernicious schemes: had such been the monarch, for whom the blood of our countrymen flowed in battle, every good and pious man would weep over such victories, and would mourn for them as for the destructive course of a hurricane, or the deadly progress of a pestilence. But, blessed be God! we have no such cause to be ashamed of our victories. Our cause is that of our country. We fight to preserve the invaluable blessings purchased by the blood of our ancestors, and which we ought to deliver as a sacred deposit to our children. The question at issue, is not whether we or the enemy shall possess this or that island: it is, whether we shall exist or not. He fights to sacrifice us to his rage, because we have resisted his ambition. He fights to ruin us, because he envies our prosperity and wealth. He has no pleasure in his conquests, even though a whole army surrenders to him, because England still lives and flourishes. He avows that he has done nothing, till he has totally subjugated this island. We fight therefore, for every thing that is dear and valuable to us. We know the consequences of defeat to ourselves and to our posterity. No ordinary degree of ruin would satisfy his rage. England must be blotted out of the list of nations. She must sink to rise no more. She must be crushed beyond the possibility of restoration.

But our cause is not our own only: it is the cause of the rest of Europe. Hitherto, to the misery of mankind, has Bonaparte been enabled to triumph over all opposition on the continent. England is the grand barrier which opposes his desolating progress; and if England were subdued, where would be found any refuge for the miserable inhabitants of the world, any defence against tyranny and oppression? The cause of every nation in Europe therefore, even of those which are arrayed against us, is our cause, and we fight their battles. The sighs of the oppressed Swiss lift up prayers to God in our behalf: the enslaved HOLLANDER silently laments his own victories and secretly rejoices at ours: the generous SPANIARD honours the valour which subdues him, and deplores the yoke which degrades him to be the tool of a tyrant: the inhabitant of FRANCE himself, who is not blinded by ambition, perverted by hope of gain, misled by false information, or so corrupted as to be insensible to true honour, must mourn that restless spirit of domination which fills the world with carnage; must hate the despotism which enslaves his country, and detest the splendid victories which only rivet her chains, and accumulate miseries on mankind.

Our cause also, is the cause of freedom in general. It is the freedom of this Island which galls the despotic spirit of the French usurper, and which he chiefly wishes to subjugate. France he fears cannot long quietly wear the chain, if England is free. His plans require darkness; but it cannot be wholly dark in France while there is light in England. Were we governed by a tyrant like himself, he might be disposed to be at peace with us. But England is a mirror, in which his subjects see reflected the image of their own abject servitude. Her parliaments, her laws, her press, form an affecting contrast to the iron despotism which rules France, while they prove beyond dispute, that a nation may be free, and yet happy and prosperous.

But our cause is not the cause of freedom merely; it is that of virtue and religion. What would be the event if our enemy should succeed in his designs against this country! What would be the prospect for our children and posterity! The licentiousness, the profligacy, and impiety, which have disgraced France would be assiduously propagated here. Our venerable institutions, our noble charities, if permitted to exist at all, must languish and speedily decay. England has hitherto stood as a bulwark of order and religion in the civilized world, and that too in a day of general apostacy; and were she now brought under the power of France, there seems reason, humanly speaking, to fear that the progress of every thing sacred, great, and good, would be thrown back for several generations, and the world relapse into that state of religious ignorance, from which it has been slowly emerging during the three last centuries.

4. We may further rejoice in our success, in as much, as it is an indication of the divine favour. It is not success alone on which any stress can be laid in this view. An Alexander, a Sennacherib, a Nebuchadnezzar, and a Bonaparte, have each in his day

been distinguished by the success of their unjust aggressions. We justly regard them as the rod of God's anger: It is *success in a good cause* which creates a hope of the divine favour. Indeed we may truly say, that if ever God did in a remarkable manner protect and bless any country, it has been this. We should be criminally blind, did we not see and acknowledge, that though our guilt and unworthiness are extremely great, the mercy of God towards us has been signal and constant. We need not enumerate, though we ought to recollect with gratitude, the past instances of deliverance which we have experienced. Let us record those which are recent. At the very moment, when the enemy's long continued preparations to invade this country were ready, and when the attempt, even though unsuccessful, would have cost much British blood, he was suddenly called away with all his troops to a distant quarter, whence it is possible that he may return no more to threaten us.—It is likewise remarkable, that whilst the fleet under our gallant commander, now no more, was traversing half the circumference of the globe in eager pursuit of the enemy, though with such a disparity of force as might have rendered the conflict dubious, if not disastrous, no meeting was permitted to take place. It took place when the numerical force of our fleet was so nearly equal, as to ensure to us a decisive victory.—It deserves also to be again noticed, that the time which seems to have been chosen for giving us our great victory, was the very day, almost the very hour, when Bonaparte was avowing to the captive Austrian Generals, that the predominant object of his ambition was the destruction of our naval power. Thus was the arm which he stretched out against us palsied, whilst that with which he wielded the sword against his continental enemies, was atchieving the most splendid actions. Thus in a most marked manner, have all his designs against this Island been defeated. His vain-glorious threatenings against us, have been the only threatenings (those against the negro empire in St. Domingo excepted) which God has not permitted him to execute.

O ungrateful England! may not God justly expostulate with thee as with Israel of old, and say, "What *could have been done more to my vineyard that I have not done to it? Wherefore when I looked that it* should bring forth grapes, brought it forth wild grapes?"

Though like the Israelites of old, we have been distinguished among the nations of the earth by the bounty, and the protecting care of providence; though like them we seem to be the appointed depositaries of the true faith, and to have the cause of God, if we may use so bold an expression, committed to our keeping: yet like them we have manifested a shameful insensibility of the goodness of God. We have fearlessly trampled on his laws: and although we have frequently been warned, alarmed, and even chastened; although our dangers have been great and imminent, and the rod be still suspended over our heads; although the hand of God has also been wonderfully displayed in the frequent removal of our alarms; in our frequent deliverance from impending danger; and in our continued preservation; yet neither has the manifested displeasure of the Almighty terrified, nor his superabundant goodness softened us into repentance. The Christian Observer indeed, must acknowledge with much gratitude the increase of real religion in the land. But yet he cannot forget that the blood of Africa still cleaves to our skirts, and cries aloud for the long protracted vengeance. O that our legislature might be induced to testify their gratitude to God, and to conciliate his future favour, by putting a final period to that murderous traffic, which, we fear, if it be not speedily extinguished, will prove a signal a curse to England, as it has proved to the wretched inhabitants of Africa. Let the prayers of all the Christians in the land be directed to this object: let them use their endeavours to awaken the public mind to its dreadful magnitude: and let them employ their influence with the members of our legislature, in inducing them to yield that attention to this momentous question, which it has so often claimed from them in vain.

This however, is but one, though perhaps the chief of our national sins. That pride and profligacy, those perjuries and profanations, that disregard of religious ordinances, that contempt and intolerance of inward vital religion; which cause the soul of the

Christian to weep in secret for the dishonour done to his God and Saviour, and for the eternal misery which they unavoidably entail on his fellow creatures; seem to have suffered little or no abatement. But surely, if we do not repent and amend our ways, God will at length visit us for these things. Through the mercy of God a time of respite is still granted to us. May it be employed in breaking off our sins, that so iniquity may not prove our ruin!

CONTINENTAL INTELLIGENCE.

After the capture of Ulm, and the complete extinction of the Austrian army under General Mack, there remained no force which could interpose an effectual barrier to the progress of Bonaparte towards Vienna. He therefore followed up his success with the most rapid strides, in the evident hope of turning the Austro-Russian army, which had advanced to Braunau. This army, however, prudently retired before him, and crossing the Danube, left him a free passage to the Austrian capital, which he entered without opposition, about the 13th of November. The peaceable possession which he obtained of it probably saved it from conflagration and pillage: but it has been subjected to very severe exactions.

In his eagerness to outflank the retiring army, Bonaparte had pushed a corps of 10,000 men across the Danube. These came into contact with the rear of the Russians on the 10th of November, near Krems, and an engagement ensued, which ended in the total defeat of the French, only a small part of them being able to recross the Danube. This event served greatly to inspirit the allies, and to counteract that despondency which the possession of the capital by an invading army, was calculated to produce.

At this period, the Paris Journals took great pains to make it believed that the Emperor of Germany had sued for peace, and that an armistice had been concluded on terms highly advantageous to France. Intelligence to the same effect having been conveyed to this country by the Dutch admiral in the Texel, it obtained general credit. Fortunately, however, for the repose and happiness of the world, these reports have proved to be unfounded. On the very day on which the French entered Vienna, the Emperor of Germany issued a proclamation, stating that the French, only for the preliminaries of an armistice, had made the following exorbitant demands: "That the allies should be sent home: that the Hungarian levy en masse should be discharged; and that Venice and the Tyrol should be given up to the French." "His majesty," the proclamation adds, "wished for peace; he still wishes for it with integrity and earnestness: but he will never accede to it upon conditions which would subject himself and his people to the imperious commands of a powerful enemy. Under these circumstances, nothing remains to his Majesty, with the great resources which he finds in the hearts, the prosperity, the power and fidelity of his people, and with the still unliminished force of his friends and high allies, the Emperor of Russia and the King of Prussia, but to exert his own means; and in this firm and determined resolution, to remain till the Emperor of the French, with that moderation which forms the fairest laurel in the crown of a great monarch, shall welcome the return of pacific sentiments, and accede to such conditions as shall not be inconsistent with the national honour and independence of a great state."

From Vienna Bonaparte began to advance slowly, and with apparent hesitation, into Moravia, the Austro-Russian army retiring before him till it reached Olmutz, where, being joined by another Russian army which was coming to its aid, and by an additional Austrian force, it was deemed prudent by the allies to make a stand and to hazard a battle. On the 29th of November, the French army had advanced between Brunn and Olmutz, when Bonaparte, finding the allies disposed to begin offensive operations, judged it necessary to concentrate his force by retiring towards Brunn. After several days of unimportant skirmishing, there began, on the 2d of December, a battle, which appears to have been one of the bloodiest and most obstinately contested which is recorded in the annals of history. The accounts, however, which have reached us up to this time (Dec. 3d) are so contradictory, that it is impossible to speak with precision respecting the issue. On the first day, the 2d of Decem-

ber, the centre of the allied army seems to have sustained a very severe defeat, and to have lost all its artillery: On the right wing, however, the issue was more favourable. On the two following days, the engagement is said to have been renewed, and maintained on both sides with an unexampled pertinacity; but to have ended in the French being put to the rout, and in the recovery of the cannon and the prisoners taken from the allies on the preceding day. The Emperor of Russia fought at the head of his troops with an intrepidity which would have done honour to a veteran hero; and his troops, animated by the presence and example of their sovereign, are said to have manifested an immoveable determination to conquer or die. The uncertainty which still hangs over this subject, prevents our enlarging upon it.

While these important events were taking place in Austria and Moravia, the Archduke Charles, after giving a severe check to Massena at Caldiero, was enabled to effect his retreat into Hungary without opposition. Our fears for his safety have thus been relieved; and as his presence in Hungary will facilitate the levies in that kingdom, he will now, doubtless, press forward to the assistance of his brother the Emperor with an increased force. In the mean time, the French, under Marshal Ney, have taken possession of the Tyrol. A considerable body of troops, (four or five thousand men) under the Prince de Rohan, which was attempting to escape thence into some place of security, has been taken by Massena's army, which was employed in executing this atchievement, while the Archduke was making good his retreat into Hungary. In the western part of the Tyrol, another corps of Austrians, supposed to be about the same number, has surrendered to Marshal Augereau, the terms being, that the officers and men should be liberated on an engagement not to serve against France for one whole year.

A considerable body of Russian and British troops is said to have landed in Italy. General St. Cyr is watching their motions*, Massena will probably join his army, as soon as possible, to that of Bonaparte, in order to form some counterpoise to the Archduke's force, which was probably proceeding to Moravia.

The conduct of Prussia is not yet marked with that decision which the present posture of affairs calls for. Her armies are marching southward, it is said, to a very large amount; but her hostility to France is still a matter only of probable conjecture. The declaration of the Emperor of Germany assumes Prussia indeed for an ally: but facts are more conclusive than words; and it seems scarcely credible that Bonaparte should have advanced so far into an enemy's country, if he had not been in some way assured of the neutrality of Prussia. At the same time, it is a strong circumstance in favour of the warlike purpose of that court, that the Prussian Consul has notified to the ships of his nation the danger of their sailing; and that our own government has announced that Prussia is in motion with 140,000 men.

A considerable body of British troops, under General Don, has entered Hanover: to this body some addition is likely to be made from among his Majesty's Hanoverian subjects. Large reinforcements are also proceeding from this country to the same place, the whole of which will be under the command of Lord Cathcart. The object of this force, and of the Russians and Swedes who have landed in the North of Germany, is supposed to be the liberation of Holland. General Brune, however, is said to be collecting a large army in the Netherlands, in order to oppose any movement of this kind.

We have little doubt that one great object of Bonaparte's policy has been to excite disaffection and, eventually, insurrection in the Austrian provinces, and particularly in Poland, where it may be supposed that the people are more ripe for revolt than they are in other parts. His official bulletins have been artfully constructed with this view, and their effect is likely to be not a little aggra-

* A treaty of neutrality has been entered into, between Bonaparte and the court of Naples, in consequence of which he has been enabled to withdraw general St. Cyr's army from that kingdom. He hopes, without doubt, to obtain by it the further advantage of excluding British or Russian troops from the Neapolitan territory.

vated by the dreadful miseries which at this moment oppress many parts of Germany. In these bulletins, Bonaparte holds himself out as anxious for peace, and as forced against his will to begin and to continue the war. He introduces into them commentaries on the politics of Europe, descants on the court intrigues of the ministers and favourites of the Austrian monarch, and insinuates that benefit is likely to arise from changes in the government. He labours to impress the Germans with sentiments of horror respecting their Russian allies, by means of fabricated accounts of their cruelties. And he deduces all the distress under which Germany is now labouring, from the influence of English gold, on the minions of the Austrian and Russian courts. In short, the proceedings of Bonaparte manifest, to the full, as jacobinical and revolutionary a spirit as was displayed in the worst times of republican France.

WEST INDIES.

The report of the death of DESSALINES, the Emperor of ST. DOMINGO, proves to have been unfounded.

GREAT BRITAIN.

PARLIAMENT has been further prorogued to the 21st of January.

On the day appointed for a General Thanksgiving, collections were made in a great many of the Churches, Chapels, and Meeting-houses, throughout the kingdom, for the relief of those who had been wounded, and of the families of those who had fallen in the late engagements. The sum collected on that occasion, and subscribed by individuals since the battle of Trafalgar, is stated to amount to near £.80,000.

At sea nothing material has taken place since our last, beyond the capture of two or three of the enemy's privateers. One of our Indiamen, the *Brunswick*, has been taken. A French squadron of seven sail of the line and four frigates, full of troops, has been seen at sea, and is supposed to have escaped from Brest. The Rochfort squadron is thought to have got safe into Ferrol.

Great preparations are making for the funeral of Lord Nelson. His body has arrived at Greenwich, and is to be conveyed thence by water to Whitehall, where it will lie in state, previously to its interment in St. Paul's.

Sir Robert Calder has been tried at Portsmouth by a Court Martial, for not having done his utmost, after his engagement with the combined squadron of France and Spain off Ferrol, on the 22d of July, to bring the enemy again to action. The trial lasted only three days. The opinion of the Court Martial was that the charge was fully proved against Sir Robert, but they add, "that his conduct was not the result of fear or of cowardice, but of error in judgment, for which he deserves to be severely reprimanded, and he is hereby severely reprimanded accordingly."

☞ OUR READERS ARE RESPECTFULLY INFORMED THAT ON THE 1ST OF FEBRUARY, 1806, WILL BE PUBLISHED, PRICE ONE SHILLING, PRINTED ON AN IMPROVED PAPER AND WITH A NEW TYPE, THE FIRST NUMBER OF THE FIFTH VOLUME OF THIS WORK: AND ON THE SAME DAY THE APPENDIX TO THE PRESENT VOLUME, PRICE SIXPENCE.

ANSWERS TO CORRESPONDENTS.

We do not recollect to have seen the book mentioned by C. D.

J. P. Y.; MELANCHTON; SINCERITAS; W. R. H.; CLERICUS; BUXOSUS DAKINNIENSIS; A CONSTANT READER, have been received.

A BEDFORDSHIRE VICAR; H. T.; P. Q.; A. B.; and Y. Z.; will probably be inserted.

Q— O. R.; S. F. N.; A. A.; C. C.; and R. K. E.; are not yet finally decided upon.

The Letter respecting PETER O'LEARY would have been noticed but for want of room. That and some other articles, together with Promotions, Death, &c. are deferred to the Appendix.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE FOURTH,

FOR 1805.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(Continued from Page 772.)

GREAT BRITAIN.

VACCINE INOCULATION.

The Committee of the Royal Jennerian Society having diligently investigated the cases, in which it was supposed that vaccination had failed to prevent the small-pox, and also into the truth of assertions which charged the cow-pox with rendering patients liable to particular diseases, frightful in their appearance, and hitherto unknown, made a report to the directors on the 25th of November last, of which we shall now give the substance.

Most of the cases, which have been urged in proof of the inefficacy of vaccination, are either wholly unfounded or grossly misrepresented. Other cases, brought forward as instances of the failure of vaccination, are now allowed, by the very persons who first related them, to have been erroneously stated. The statements of the greater part of those cases have been already carefully investigated, and fully refuted, but nevertheless a few medical men have persisted in repeatedly bringing the same unfounded and refuted reports, and misrepresentations, before the public, thus perversely and disingenuously labouring to excite prejudices against vaccination; and some persons have besides treated the subject with indecent and disgusting levity.

When the practice of vaccination was first introduced, many persons, who were wholly unacquainted with it, and therefore incompetent to decide whether patients were properly vaccinated or not, nevertheless ventured to inoculate for the cow-pox.

Many persons have consequently been declared duly vaccinated, when the operation was performed in a very negligent and unskilful manner, and when the inoculator did not afterwards see the patients, and therefore could not ascertain whether infection had taken place or not; and that to this cause are certainly to be attributed many of the cases adduced in proof of the inefficacy of cow-pox. Some cases have been brought before the committee, on which they could form no decisive opinion, from the want of necessary information as to the regularity of the preceding vaccination, or the reality of the subsequent appearance of the small-pox. A few cases however have been brought before them, of persons having the small-pox, who had apparently passed through the cow-pox in a regular way. But cases, supported by evidence equally strong, have been also brought before them, of persons who, after having once regularly passed through the small-pox, either by inoculation or natural infection, have had that disease a second time: and in many cases, in which the small-pox has occurred a second time, such recurrence has been particularly severe, and often fatal; whereas, when it has appeared after vaccination, the disease has generally been so mild, as to lose some of its characteristic marks, and in many instances, to render its existence doubtful. In some particular states of certain constitutions, whether vaccine or variolous matter be employed, a local disease only will be excited by inoculation, the constitution remaining unaffected; yet matter taken from such local pustule is capable of producing a general and perfect disease. And if a person, who has had the small-pox, be repeatedly inoculated for that disease, a pustule may be produced, the matter of which will communicate the disease to others. Although it is difficult to determine the number of exceptions to the practice, the medical council are fully convinced, that the

failure of vaccination, as a preventive of the small-pox, is a very rare occurrence. Of the immense number who have been vaccinated in the army and navy; in different parts of the united kingdom; and in every quarter of the globe, scarcely any instances of such failure have been reported to the committee, but those which are said to have occurred in the metropolis, or its vicinity. The medical council are fully assured, that in very many places, in which the small-pox raged with great violence, the disease has been speedily and effectually arrested in its progress, and in some populous cities almost wholly exterminated, by the practice of vaccination. The practice of inoculation for the small-pox, on its first introduction into this country, was opposed by misrepresentations, similar to those now brought forward against vaccination, so that nearly fifty years elapsed before small-pox inoculation was fully established. To the unfortunate neglect of vaccination, and to the prejudices raised against it, we may, in a great measure, attribute the loss of nearly two thousand lives by the small-pox, in this metropolis alone, within the present year. The few instances of failure, either in the inoculation of the cow-pox, or of the small-pox, ought not to be considered as objections to either practice, but merely as deviations from the ordinary course of nature. From all the facts which they have been able to collect, it appears to the medical council, that the cow-pox is generally mild and harmless in its effects; and no instance has come to their knowledge, in which there was reason to admit, that vaccine inoculation had, of itself, produced any new or dangerous disease.

Many well known cutaneous diseases, and some scrophulous complaints, have been represented as the effects of vaccine inoculation, when in fact they originated from other causes, and in many instances occurred long after vaccination, but such diseases are infinitely less frequent after vaccination, than after either the natural or inoculated small-pox.

Having stated these facts, and made these observations, the medical council conclude their report with this solemn and satisfactory declaration:

"That, in their opinion, founded on their own individual experience, and the information which they have been able to collect from that of others, mankind have already derived great and incalculable benefit from the discovery of vaccination: and that it is their full belief, that the sanguine expectations of advantage and security, which have been formed from the inoculation of the cow-pox, will be ultimately and completely fulfilled."

The report is signed by Fifty of the most eminent practitioners in London.

LADIES COMMITTEE FOR THE EDUCATION AND EMPLOYMENT OF THE FEMALE POOR.

Abstract of an Account of the Staveley Schools of Piety and Industry. By Mrs. DIXON.

THESE schools were instituted at Staveley, an obscure village in the mountainous part of Lancashire, in the year 1800, with a view to provide regular instruction for the female poor, and to enforce the better observance of the Sabbath.

The *Sunday School* is limited to thirty children, of whom fifteen are boys and fifteen girls. The latter are clothed alike.

The school opens at half past eight o'clock, when the patroness attends and reads the morning form of prayer with the children; she afterwards either catechizes them out of Mrs. Trimmer's judicious books, or reads to them some short and plain explanation of the part of the Scriptures they are learning at the time, which occupies from five to ten minutes; and nothing can exceed their deep attention, or the decent reverence of their prayers.

They afterwards read and spell in classes, and repeat the psalms and chapters they have learnt, preparatory to their being examined as to their sense and importance. Writing is not allowed, as being unfavourable to the *distinct use* and spirit of the Sabbath.

After morning church the patroness sees them dine *, that the habits of decency and decorum may be formed, and during the time of the teachers' dinner the children are allowed an hour for recreation. After the second church service is over the patroness attends till school ends, at half past five. Her office is to hear and examine each class, and to hear the boys one Sunday, and the girls alternately, say their private prayers in the examination-room, where, if any admonition or encouragement is requisite, it is there given *apart*, by which means the sensibility of disgrace is kept unimpaired; after this, the Church Catechism is said by all the children. The school closes with their evening prayers, formed, like those of the morning ones, on the model of the Church Liturgy; and if any child has a chapter or psalm to say *voluntarily* it is then heard, the rewards distributed, and the report of the day made up. *No tasks* are set; the children are told what the patroness wishes them to learn by heart, and it has been found that they acquire three times as much as could reasonably be *set as a task*. They receive a stated reward when the passage is repeated perfectly, and after a certain number of

* The children bring their dinners, and have milk given, that no time may be lost on the road.—The school mistresses and ushers dinners are sent ready dressed, to prevent interruption during the school hours.

psalms have been learnt, a prayer-book is given; in the same manner a Testament afterwards; and finally a Bible; nothing being obtained but upon sufficient experience that the child knows how to make a good use of it. The rewards are small, but the value is of little importance; the lowest which promotes diligence is probably best, in a moral view, as exciting least the spirit of avarice. They are laid up till the end of the year, when they are distributed, and the sum earned by each child is publicly recorded on the report board. The Sunday school opens at Easter and closes at Martinmas, on account of the great distance many of the children come; and it should seem, from experience, that more benefit is derived from the impressions produced by the little solemnity of parting, and the joy at meeting again, than is lost by the interim of vacation, especially as that interim serves as a test of the real attention paid by the children to what has been taught, as they are all examined before they resume their places when the school opens again. On the day it closes, the report board is read by the patroness, when each child is called upon to hear an account of its conduct (be it good or bad), as well as of its improvements, diligence, and proficiency, during the year. This enforces the idea of *responsibility*, and serves to keep in mind their final audit. Such of the scholars as have arrived at a suitable age to attend the Sacrament, have been prepared reverently for it; and it is satisfactory, that all the boys who have left the school have returned at the proper period to be prepared for the Sacrament, and receive it with their teachers.

The *school of industry* opens the first of March, and closes at Christmas. The daily routine commences at half past eight, with prayers, morning exercise, (like that on Sundays,) or catechizing alternately. The mistress superintends their reading, spelling, and work, till an hour before the school closes, when the patroness examines their work, hears them repeat their psalms, chapters, or the historical questions from the Bible, written for Mrs. More's Mendip Schools, which (plain and endearing,) are peculiarly calculated to impress the sense and instruction of the Bible upon their hearts, as well as to adapt it to their understandings; and the avidity with which they learn this little book proves how much it interests them. At other times she explains the catechism to them, or teaches them whatever is most necessary to qualify them to fulfil the duties of their station in life. Prayers, and the report of the day, close the school. The works taught in it are knitting, spinning with both hands, and sewing, for which they are paid, and from these earnings they clothe themselves at a cheap rate, (as the articles are bought at a wholesale price, and one-third deducted. If any of them earn more than is expended in clothes, the remainder assists, when they leave school, in fitting them out for service; to prepare them for which the older girls act as servants in turn for a week *.

There is a rule observed in the school, which experience proves to have been productive of much good, that of giving names to the forms, and placing the children upon them according to their conduct. The centre form on one side is entitled *Attention*, the next *Obedience*, the third, *Industry*; and on the opposite side are *Inattention*, *Disobedience*, and *Disgrace*. The use of this plan is obvious, and they pass through their examination for each promotion; if their conduct and diligence in work correspond with their improvement in learning, they take a higher place, and are taught that the probable consequence of persevering in the like good conduct when they grow up, will be a similar success in the world at large.

The *point of discipline is set very high*, the teacher never speaks twice; but if any child has been reprimanded and persists in the fault, she is instantly degraded to the form of *Inattention* †; by this means a sense of immediate responsibility is kept alive in their minds, and the emotions of temper are avoided on both sides; the teacher is not teazed into impatience, (the invidious part of punishment is likewise saved her, for they become their *own punishers*), and the children being sensible of the necessity of submission, are not tempted to resistance by the hope of impunity. The strict enforcement of discipline has had the effect of preventing punishment; and the rule is so simple that the youngest child in the school understands and feels it. After a few instances firmly adhered to, all difficulty was at an end, and the school grew into a seminary of *order* and *instant obedience*; so that there seldom would be a fault to enter

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* No certificate is granted to those who have been less than three years at school. In their certificates, which are handsomely printed and pasted on board, with a print of the school, the testimonial of their good behaviour is signed by the patroness, mistress, and usher, and sealed with the large school seal, engraved with the following motto, "United Schools of Piety and Industry," making a creditable memorial to hang up in their houses, calculated to recal to their minds their early impressions, principles, and benefactors.

† If the child asks pardon and behaves properly, she is soon restored to her place; if not, she passes to the form entitled Disobedience; and for immoral offences they are sent to the form of Disgrace with a label, declaring the offence, fastened to them.

upon the report board, did not the new scholars occasionally transgress.

Their kindness to each other resembles that of a family. In their purchases they are accurately just, and sometimes they are allowed to buy an article of clothing, which they really need, upon trust, and pay for it by degrees by their work, that they may learn correctness in discharging a debt. The liberality of the elder children to the little ones who are employed upon the same piece of work, has afforded much satisfaction; and though these circumstances may seem too trifling to deserve notice, they are the seeds of justice and charity in future life, and therefore important. Much benefit has arisen from a custom borrowed from Miss Bird's Doncaster School of Industry, of making the children repeat alternately, while at work, the lessons they have learnt by heart; which serves to impress them upon their memories, and prevents the gossip and tattle to which schools are addicted.

The dutiful conduct of the children at home has had a very sensible effect among the villagers. Some remarkable instances of this kind have occurred, but it is conceived that the increasing attendance at Church and the Sacrament are the strongest proofs of the general benefit, particularly as in the adjoining districts, attention to the Sabbath is not on the increase, nor moral decency improving. Formerly divine service was thinly attended, even in the morning, and almost deserted in the afternoon; and the Sacrament had fallen into general disuse. Since the establishment of the schools, the congregation has gradually increased, and sometimes almost exceeds the limits of the chapel. This improvement may, in part, arise from the little Sunday school library, from which the scholars are allowed to carry home some of the plain and useful tracts published by the society for propagating the Gospel, those of Mrs. Trimmer, Mrs More, Scripture Biography, &c. to read on Sunday evenings.

Such of the scholars as have hitherto gone to service have given great satisfaction in their places.

Three maxims are explained to the children on entering the school.

1st. That they learn to read, *only* that they may know their duty to God and their fellow-creatures.

2d. That they are taught to work, in order that they may maintain themselves decently and honestly in that state of life in which it has pleased God to place them.

3d. That their happiness in this world, and in the world to come, depends upon their own conduct, under the means of grace.

To *teachers* it may be suggested, that to be firm and kind; to simplify, and repeat cheerfully and patiently, are the grand axioms of education.

Too much praise can hardly be given to the good old woman who laudably and happily devotes her whole thoughts, faculties, and time to this little flock, over whom she acts the part of a faithful guardian, and is by them looked up to and loved as a parent. Her excellence arises not from superior education or faculties, for she is only the wife of a labourer, and is constitutionally nervous and timid; but from her zeal for the glory of God, the good of the children, and the success of her employer; and it is but just to add to her eulogium, that, poor as she was, she offered to teach this school gratis.

In selecting the form of prayer, the patroness was aware of the difficulty to keep up the attention; the model furnished by the Church, of responsive prayer and praise, appeared to her best adapted to that end; and as *general expressions* only produce *indistinct impressions*, a pause is made in the confession and thanksgiving, that each child may recollect in silence the sins and blessings of the day. Great pains is taken to make them sensible that, during these pauses each child is to recollect the *sins she* has committed, and the *mercies she* has received; and the following anecdote proves that the children understand and feel the purpose of these intervals of recollection:

A little girl told a lie about a pin, and persisted in it before all her school-fellows; the day after it had happened, the mistress informed the patroness, but strangers being present, when it is a rule never to expose a child, no notice was taken; the same impediment occurred the following day; the third day, when the child had evidently forgotten the circumstance entirely, the patroness took her into the private room, and, drawing her near her, asked her if she had been a happy little girl since Sunday? The child answered, she did not know; and upon being asked whether she thought she deserved to be a happy girl? she still, without discovering any emotion, replied, she did not know. Determined to come to the point fully, and solve one doubt at least, the patroness then said, "On Sunday, when I called upon you in silence to recollect the sins of the day, what did you think of?" when, blushing as scarlet, and bursting into tears, the child dropped on her knees, and said, "the pin, ma'am, the pin"; but I will never tell another lie while I live." Nor has she, but has ever since behaved remarkably well.

It may be observed, that in this remote situation the manners of the people are simple, and the children in general untainted with vicious habits; but, as human nature contains the same seeds every where, it may also be presumed that the same at-

tention and arrangement would be attended with equal success elsewhere; and the apprehension that the chief time of a patroness must be devoted to such an institution is unfounded. Half an hour in the morning, and an hour in the evening, on four days out of the six, is sufficient attendance; and the grateful, unequivocal sorrow testified by the children whenever the school draws to its close, would far more than repay this sacrifice, were there no higher motive to require it. Certain it is that a dry eye was never dismissed at the holidays, and it was with difficulty the children could be dissuaded from attending during the three winter months, when their health might have suffered from coming in the severe weather.

It may be supposed that the general expense of a school would be too great for private individuals to undertake, but this is a mistake; the superfluities of a moderate situation, are adequate to very useful seminaries. In this instance £40 a year, upon an average, defrays the expense of both schools, and places fifty children in a situation to receive moral and religious education, besides affording them much assistance in point of clothing. And if it be objected that slender funds cannot produce a degree of benefit adequate to the trouble of superintendance, it may be answered, that though extensive and united means will ever command the most powerful effect, particularly in large towns and populous situations, yet the efforts of individual benevolence have, in some respects, the advantage, as they are not liable to be frustrated by difference of opinion, or variety in the method of teaching.

NAVAL VICTORIES.

A proposal has been circulated for *printing 50,000 copies of a collection of the Gazette accounts of all the great naval victories of the last and present wars*; with a view to distribute them gratis, chiefly among the officers and sailors of his Majesty's fleets, and in sea port towns and other towns and villages on the coast. A subscription is opened at Messrs. Rivingtons, Mr. Hatchard's, and at Lloyd's Coffee-house, for defraying the expence of this undertaking. The work will also be printed on superior paper for sale. The promoters of this design observe, that, on a moderate computation, not one in twenty of his Majesty's seamen ever sees the official accounts of the gallant actions in which he has taken so active a share; and that not one in five hundred of the whole navy has seen the several documents about to be collected. The intended publication is calculated, they remark, to make those who are already sailors more attached to their duty, to excite those who may be wanted for the navy to volunteer their services, and to render all better men. Every real patriot has taken peculiar satisfaction in the spirit of truly Christian humanity and piety, which has so eminently marked the official reports transmitted to the Admiralty. Here, therefore, our sailors may be taught the true and only Christian art of war. Here they may be taught not only how to conquer, but the far more glorious lessons, to whose arm to ascribe the victory, and how to treat a conquered enemy. "Blessed are the merciful, for they shall obtain mercy."

FRANCE.

M. DESPIAU has obtained a patent for an improvement in weaving; by which the shuttle is thrown by two springs, instead of the hands of the weaver, which springs are moved by his setting his foot on the treddles to open the warp. The workman's hands are, therefore, left at liberty to adjust his work more nicely; and it is found, by experience, that a weaver can work at this loom a longer time and with much less fatigue, than at that with the ordinary shuttle.

M. BASQUIAT, president of the Canton of St. Sever in the department des Landes, has addressed a letter to the editor of the Moniteur, in which he details the thriving state of various plants, from New Holland, entrusted to his care by the empress to be naturalized in that department. The plants, amounting to 50 in number, and forming 21 species or varieties, have all succeeded. The greater part of them are already committed to the natural soil; and they had, in the month of April last, in the space of four or five months, acquired three times the size when sent to him. All of them, which are of the forest-tree kind, give great reason to hope that they will speedily bear the rigour of the French winters in open and exposed situations. The example of the French government is, in this instance, highly deserving the imitation of our own; as unknown and unthought of advantages may result from this practice of naturalizing foreign plants or trees in our climate.

ITALY.

The *Typographic Society of Pisa*, which announced, some time since, new and splendid editions of Dante, Petrarch, Ariosto, and Tasso, has commenced the delivery of these magnificent works, by those of DANTE in three volumes, large folio, printed on vellum, and ornamented with a portrait of the poet, engraved by Morghen.

The Apostolic Chamber, encouraged by successful excavations round the triumphal arches of Septimus, Severus, and Constantine, has determined, it is said, on clearing the Colosseum, both within and without, so as to bring to view the arena and the staircases.

A most beautiful and magnificent dwelling has been cleared in the ruins of Pompeii, since the new excavation commenced, under the auspices of the Queen of Naples, which contains many paintings and other curiosities, in a high state of preservation. The kitchen exhibits a great number of utensils, the chief part of which are iron inlaid with silver, of the most exquisite workmanship. By the side of this superb habitation, a gate is discovered, which leads towards another; which will prove, if any conclusion can be formed from its exterior, equally rich with the first.

In consequence of the reports made to the Neapolitan Government, on the present state of the celebrated ruins of the ancient city of Pæstum; and particularly of the largest of the three grand temples, which, having been struck by lightning, threatened to fall into ruins; orders were given for its restoration, which have been executed in the course of the present year. Excavations have also been made, near the ruins, with great success; which have brought to light a number of instruments civil and military, sacred and profane.

DENMARK.

The *Norwegian Society of Sciences* at Copenhagen, as sole legatee of the late Counsellor HAMMER, inherits a valuable collection of books, MSS., Subjects of Natural History, &c. with the sum of about 20,000 crowns. A third of the interest of this capital is destined to increase the collection; and the other two-thirds is to be employed in perfecting the Natural History of Norway.

The Government has established a *Department of Public Instruction*; of which the Duke of AUGUSTENBOURG is named president.

RUSSIA.

M. TIELKUR, an artist of Berlin, who is to accompany the Russian Embassy to China, to exhibit to the Emperor of China the Panorama of Petersburgh, proposes, so far as the ordinary distrust of the Chinese will permit, to take views of the principal cities in that country, so little known to Europeans, and particularly of Pekin, with a view to paint, and exhibit Panoramas of them in Europe.

TURKEY.

The Grand Seignior is employing his authority to propagate literature and science in the Turkish Empire. He has lately issued a Decree directing the decayed hospitals of Constantinople to be restored and repaired; medical and anatomical schools to be annexed to them; and liberal endowments to be provided for the medical graduates of the Universities of Christendom, who shall be willing to settle at Constantinople. He observes, that the physicians who come to Constantinople from Christendom, however perfectly they may have studied medicine at Halle, Padua, Montpelier, &c., yet very often commit great errors, from not having studied and gathered the necessary experience in the places where they are to practise; and being, in consequence, but little acquainted with the difference of temperaments and climates. These institutions are not only designed, he remarks, to facilitate the progress or improvement of medicine, and increase the number of learned men, in his dominions; but, by maintaining a correspondence with the hospital-physicians in Christendom, to investigate and compare mutual experience, and thereby extend the study of medicine. The Decree is addressed to Prince DEMETRIUS MORUSI, who has already distinguished himself by his zeal in the cause of learning; having recently instituted schools of Mathematics, the progress of which has surpassed all expectation. He is invested with full powers to carry the Decree into effect, and also to new model the old institutions, or establish new, at his pleasure, in any part of the empire.

NORTH AMERICA.

Dr. RUSH is preparing a complete edition of his *Medical Works*, which will form 3 vols, 8vo.

Mr. JOSEPH PRIESTLEY has lately given to the printer at Northumberland, in Pennsylvania, *Memoirs of his Father Dr.* PRIESTLEY, compiled from a Diary left by himself, and continued by his Son; with his character as a Chemist and Metaphysician, and a review of his Theological writings.

At New York, an interesting Miscellany, entitled *The Mathematical Correspondent*, is published four times a year, at a quarter of a dollar each.

A new Society has been formed by the medical gentlemen of Savannah, entitled the GEORGIA MEDICAL SOCIETY.

An association has been formed at Natchez, in Georgia, under the title of the MISSISSIPPI SOCIETY, for the dissemination of useful knowledge. It was begun in 1803, and has now formed the plan and bye-laws for its establishment and government. The Legislature has granted an act for its incorporation, and the Society already consists of between 30 and 40 regular, besides several corresponding members, chosen in different States. Dr. N. W. JONES is President, and Dr. J. GRIVES is Secretary.

ECCLESIASTICAL PREFERMENTS.

Rev. Herbert Randolph, vicar of Chute, Wilts, Letcomb-Basset R. Berks.

Rev. William Skynner, M.A. Bradley R. near Ashborne, co. Derby.

Rev. John Isaacson, M. A. Lidgate R. co. Suffolk.

Rev. Thomas Talbot, Gressenhall R. co. Norfolk.

Rev. Edward Thorold, M. A. Grayingham R. co. Lincoln, *vice* Hutton, dec.

Rev. Mr. Wigley, Yardley V. co. Worcester, *vice* Mew, dec.

Rev. George Robson, prebendary of St. Asaph, Erbistock R. co. Denbigh and Flint.

Rev. Nicholas Phillipps, LL.B. Lanivett R. co. Cornwall.

Rev. David Wauchope, M. A. Slipton V. and Warkton R. both co. Northampton.

Rev. W. Short, of Teignmouth, to a prebendal stall in Exeter cathedral, *vice* Clack, dec.

Rev. W. Spurdens, Great Radisham perpetual curacy.

Rev. William Haigh, M. A. Wooler V. co. Northumberland.

Rev. N. Marshall, B.A. Long Marston R. in the diocese of Gloucester, *vice* Cole, dec.

Hon. and Rev. Henry Ryder, Claybrook V. co. Leicester, *vice* Mackinnon, dec.

Rev. George Chamberlaine, B.A. Catterick V. co. York, *vice* Dalton, dec.

Rev. Stephen Webster, rector of All Saints, Norwich, Little Moulton R. Norfolk.

Rev. Thomas Trebeck, M. A. vicar of Wath upon-Dearne, to a prebendal Stall in the collegiate church of Rippon, co. York, *vice* Wilkinson, dec.

Rev. Mr. Lambert, Ardoe R. co. Louth, *vice* Hume, dec.

Rev. Richard Monkhouse, D. D. Wakefield V. co. York, *vice* Bacon, dec.

Rev. Dr. Fisher, master of the Charterhouse, to a prebendal stall in Exeter cathedral; and Rev. J. P. Fisher, B. D. chaplain to the Duke of Kent, and vicar of East Bourne, to the archdeaconry of Barnstaple, co. Devon.

Rev. Henry Gould, M. A. to be a canon-residentiary of Wells.

Rev. T. Morgan, prebendary of Wells, Ashley-cum-Silverley and Kirtling R. co. Cambridge.

Rev. W. W. Poley, M. A. Barton R. co. Warwick.

Rev. H. Hughes, head-master of the free Grammar-school at Nuneaton, co. Warwick, Hardwick R. co. Northampton.

Rev. ——— Langdon, M. A. Aberford V. co. York, *vice* Carne, dec.

Rev. Edward Evans, of Shawell, co. Leicester, Hillmorton V. co. Warwick.

Rev. John Crowther, of Rawden, in Yorkshire, Hayfield Perpetual Curacy, co. Derby, upon the unanimous Election of the Freeholders of that large and populous district.

Rev. J. Roberts, M. A. rector of Wolverton co. Warwick, Witherley R. co. Leices.

Rev. Charles William Fonnereau, LL.B. St. Margaret Perpetual curacy in Ipswich.

Rev. Wm. Millers, B.D. Madingley V. Cambridge, *vice* Bayley, dec.

Rev. John Cooke, of Birmingham, Bryngwyn R. co. Monmouth.

Rev. John Richard Roberts, M.A. Hornblottan R. co. Somerset.

Rev. E. Gibbs Walford, M.A. Frieston with Butterwick V. co. Lincoln.

Rev. Henry Patteson, B. A. Drinkstone V. co. Suffolk.

Rev. William Carpenter Ray, LL. B. Pakenham V. co. Suffolk.

Rev. Edward Dawkins, Netherbury Ecclesia prebend, in Salisbury cathedral, *vice* Dumaresq, dec.; and Rev. John Henry Jacob, Ruscombe-Southbury prebend, in same cathedral, *vice* Dawkins, resigned.

Rev. I. F. Bohun, M.A. rector of Depden, Rumburgh perpetual curacy, with St. Michael South Elmham annexed, Suffolk.

Rev. W. Wilton, A. M. Chaplain to the Prince of Wales, and Rector of South Stoke, Sussex, Kirdford V. Sussex, *vice* Raddish resigned.

DISPENSATIONS.

Rev. William Hanbury, M. A. to hold Church Langton, R. co. Leicester, with Harborough Magna R. co. Warwick, *vice* Newsham, dec.

Rev. John Lamb, B. D. to hold Banbury V. co. Oxford, with Charwelton R. co. Northampton, *vice* Knightley, dec.

DEATHS.

Dec. 2. At Kensington, Miss Smith, aged 18, the only surviving daughter of the Rev. Joseph Smith, Vicar of Melksham, Wilts.

Dec. 24. The Hon. John Scott eldest son of the Lord Chancellor, and M. P. for Boroughbridge. He was married last year

to the only daughter of Sir M. W. Ridley, Bart. by whom he leaves a son born three weeks ago.

In his 79th year, the Rev. JOSEPH HARRISON, B. A. Vicar of Ince in Cheshire.

At Tullamore, in Ireland, the Rev. QUINTIN FINLAY.

At Edinburgh, in his 63d year, the Rev. ALEXANDER ALLAN, of the Scotch Episcopal Church.

At Billericay, in Essex, the wife of the Rev. Dr. JENNER.

At Knightsbridge, the Rev. ALEXANDER CLEEVER, B. A.

Rev. BEATHER KING, LL. D. Rector of Moguiagh, and Prebendary of Kilmacdonough, in the diocese of Clogne.

At seven in the morning, Mrs. NEWBERRY, of Manchester, and at ten the same night Mr. NEWBERRY her husband, both of them being between 80 and 90 years of age.

Mr. WOOLLETT, Master of the New Inn, East Bourne. He went to bed apparently in good health, and was found about two in the morning by Mrs. W. dead by her side.

Sir JAMES RIVERS, Bart. While on a shooting party his gun went off and killed him almost instantaneously.

Suddenly, aged 73, WM. FAUQUIER, Esq. of Heath Hall, Yorkshire.

At the Hotwells, Bristol, aged 87, the Rev. SAMUEL D'ELBŒUF EDWARDS, Rector of Mainstone, in Salop.

At Charing, in Kent, GEORGE GRENVILLE MARSHALL, Esq. While shooting, he reached over the muzzle of his gun to gather some nuts, the piece went off, and killed him on the spot.

Mr. SCOTNEY THORPE, of Edith-Weston, Rutland. He had left home only a quarter of an hour, as well as usual, and was superintending some workmen, when he dropped down and died instantly.

At Louth, co. Lincoln, in his 55th year, the Rev. JAMES BOLTON, M. A. Rector of Keisterne, near that place.

Rev. THOMAS WIGELL, Rector of Saunderstead, Surry, B. C. L.

In consequence of a fall from his horse on the preceding evening, as he was returning from Droitwich to Worcester, in his 22d year, Capt. J. BIRD, of the 96th Foot.

In consequence of eating berries gathered from the hedge, commonly called poison-berries, aged 9 years, CHARLES SINGER, son of Mr. S. of Halfway-houses, Portsea.

Of the gout and of a thrush in his throat, the Rev. EDMUND MAPLETOFT, M. A. Rector of Anstye, Herts.

Killed on the spot, by a fall from his horse, near Brize-Norton, co. Oxford, JOSEPH VERES, Esq.

J. ROOKE, Esq. of Bigswear-house, a General of his Majesty's Forces, Colonel of the 38th Regiment of Foot, and M. P. for the county of Monmouth. He was sporting on the Trellick hills, and had just fired at a bird, when he fell dead from his horse, in an apoplexy!

Scalded to death, by drinking hot water from the spout of a tea-kettle, in the absence of its parents, a child of SAMUEL MUNS, of Huntingdon.

At Worcester, Capt. HARDCASTLE, of Bath. He had only arrived on that day from Malvern, accompanied by a friend, with whom he was walking up Broad-street, when he was seized with an apoplectic fit, and taken to an inn, where he soon expired.

At his apartments in Kensington, aged 72, the Rev. SETH THOMPSON.

This morning, as Mr. JOHNSON, landlord of the Twelve Bells, in Bride-lane, Fleet-street, was going to pay his property-tax, he was seized with a fit, carried home, put to bed, and died instantly.

At Enfield, of excessive drinking, —— PRATT, an old walksman of the New River.

Age 39, Mr. JOHN NIXON, of Red Lion-street, Spitalfields, grocer. Shortly after eating a hearty breakfast, he was seized with a most excruciating pain in the bowels, and, though medical assistance was immediately procured, and every remedy resorted to, he died in three days.

Found dead in a field near his house, aged upwards of 70, Mr. JOHN SHIPTON, of Keddington, near Louth.

At Islington, in his 57th year, WILLIAM FLOWER, Esq. He was walking home from morning service, apparently in good health, when he fell down and expired instantly.

Aged 27, Mr. WILLIAM REXWORTHY, of Cooksley, Devon. Returning from Wells, he fell from his horse and died in a few hours.

At Colford, Gloucestershire, aged 74, the Rev. EDWARD EVANSON.

Mr. BEALE, jun. grocer and tea-dealer, of Coventry-street, Piccadilly, was taken suddenly ill, and died in a quarter of an hour.

In the neighbourhood of Nenagh, co. Tipperary, in Ireland, as Miss ARCHER and Miss POE, were taking an airing in a jaunting-car, the horse took fright, and overturned the ladies, the former of whom was killed on the spot, and the latter had a leg broken.

In great agony, in consequence of falling into a copper of boiling cider wine a few days before, Mr. SAVAGE, dyer, of Shernard-street, leaving a wife and four children.

At Egham, Surry, of which he had been Vicar upwards of 33 years, aged 73, the Rev. JAMES INTROM.

At Hammersmith, Middlesex, aged 77, the Rev. Nicholas Claverino.

By the rearing up of his horse, in going through a gateway, Mr. Evans, of Puckichurch, co. Gloucester.

Rev. Mr. Rogerson, of Exton, Nottinghamshire.

Found dead in her bed, to which she had retired the night before in perfect health, the lady of Sir John Lees, Bart. of Black Rock, near Dublin.

At Ballingdeen, in Scotland, the seat of Lady Wedderburn, Lady Kinnaird, having survived the shock occasioned by the death of Lord K. only ten days.

As Mr. Holt, a Quarter master of the 1st Dragoon-guards, was returning to Arundel, he mistook his road, and rode into a deep pool, wherein he was found dead the next day, with his horse alive by his side, having his head only above the water, whence the animal was extricated with great difficulty. He has left a wife and two or three children.

At Ackthorpe, near Louth, co. York, in the prime of life, Mrs. Chattarton, wife of Robert C. Esq. Her death was occasioned by a piece of lighted paper lying on the floor, which caught her clothes, and burnt her in so shocking a manner as to render medical aid useless.

Burnt to death, in consequence of his shirt taking fire, while left a few minutes by his mother at play with other children, aged 5 years, a son of Robert Bainis, of Candlesby, co. Lincoln.

At Miss Thompson's boarding-school at Hull, aged 16, Miss Seaton, daughter of Mr. George S. of Whitgift. She was almost recovered from the small-pox, which she had taken naturally about five weeks before. About an hour after taking her supper, as she was retiring to bed, she said to a young lady, "How queer I feel!" instantly fell into her arms, and expired in a few minutes.

Rev. Edward White, Rector of Hookwold, and Vicar of Wilton, co. Norfolk.

At his house near Portsmouth, Rear-admiral R. Pallisse Cooper, on the superannuated list, who was in his usual good health till within half an hour of his death.

The Rev. William Kirwan, Dean of Kilala, and a celebrated preacher in Dublin.

Aged 54, Mr. Bartholomew Richardson, carpenter, of Stamford, co. Lincoln. He had called upon a relation, to whom he complained of a sudden pain in his stomach, and died almost instantly.

In an apoplectic fit, Mrs. Lewis, of the Couch and Horses, Bay-street, Clerkenwell.

At Monk on, in Thanet, Henry Jessard, Esq. His death was occasioned by a quantity of laudanum inadvertently administered by an attendant nurse.

In Monmouth-street, Bath, Mrs. Mercy Doddridge, daughter of the celebrated Dr. Doddridge.

At Bath, in his 95th year, the Rev. Daniel Dumaresq, D. D. Prebendary of Salisbury and Wells.

Aged 56, the Rev. Dr. William Dun, priest of the Catholic chapel in Blackburn, co. Lancaster. Apparently in tolerable health, he was going through the duties of his office in the chapel, and, immediately after receiving the Sacrament, finding himself somewhat unwell, he stopped a little time at the altar, in the hope of getting better; but, as he could not immediately recover, he retired into the vestry, accompanied by a gentleman, who observed his agitation, and, on being seated in a chair, just laid his hand on his breast, and exclaimed, "How ill I am!" and almost instantly expired without a struggle.

Burnt to death, in consequence of his clothes catching fire, the infant son of William Harrison, of Waddington, near Lincoln, labourer.

Nov. 1. The French papers of the 29th ult. state, that Capt. Wright, who was last year taken off the coast of Brittany, and has since been confined in the Temple, cut his throat with a razor on the 27th, upon hearing of the surrender of the Austrians. There cannot exist a doubt of the falsehood of the assertion that Capt. Wright was guilty of suicide. He doubtless perished by the same arts, which took away the lives of Toussaint and Pichegru.

In his 67th year, the Rev. George Huddlestow Purefoy Jervoise, of Shalston, Berks, (of which parish he was rector), and of Britford-house, Wilts.

Mr. Barnard, attorney, of Great Trinity-lane. While paying a bill, he was seized with a fit of apoplexy, and died shortly after he was taken home.

Nov. 6. At Banff, Scotland, in consequence of her clothes catching fire while sitting near the chimney, Mrs. Power.

Nov. 7. Mrs. Longford, wife of Mr. T. L. of the White Hart Inn, at Widcomb. She was in perfect health on the preceding evening, but was suddenly taken ill about half past twelve, and died before two in the morning, leaving eight children.

Rev. Peter Edge, Rector of Weybread and Nedging, and Perpetual Curate of St. Mary at the Elms, in Ipswich.

In his 31th year, the Rev. Robert Wynter, rector of Penderill, co. Brecon.

At his house, in St. Giles's, Oxford, of a mortification, aged 56, the Rev. Robert Holmes, D. D. Rector of Stanton, co. Oxford, Canon of Salisbury and Christ Church, and Dean of Winchester.

In his 83d year, the Rev. John Scoolt, Rector of St. Leonard, in Wallingford.

Mrs. Tyndall, widow of the late Thomas T. Esq. of Bristol. A numerous and young family are thus left to deplore the loss of their parents within a few months.

Mr. G. Bailey, son of Mr. B. of Kingstreet, Manchester. His death was occa-

sioned by a squib being thrown at him, in what was fatally thought a joke! It exploded in his eyes, and, after dreadful suffering, produced a brain-fever, affording another melancholy instance of the impropriety of using such truly dangerous compositions.

In Park-street, Bristol, aged 78, the Rev. JOHN SMITH, M. A. Rector of Bredon, co. Worcester.

Killed whilst hunting, by a blow from a tree, when leaping over a hedge, JOHN SMITH, of Stroud.

At West Ella, near Hull, aged 83, JOSEPH SYKES, Esq.

At his apartments in Pall Mall, the Rev. Dr. GEORGE WHITMORE, late Fellow of St. John's College, Cambridge, and Rector of Lawford, Essex.

In William-street, Limerick, in consequence of her clothes taking fire while standing with her back towards it, Miss O'SULLIVAN, daughter of the late Paul O'Sullivan, Esq. of that city.

Burnt to death, by his clothes catching fire, a son of Mr. Twycross, of Brook-street, Holborn.

In Buccleugh-street, Edinburgh, aged 71, the Rev. ARCHIBALD CAMPBELL, minister of Inverary.

At Oakingham, Berks, the relict of the late Rev. Bond Spindler, rector of Eaton Hastings, in that county.

At Ballinasloe, in Ireland, Major-general STAIR PARK DALRYMPLE, of Langlands. He had reviewed the 42d Foot in the forenoon, and, on his way to dine with the officers, dropped down in a fit of apoplexy, and instantly expired.

At Cottesbrook, co. Northampton, of the gout in his head, aged 53, the Rev. JOHN SANDFORD, upwards of 20 years Rector of that parish.

At Newark, very suddenly, the wife of Samuel Herbert, D. D. of that place.

Miss WHATELEY, daughter of the late Rev. Dr. W. of Nonsuch Park, Surrey, and prebendary of Bristol.

Dec. 1. At the Palace, Kilkenny, HUGH HAMILTON, D. D. Bishop of Ossory, F. R. S.

At his house in Dalby, aged 72, the Rev. THOMAS LUMLEY the younger.

In his 70th year, at Bocounoc with Broadoake, Cornwall, the Rev. BENJAMIN FOSTER, of Bene't College, Cambridge.

Mr. WILLIAM BELLINGER, the storekeeper at Elliot's brewhouse in Pimlico, was scalded to death in the vat of hot beer.

Suddenly, at Selby, while on professional business, in his 33d year, MARK ORD, Esq. of York, barrister at law.

At Coxwold, aged 65, the Rev. ROBERT PEIRSON, M. A. Archdeacon of Cleveland, Prebendary of York, Rector of Ashby, near Spilsby, co. Lincoln.

At his house in Gateacre, aged 38, the Rev. ROBERT PARKE, fellow of Pembroke college, Cambridge, and minister of the Church of Wavertree, near Liverpool.

At Edinburgh, Dr. HILL, Professor of Humanity in the University there.

At Bath, the Rev. GEORGE COTTON, D. C. L. Dean of Chester, and brother to Sir Robert Cotton.

At his house at Knightsbridge, the Rev. JOHN GRIFFITH, Rector of Landawke and Pendine, co. Caermarthen.

In consequence of her clothes catching fire from a candle, in the evening of the 4th, MARTHA WATKISS, who had been left in care of the mansion of Lord Digby, in Lower Brook-street, Grosvenor-square.

ANSWERS TO CORRESPONDENTS.

(Continued from Page 780.)

WE have received a letter from a writer who supposes himself to have been alluded to in our *Answers to Correspondents* in the Number for November. He admits his having attacked from the pulpit the paper of Peter O'Leary, as a *ridiculous* and *blasphemous* production, "evidently calculated to bring all Scripture into contempt, being founded, (though not so intended) on the infidel principle of the infamous Voltaire, *Ludere cum sacris*." Now we really think that this gentleman might have discovered that the design of Peter O'Leary was not "to play with sacred things," but to convince those who do "play with sacred things," of the folly and danger of their conduct. The practice which this writer endeavours to discourage is, that very prevailing and mischievous one of so interpreting Scripture, that it may mean any thing. The mode which he employs for attacking this evil (and which we cannot help thinking a legitimate as well as an efficacious one) is that of shewing, that the same system of interpretation will establish Popery; and that therefore the system must be false. There is, therefore, much more of argument in his paper, and less of levity than may at

first sight appear. Our Correspondent charges us with playing with sacred things. But surely he who attempts to deduce from the parable of the Good Samaritan, a whole scheme of Theology, which shall include the fall and redemption of man, the condemning power of the law, the grace of the Gospel, justification by faith, sanctification by the Spirit, the value and design of the two sacraments, &c. &c., construing the two-pence, the Levite, &c. in such a way as his fancy may chance to suggest; may be fairly said to "play" with Scripture; and is therefore to be condemned. But it is argued, "His end is good. He means to establish true doctrine." Granted. But the end of Peter O'Leary is good likewise; he means to establish a sound system of interpreting Scripture. We suspect that there is quite as much *levity* (we will not be so extravagant as to call it *blasphemy*) in the spiritualizing system *carried to the length to which it often is*, as in the paper in question, with this difference, that the levity is employed in the one case in a periodical miscellany, and in the other is used in the pulpit.—Our correspondent is disposed to defend his system of interpretation by the authority of great names. But his argument seems defective, unless he is prepared to defend all the biblical expositions of the fathers of the fourth century, or of the Hutchinsonian divines of the eighteenth.—Our correspondent denies having cautioned his hearers against the Christian Observer itself; on the contrary, he says that he spoke, at the time, in high terms of the integrity of its design, and the ability of its conductors. For this we feel obliged to him.

SPASIO cannot possibly expect that we should be able to gratify every correspondent with a statement of our reasons for not inserting his communications, even if we had no wish to avoid giving unnecessary offence by the frank exposure of those reasons? He insinuates a doubt whether "our motives" for declining to insert his paper "are disinterested." We never can say that our motives for the insertion or non-insertion of papers are wholly disinterested, as long as the credit of our work is concerned in what we publish. But we can assure him, that no paper which pleads with *ability* the cause of truth and piety, will be rejected by us, from a fear of giving offence to "formalists."

It is with real regret that we feel ourselves compelled to decline inserting the lines of JULIA, which do so much credit to the tenderness of her maternal feelings, and to the warmth of her piety.

ERRATUM.

IN THE NUMBER FOR DECEMBER.

P. 741. col. 1, l. 35, after *A* dele the Perio

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